वैराग्यशतकम्

Vairagya Shatakam

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June 17, 2018
Condemnation of Desire

To Him who appears radiant in the shimmering rays, like half-bloomed buds, of the crescent moon which ornaments His head; who sportively burned Cupid like a moth; whose presence augurs supreme well-being; who, like the sun, inwardly dispels the dense darkness of ignorance engulfing the mind; who is like a lamp of knowledge shining in the hearts of yogis; Victory to Shiva!

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<tr>
<th>Sanskrit</th>
<th>Meaning</th>
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<td>तृषणां</td>
<td>thirst (of desire)</td>
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<tr>
<td>दृषणां</td>
<td>condemnation</td>
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<tr>
<td>चूडः</td>
<td>head</td>
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<tr>
<td>उद्दंतिः</td>
<td>made an ornament</td>
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<td>चंद्रः</td>
<td>moon</td>
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<td>चारुः</td>
<td>beautiful</td>
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<td>कल्लिका</td>
<td>partially opened buds</td>
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<td>चबचचिखा</td>
<td>lambent beams</td>
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<tr>
<td>भास्वरः</td>
<td>shining sun</td>
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<tr>
<td>ठीला</td>
<td>sport</td>
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<tr>
<td>दुम्भः</td>
<td>burnt up</td>
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<tr>
<td>विलोलः</td>
<td>unsteady</td>
</tr>
<tr>
<td>कामः</td>
<td>passion</td>
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</table>
Travelling across many difficult and dangerous places brought me no wealth; giving up pride of lineage, I have served the rich in vain, without self-respect, in others’ homes; I have craved and eaten like crows in others’ homes; and still, oh Desire! instigator of wicked deeds, you prosper and even then remain unsatisfied.
Digging the earth for wealth, smelting the rocks for precious metals, crossing the oceans, laboring to keep in favor of kings, chanting incantations with a totally absorbed mind in cremation sites,—brought
me not even a broken piece of a glimmering shell. Oh Desire! therefore, remain contented.

उत्त्वांत = dug
निधि = precious metals
शंक्या = in quest of
क्षितितं = earth
ध्वाता = smelted
गिरर: = stones
धातव: = precious metals
निस्तीर: = crossed
सरितां = oceans
पति: = chief
नुपतय: = royal
यंलेन = with effort
संतोषिता: = favored
मन्त्र = incantations
आराधन = worship
तत्परेण = utmost effort
मनसा = mentally
नीता: = carried out
ममशाने = cramation grounds
निशा: = nights
प्रापत: = achieved
काणवराटक: = a broken cowrie
अपि = even
न = not
मया = by me
तुषो = desire
सकामा = satisfied
भव = be

खलालापाः: सोढः: कथमपि तदराधनपरः:
Enduring somehow in servility the talk of the wicked; holding back tears; smiling with a vacant mind; bowing low to wealthy but stupid people; oh insatiable Desire! What other futile deeds would you have me dance in?
오urs energies, as fickle as the water drops on the lotus leaf, we have spent with thoughtless abandon. In front of the rich, with their minds dulled by the arrogance of wealth, we have sinned by flattering ourselves.

- नर्त्यसि = dance
- माः = me
- अमीषां प्राणां तुलितविसिनीपत्रपत्रसां कृते किः नास्माभिर्विगलितविवेकेऽपवसितम्।
- यदाह्वात्यामेऽगवियनमदनःसंश्चमनसां कृतं वीतवर्धिनेजगुणकथापातकमिप। ॥ ५॥

Our energies, as fickle as the water drops on the lotus leaf, we have spent with thoughtless abandon. In front of the rich, with their minds dulled by the arrogance of wealth, we have sinned by flattering ourselves.

- अमीषां = our
- प्राणां = all the vital forces
- तुलित = unsteady
- बिसिनी = lotus
- पत्र = leaf
- पत्रसां = water
- कृते = done
- किः = what
- न = not
- अर्थमिः = by us
- विगलित = depraved
- विवेकेः = conscience
- व्यवसितं = performed
- यत् = which
- आद्यानां = of the rich
- अग्रे = in the presence
- द्रविणमद = pride of wealth
- मि:संश्च = stupefied
- मनसां = minds
- कृतं = committed
- वीत = without
Forgiving out of weakness, giving up comforts of the home out of lack of fulfilment, tolerating the unbearable cold, wind, heat, without fulfilling austerities, thinking of riches day and night with intense energy but not on Shiva’s feet; thus have we performed the actions of the ascetic recluse, but devoid of the benefits.

Forgiving = forgiven
not = not
forgiveness = forgiveness
comforts of home-life = renounced
not = not
with contentment = with contentment
inclement = inclement
cold = cold
wind = wind
heat = heat
suffered inclement weather = suffered inclement weather
not = not
heated = heated
austerities = austerities
भ्यातं = meditating
विच्तं = money
अहिनशं = day and night
नियमित = controlled
प्राणं: = breath and vital forces
न = not
शम्भोः = of Shiva
पदं = feet
tतत्तकर्मः = those very acts
cृतं = done
यदेव = which verily
मुनिभिः = by reclusive saints
tैस्ते: = those only
फलेऽ= of good results
वबिताः = deprived of

भोगं न भुक्तं वयेव भुक्तं:
tपयो न ततं वयेव तसा: ।
काठो न यातो वयेव याता-
स्त्रृणा न जीणाः वयेव जीणाः: ॥ ७॥

We have not enjoyed mundane pleasures, but ourselves have been devoured by
desires. We have not performed austerities, but got scorched ourselves,
nevertheless; time is not gone but we approach the end. Desires do not wear out, only we ourselves are struck down by senility.
भोगं = worldly pleasures
न = not
भुक्तं = enjoyed
वयं एव = we ourselves
भुक्तं: = eaten up
tप: = austerities
Face covered with wrinkles, the head painted white with gray hair, the limbs feeble, and yet Desire alone stays youthful.

वली = with wrinkles
मुखं = face
आकान्तं = attacked
पिलतेन = grey hair
अशिथलाये = enfeebled
शिथितोऽपि = head
मातृवाणि = limbs
शिथितोऽपि = desire alone
तरनायते = rejuvenating
With desires receding, even much respect of many dropping away, dear friends close to my heart fleeing to heaven, standing up slowly with the help of a stick, eyesight darkened by cataracts,—even then the body in its stupidity, wonders at the prospect of death!

निबृत्ता = receded
भोगच्छा = desire for pleasures
पुरुष = person
बदुमान = respect
अथ = also
गतित = lost
समाना = compeers
स्वर्यात = gone to heaven
सपिद = swiftly
सुहद = dear friends
जीवितसमाः = as much as life
शनीः = slowly
यश्ने = raise oneself slowly with the help of a stick
घनितिमरणे = covered by dense cataracts
च = and
नयने = eyes
अहो = alas
मूढः = stupidity
कायः = the body
तदपि = even then
मरणापायचिकित = wonders at the thought of death
Hope, like a river, with fantasies as water, agitated by waves of desires; attachments to various objects serving as prey; abounding in thoughts of greed, like birds; destroying the foes of courage; surrounded by eddies of ignorance deep and difficult to cross; with precipitous banks of anxiety—such a river the perfected yogis of pure minds, cross to enjoy beatitude.

आशा = hope
नाम = named
नदी = river
मनोरथजला = of the water of desires
तृणा = passions
तरं = waves
आकुला = raging
रागाहवती = grasped by attachments to objects
वितकर = scheming thoughts (of greed)
विहागा = birds
धैय = courage
हुम = tree
ध्वससिनी = destroyer
मोहावत = whirlpools of ignorance
सुदुस्तर = impassable
अति = great
गहना = deep
प्रोतुः = precipitous
चिन्ता = anxiety
तटी = banks
तस्या = their
पारगता = cross beyond
विशुद्ध = purified
मनस = mind
I do not see true well-being accruing from actions repeated life after life in this world. On deep thought, I find it fearsome this collection of merits. By this great store of merits further enjoyment can be procured. Attachment to pleasures only brings more misery.
Sensual pleasures will surely leave us sometime, even if they stay with us for a long time. Then, what difference does it make if the people discard them by their own choice? The mind is sorely afflicted if pleasures leave us of their own accord. However, if people renounce them voluntarily, such self-control gives infinite bliss.

अवः = certainly
याताः = gone
चिरतां = long time
उिष्टिपि = even after staying
विषया = sensual pleasures
वियोगे = departure
कः = what
भेदः = difference
त्यजति = give up
न = not
जनः = people
यत्स्वयम्मूनः = that of their own accord
ब्रजन्ताः = leave
Ah! knowledge of Reality gained by discrimination through purified intellect must be difficult. For it results from the absolute renunciation of desires which wealth enabled them to enjoy. The same obtained in the past or present, or to be obtained in the future, we are unable to renounce, though they remain as mere longings.

**ब्रह्मज्ञानः** = knowledge of supreme reality  
**विवेकः** = discrimination  
**निर्मलः** = pure  
**धियः** = minds  
**कुर्वन्ति** = do  
**अहो** = ah!  
**दुःखरः** = difficult to achieve  
**यत्** = which  
**मुऽङ्गः** = discard  
**उपभोगाभावः** = bringing enjoyment
Blessed are they who live in mountain-caves, meditating on the Supreme Light, with the birds fearlessly sitting on their laps drinking the tears of joy.

Our life fades away, revelling in fantasies in palaces or on the banks of refreshing ponds, or in pleasure gardens.

Bhunani = wealth
Ekanta = wholly
Niswarna = those devoid of craving
Smpaar = not obtained
Pura = in the past
N = not
Sampar = in the present
N = not
Ch = and
Prashtra = obtained
Dhada = firm
Pratyay = conviction
Vachyam = desiring
Paryayan = to obtain
Pare = lasting
Tya = to give up
N = not
Shakta = able
Vara = we

Blessed are they who live in mountain-caves, meditating on the Supreme Light, with the birds fearlessly sitting on their laps drinking the tears of joy.

Our life fades away, revelling in fantasies in palaces or on the banks of refreshing ponds, or in pleasure gardens.

Bhunani = blessed
Girikandresh = in mountain-caves
Vastta = living
भिक्षाश्च तद्पि नीरससमेकवारं
शष्या च भूः परिजनो निन्देहमात्रम् ।
बक्ष्मं विशीर्णशत्कंक्रमियो च कथया
हा हा तथापि विषया न परित्यजन्ति ॥ १५॥

For eating I have tasteless food once a day, after begging of alms; the earth for a bed, and my own body as a servant; for dress, a blanket made from hundreds of rags; and yet alas! sensual desires do not leave me!
The poets give such metaphors as golden vessels to the breasts which are but two lumps of flesh; the mouth, seat of phlegm and mucus, are compared to the moon; the loins, outlet for wet urine, are likened to the forehead of an elephant; thus glorifying the human form that is always contemptible.
Uniquely great is Shiva among the sensuous, for he shares half the body with His beloved; among the dispassionate no one excels Him in detachment from women.

Rest of the people, stunned in infatuation by Cupid’s irresistible arrows tipped with serpent poison, can neither enjoy their desires nor give them up at will.

एकः रागिषु राजते प्रियतमादेहार्धारी हरो
नीरागेषु जनो विमुक्तकंतनासन्तः न यस्मात्यरः।
दुर्वारसर्वाणन्यागविश्वाविद्मुग्धो जनः
शेषः कामविद्विद्वितात्म विषयान्योक्तः न मोर्त्तुः क्षमः। ॥ १७॥
राजेते = stands out
प्रियतमा = beloved
देह = body
अर्थारी = sharing
हरा = Siva
नीरागेषु = among the dispassionate
जनः = people
विमुक्त = free
लट्टना = woman
सङ्खः = company
न = not
यस्मात् = from which
परः = superior
dूर्वारससर = irresistible, Cupid
बाण = arrow
पन्न = snake
विष = poison
व्याविद्ध = smitten
मुगधः = stupefied
जनः = people
शेषः = rest
कामविड़म्बितान् = infatuated by love
न = not
विषयान्भोक्ते = enjoying desires
न = not
मोक्ते = give up
क्षमः = able

अजानन्दाहात्स्वं पततु शशभस्तीवोददने
स मीनोऽच्छादिविन्युतमश्चादु पित्तितम।।
विज्ञानन्तोत्पथे वयमिह विपज्जाल्लिन्तिनान्
न मुद्रामः कामानहः गहनो मोहमभिम।। १८।।

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Like a moth falling in fire, not knowing its burning power; or like the fish caught in ignorance by the baited hook; we, despite knowing the dangers, do not renounce sensual pleasures. Oh! how profound is the glory of delusion!

अजानन्तः = not knowing
दाहात्म्यं = burning power
पततु = falls
शतरेव = moth
तीर्थ = glowing
dहने = in fire
स = that
मीनः = fish
अपि = also
अजानादि = due to ignorance
विडश = fish-hook
युते = with
अश्रातु = fish also due to ignorance eats from the hook
पिकितं = bait
विज्ञानन्तः = intellectual understanding
अपि = even
पते = herewith
वयमहं = we here
विपज्जालजितिणानः = complex and dangerous
न = not
मुद्द्रामः = give up
कामानहं = sensuality
गहनः = profound
मोहमहिमा = power of delusion

त्रषा शृष्ट्यत्यत्येपिवति सन्निद्धे शीतमधुरं
श्रुयार्थं शास्त्रायং কবলঃ কবলঃ মাংসাদিকলিতম্।
When the mouth is parched with thirst, a person drinks cool and sweet water; when smitten with hunger the person eats rice, flavored with meat et cetera.; when afire with passion, he embraces the wife with great firmness; thus, joy is the remedying of these diseases (thirst, hunger, lust), and yet how much distress in these remedies!

- तुषा = thirst
- शुष्ण = parched
- आस्थे = mouth
- पिवति = drinks
- सलिलं = water
- शीत = cold
- मधुरं = refreshing
- क्षुधातः = hunger-stricken
- शाल्यानं = cooked food
- कवलयित = eats
- मांसादिकलितं = made delicious by adding meat, etc.
- प्रदीप्ते = aroused
- कामाश्रो = fiery desire
- सुट्ट्तरं = very firmly
- आिलित = embraces
- वधूं = wife
- प्रतीकारं = opposing
- व्यापे = diseases
- सुखिति = happiness
- विपयति = upset
- जनं = persons

तुझें वेशम सुतां: सतामभिमता: संब्यातिगा: सम्पद: 
Owning towering mansions, with sons honored by the learned and wealthy; with a charitable and youthful wife, the ignorant people regard this world as permanent, and enter this prison of repeated cycles of birth and death. Blessed indeed is one who sees the momentary transience and renounces it.

तुः = tall
वेंम = mansions
सुताः = sons
सतामिभमताः = honored by the learned
संस्थातिगाः = immeasurable
सम्पदः = wealth
कल्याणी = beneficent
दियता = charitable
वयः = age
च = and
नवं = young
इति = thus
अज्ञान = ignorance
मूढः = deluded
जनः = persons
मत्ता = thinking
विश्वं = world
अन्तः = permanent
निविष्टते = regard
संसार = world cycles (creation-dissolution)
कारागृहेः = prison
संदेशय = having seen
क्षणभंगुरं = momentariness
Distressed, misery written on her face, constantly tugged at her worn-out clothes by hungry, crying children—if one were to see such a wife, what wise person, smitten with hunger, with a choked and faltering voice, would say Give me, fearing refusal of his entreaty?

**Yāṇa** = supplicant attitude  
**दैनय** = poverty  
**दूषणं** = condemnation  
**दीना** = suffering  
**दीनमुखैः** = piteous faces  
**सदैव** = always  
**शिशुकः** = by children  
**आकृष्ठ** = pulling  
**अरा** = worn out  
**अम्ब्रा** = clothes  
**कोशाङ्गः** = crying  
**शुचितेनिर्मस्विपुरा** = hungry without food  
**दृष्या** = seeing  
**न** = not  
**चेद** = if it be  
**गेहिनी** = one’s wife  
**याण्या** = request  
**भजन** = refusal
Clever in undoing the knots of self-respect; like the moonlight brightly shining on the lotus of virtues; like a hatchet cutting off the lush creepers of our vaunted modesy—such is the hard mockery of filling the pit of the stomach.

अभिमतमहामानन्त्रिप्रेमदपटीयसी
गुरुतरणामामभोजस्मुइज्वलचन्द्रिका।
विपुलविलसङ्गावह्लोचितानकुठारिका
जठरिपठरी दुष्पूरययं करोति विद्यमानम्॥ २२॥

Fond self-respect, like knots, being cleverly cut
greatly valued virtues of the lotus in bright moonlight
great modesty, growing abundantly like creepers, cut by a scythe
pit of the stomach
hard to fill
Wandering in holy places or extensive forests, whose outskirts are grey with smoke of fires tended by priests expert in rituals; a begging bowl in hand covered with a white cloth; entering from door to door to appease the distressing hunger by filling the stomach and sustaining the energy, is preferred by a self-respecting person to being a beggar among his compeers every day.
Have the Himalayan ranges, cooled by the fine spray from the waves of the Ganges,
and with the beautiful rocky plateaus habited by celestial musicians, dissolved and disappeared, prompting people to disgrace themselves by depending on others for their livelihood?

Have the Himalayan ranges, cooled by the fine spray from the waves of the Ganges, and with the beautiful rocky plateaus habited by celestial musicians, dissolved and disappeared, prompting people to disgrace themselves by depending on others for their livelihood?

गङ्गातरङ्कणशीकरशीतलानि
वियाधराध्युपितचारुशितलानि
स्थानानि किं हिमवतः प्रलयं गतानि
यत्सावमानपरपिण्डरता मनुष्यः ॥ २४॥
Have the roots and herbs from the caves gone out of existence, or have the streams disappeared from the mountains, or have the trees yielding succulent fruits on their branches and barks from their trunks been destroyed, which would lead these wicked folks, destitute of good breeding, to show their faces, with eyebrows dancing like wind-blown creepers due to arrogance of laboriously earning their meager livelihood?

कि कन्दः = roots/herbs
कन्दरेभ्यः = from caves
प्रलयमुपगता = disappeared
निन्दरा = streams
वा = or
गिरिभ्यः = from mountains
प्रतिरुप्ता = destroyed
वा = or
tतरुभ्य: = from trees
Now, accepting lovingly the sacred roots and fruits for sustenance and the earth covered with fresh leaves of branches for a bed, let us go forth to the forest, where people whose minds are mean and devoid of discretion, and who always talk excruciatingly of the afflictions of wealth, are not even heard from.
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पुण्येः = sacred
मूलः = roots
फलेः = fruits
तथा = therefore
प्रणयिनः = enjoyable
वृत्ति = attitude
कुरूष = make
अधुना = now
भूशाया = the earth as a bed
नव = new
पाल्वे = leaves
अकृपणे = without grief
उत्तिष्ठ = arise
यावः = go
वनं = forest
श्रद्धाराणं = of the trivial
अनुग्रहक = unintelligent
मूढः = stupid
मनसाः = minds
यत्रेश्चराणं = where, of the rich
सदा = always
विच्छ = wealth
व्याधि = afflictions
विकार = unfavorable changes
विख्रुठ = excruciating
गिरां = talk
नामापि = even the name
न = not
शून्यते = heard

फलं स्वेच्छारथम् प्रतिवनमखेदं क्षितिस्यां
पयः स्थाने स्थाने शिशिरमधुरं पुण्यसरिताम्।

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With fruits available at will in every forest, and cool, sweet water from holy streams in every place, and a bed made of tender leaves and twigs, still these miserable people endure sorrow at the gates of the rich.

- फलं = fruit
- स्वेच्छा = at will
- लभं = got
- प्रतिवनं = in every forest
- अखेदं = without sorrow
- क्षितिरुहां = walk on the earth
- पयं = water
- स्थाने = place
- स्थाने = place
- शिशिरमधुरं = cool, sweet
- पुण्यसरितं = holy streams
- मुदुस्पर्शं = soft to touch
- श्रवणं = bed
- सुहलितं = tender
- लता = creepers
- पल्लवमयी = made of twigs
- सहते = suffer
- सन्तापं = grief
- तदपि = still
- धनिनां = of the wealthy
- द्वारिः = at the doors
- कृपणा: = pitiable
Those who grovel before the rich, and those given to meanness with their reason satisfied with mere sensual pleasures, may I recall their days of plight with an inner smile, while lying down on a stone-bed in a mountain-cave, during lulls in-between meditation.
The joy of those who are contented remains uninterrupted, while those greedy for wealth and with confused reason never have their cravings killed. Therefore, for what purpose did the Creator bring into existence the Meru mountain of infinite riches, which serves only to glorify itself? I have no taste for it.

- **ये** = they
- **सन्तोष** = contentment
- **निरन्तर** = uninterrupted
- **प्रमुदितः** = felicitous
- **तेषां** = their
- **न** = not
- **मिथ्या** = interrupted
- **मुदः** = happy
- **ये** = they
- **त्वन्ये** = others
- **धन** = wealth
- **लुभ्य** = greed
- **संकुचितः** = confounded
- **धिचः** = reason
- **तेषां** = of those
- **न** = not
- **तृष्णा** = thirst, craving
- **हता** = killed
- **इत्थः** = such
- **कर्म** = whose
- **कृते** = done
- **कृतः** = finished
Food obtained by begging alms is not humiliating, gives joy that is not dependent on fulfilling others' needs, and is totally devoid of fear. It destroys envy, arrogance, pride, impatience, and the stream of miseries. It is easily available everywhere, without great effort, and regarded as sacred by holy persons. It is like Shiva’s feeding house, ever accessible and inexhaustible. Thus do the perfected yogis describe it.
वैराग्यशतकम्

अभिमान = pride
मथनं = destruction
दुःख = sorrow
ओघ = flow
विध्वंसनं = removal
सवंत्र = everywhere
अन्वहं = everyday
अप्रयल = with little effort
सुलभं = easily
साधुिूयं = dear to the holy persons
पावनं = purifying
शम्भो: = Siva’s
सत्रं = feeding house
अवायं = accessible
अक्षयनिधि = inexhaustible
शंसि = praise
योगीभरा: = perfected yogis
भोगारथिघर्णनम् ।

भोगेऽरोगभवः कूले च्युतिभवः विवे नृपालाभवः
माने देवभवः बले रिपुभवः रूपे जारया भयम् ।
शाभेव वादिभवः गुणे खलर्भवः काये कूर्तानाािभवः
सर्वं वस्तु भयानिविंत्रभवि नृणां वैराग्यमेवाभवम् ॥ ३१ ॥

4 Description of the transiency of Enjoyments:
There is fear of disease in the enjoyment of sensual pleasures; in
lineage, fear of decline; in riches, fear of kings; fear of humiliation
in honor; fear of enemies when in power; fear of old age in beauty; in
learning, fear of disputants; in virtue, fear of the wicked; in body,
fear of death. All facets of man’s life on
earth engender fear; renunciation alone is fearless.
भोग = enjoyments
अस्थिर्यं = trasitoriness
वर्णनं = description
भोगे = in enjoyment
रोगं = disease
भयं = fear
कुलेऽ = in lineage
च्युतिभयं = fear of disgrace
विवेऽ = in wealth
नुपाल्याद्रयं = fear of more powerful kings
माने = in honor
dेन्यभयं = dishonor
बलेऽ = in strength
रिपुभयं = fear of enemies
रूपे = in beauty
जराया = old age
भयं = fear
शाखे = in scriptural knowledge
वादिभयं = fear of debaters
गुणे = in virtue
खलभयं = fear of the wicked
काये = in body
कृतान्ताद्रयं = fear of death
सरं = all
वस्तु = existence
भयान्वितं = pervaded by fear
भुवि = in this world
नृणां = of persons
वैराग्यं = renunciation
एवं = alone
अभयं = fearless

आकान्तं मरणेन जन्म जरसा चात्युज्वलं योवनं
Birth is attacked by death, and bright youth by old age; contentment by greed for wealth; peace of mind by seductive women; virtues by the envy of others; forests by beasts of prey; kings by the unscrupulous; and even fame by transitoriness. Is there anything on earth that is not afflicted by something?

आकान्ते = attacked
मरणेन = by death
जन्म = birth
जरसा = by old age
च = and
अति = exceedingly
उज्वलं = bright
यौवनं = youth
सन्तोषः = joy
धनिलिङ्क्या = by greed
शमसुखं = joy of self-control
प्रोढः = clever
अज्ञा = women
विभ्रमः = wiles
लोकः = people’s
मत्सरिभि = envy
गुणा = virtues
वनभुवः = forests
व्यालेः = by beasts of prey
नृपा दुर्जनेः = kings by the unscrupulous
अस्थिरेण = by transience
विभूति = powers
अपि = even
Hundreds of varieties of illness root out health of people. Adversities find an open door wherever Laxmi, Goddess of Wealth, is present. Whatever is born, Death is sure to make it powerless and absorb it into itself, again and again. Then what has the Creator made that can be regarded as stable?
Sensual pleasures are transient like the breaking of high waves. Life can end in a moment. Youthful cheerfulness in infatuation lasts only a few days. Wise teachers, having realised that the whole revolving wheel of life is lacking in true worth, strive to achieve equanimity for the benefit of the people.
Sensual pleasures are as fickle as the flash of lightning in the clouds. Life can collapse as easily as the drop of water on the edge of a lotus leaf swayed by the wind. Fickle are the longings in youth. Quickly realising this, let the wise ones engage their minds in equanimity, attained easily by courage.

भोगा = enjoyments
मेघवितानमविलुससौदामिनीचचुः
आयुरंविविधविवशिष्टातःप्रत्येषिनामवृष्टिन्युषुरम् ।
लोला योवनलङ्कास्टनुभृतातिमित्याकल्यञ्जुदते
योगेण चेष्यसमाधिसिद्धसुतभे बुद्धि विभवं बुधा: || ३५||
Life undulates like a wave. Youthful beauty lasts a few days. Riches are
as short-lived as thoughts. The successive enjoyments are like autumnal lightning flashes. The beloved’s embrace round the neck lasts only a moment. Lovingly tie your mind to Brahman to overcome the fear of crossing the ocean of cycles of births and deaths.

आयुः = life
कस्तौल = big wave
लोलं = changing
कतिपय = a few
दिवस = days
रथचिनी = lasts
योवन = youth
श्री = beauty
अर्थोऽ = wealth
संकल्पकल्पय = transient as thought
घनसमय = autumal
तिडत = lightning
विभ्रमा = occasional flashes
भोगपूगाः = whole series of enjoyments
कपडाशेष = around the neck
उपगूढं = embrace
तदिप = yet
च = and
न = not
चिरं = long
चतुः = which
प्रियाभि: = by the loved ones
प्रणीतं = given
brahmaNi in Brahman
आसस्त्र = engrossed
चित्ता = mind
भवत = your
भव = existence
भय = fear
अम्बोधि = ocean
पारेः = beyond
तरीतुं = to cross over

कृष्णेऽपेक्षयमचे नियमिततनुभि: स्थीयतें गर्भवसेः
कान्ताविपियःः ह्वयतिकरविषमो योवने चोपभोगः ।
वामाङ्कीणामवज्जाविहसिततवसतिः चूः चाभावोण्यसाधुः
संसारे रे मनुष्या बदत यदि सुकं स्वत्यम्यस्ति किंचितः ॥ ३७॥

Life in the womb involves lying in discomfort amidst unclean surroundings, with the limbs confined. Enjoyments in youth are vitiated by intense sorrow when separated from the beloved. Even old age incurs contempt and derision of women. Oh, men! say, is there even a trace of happiness in such a life?

कृष्णेः = with difficulty
अमेध्य = impure matter
मध्ये = amidst
नियमिततनुभि: = with the body cramped
स्थीयतें = resides
गर्भवसेः = in the womb
कान्ता = wife
विपियः = separation
दुःख = sorrow
व्यतिकर = misfortune
विषम: = difficult
योवने = in youth
च = and
उपभोगः = enjoyment
वामाङ्कीणां = of women
अवज्ञा = contempt
विहसिततवसति: = laughing
Like a tigress, fearsome is old age. Illnesses attack the body like enemies. Life flows like water from a leaky vessel. Yet, is it not a wonder that man engages in actions not conducive to well-being?

- व्याघ्रीव = like a tigress
- लिङ्गलिङ्ग = stands
- जरा = old age
- परिरंजन = frightens
- रोगाः = diseases
- च = and
- शत्रुः = enemies
- इति = like
- प्रहरित्ति = attack
Varied and transient pleasures make up this life. Then why do you wander here exerting yourself incessantly? The bonds of hope arising from desires, with their hundreds of strings, to be appeased to attain equanimity of mind, only faith in the word of the Supreme Abode and mental concentration on it can achieve it.
Where Brahma, Indra, and other hosts of gods appear as worth as little as blades of grass; where taste is lost for the greatest possessions, like the sovereignty over the three worlds; such is the unique enjoyment of Brahma, eternal, supreme, and immutable. Oh Pure One! indulge not
in any pleasure that lasts no more than a moment.

ब्रह्मा = Brhma
इन्द्र = Indra
आदि = and other
महद्वनान = hosts of gods
तुषकणान = like blades of grass
यत्र = where
स्थितः = stand
मन्यते = consider
यत्र = which
स्वादाधु = tasting
विरसा = tasteless
भवन्ति = become
विभवा: = sovereignty
श्रेलेक्ष = three worlds
राज्य = rulership
आदय: = and other wealth
भोगः = enjoyments
कोऽपि = who even
स = he
एक = one
एव = only
परम: = supreme
नित्योदित: = immutable
जृमभते = increases
भो = oh!
साधो = saint!
क्षणभंगुरे = transitory
तदितरे = that other
भोगे = enjoyment
रति = pleasures
Description of the Glory Of Time:
Salutations to Time! Under your sway all these passed away to form mere memories: that enchanting city, that great king surrounded by his vassals and clever advisers by his side, beauties with moon-like faces, headstrong princes, and flattering court-musicians!

मा = do not
कृथा: = engross
कालमहिमानुवर्णणम् = description
सा = that
रम्या = enchanting
नगरी = city
महान्स = that great
नृपितः = king
सामन्तचक्षं = surrounded by
च = and
तत् = that
पार्श्वं = side
तस्य = his
च = and
सा = that
विदुरघ = crafty
परिषत्ता: = counsellors
चन्द्र = moon
Where in some home there were many occupants, now there is only one; where there was one or successively many, none is left in the end. Thus does Time expertly play the game on the checker-board of this world, with creatures as the pieces to be moved, and throwing the dice of days and nights.

यऽानेकः कचिदिपि गृहे तत्र तिछ्नत्यथेको
यत्रापेक्षेऽकस्तदनु वहवस्त्रत्र नैकोडपि चान्ते ।
इत्य नेनो रजनिदिवसौ लोलयन्द्राविवाहोः
कालः कल्यो भुवनफलके कृदिति प्राणिशारे: || ४२ ||
With the sun rising and setting daily, life ebbs away, and Time passes
unknowingly under the heavy burden of various activities. Watching birth, ageing, suffering, and death, no distress is felt, for the world has become insane by drinking the intoxicating wine of infatuation.

अग्रेः = of the sun
गतागते: = going and coming
अहरहः = day after day
संक्षीयते = shortens
जीवित = life
व्यापारे: = affairs
वहहकार्य = many duties
भार = burden
गुरुभिः = heavy
कालोऽिप = even time
न = not
झायते = not felt
द्वेश = seeing
जन्म = birth
जरा = old age
विपत्ति = calamity
मरणं = death
त्रास: = fear
च = and
नोत्ययते = not produce
पीव = drinking
मोहमयि = producing delusion
प्रमाद = stupefying
मदिरां = wine
उन्मत = mad
भूतं = become
जगत = world

राष्ट्रि: सैव पुनः स एव दिवसो मत्वा मुथा जन्तयो
Watching the night following the day, creatures still vainly persist in running busily with various actions motivated by desires. Such repetitious actions, alas! born of desires bring us no shame, keeping us deluded in the revolving cycles of births and deaths.

रात्रि: = night
सैव = that even
पुनः = again
स = that
एव = even
दिवसः = day
मतवा = seeing
मुधा = vainly
जन्तवः = creatures
धावन्ति = run
उद्यमिन: = persistently
tथेव = similarly
निमृत्त = set in motion
प्रार्थ्य = results of past deeds
तत्तत्त्विक्रियः = various activities
व्यापारः = by actions
पुनरुत्तकभूत = repeatedly
विषयं = by desires
इत्यविप्रेण = thus
अमुना = by us
संसारेण = by the revolving wheel of life
कदिथता = by what reason
वयमहः = we alas
To break away from the bondage of this world, we have not meditated on the Lord's feet; nor have we performed rituals to acquire merits enough to open heaven's gates. Nor, even in our dreams, have we embraced a woman with full-grown breasts. We have, by being born, only served the purpose like an axe to to cut the bloom of our mother's youth.

न = not
ध्यातं = meditated on
पदमीश्वरस्य = the Lord's feet
विधिवत् = in prescribed form
संसार = wheel of life
विक्षिप्तस्य = for destroying the (bondage) of the world
स्वर्ग = heaven
द्वारकावात = panels of the door
पाटनपटुः = dextrous in breaking open
धर्मं = merit
अपि = even
नोपार्जित: = not accumulated
नारी = woman
पीन = rounded
पयोधरः = breasts
युगलं = pair
उरु = thigh
स्वम्प्रेडपि = even in dream
Not having studied and acquired adequate knowledge to defeat scholarly debaters; not having gained heaven-high fame, like wielding the sword strongly enough to knock down an elephant’s head; nor kissed at moonrise the tender lips of a woman! Alas! all youth has slipped by fruitlessly, like a lamp in a deserted house.
Faultless knowledge has not been gained, nor riches acquired; nor
served the parents devotedly; nor, even in dreams, embraced the beloved
with her dancing eyes; whole life has been spent, like greedy crows,
in subordination to others.

विद्या = knowledge
नामिता = not mastered
कलङ्किता = faultless
वितं = wealth
च = and
नोपारितं = not earned
शुश्रूषापि = even service
समाहितेन = with due concern
Those who begot us have passed on into eternity. Those with whom we grew up
have also become parts of memory only. Now with every passing day our condition
is akin to the trees on the sandy banks of a river.

वयं \( \equiv \) we
वेभ्यः \( \equiv \) from whom
जाताः \( \equiv \) born
चिरपरिचिता \( \equiv \) known to Eternity(dead)
एव \( \equiv \) thus
खळ्ळु \( \equiv \) indeed
tे \( \equiv \) they
समं \( \equiv \) together
धे \( \equiv \) with whom
संवृज्ञम \( \equiv \) brought up
Men's life-span is limited to a hundred years. Half of it is spent in
the darkness of nights. Of the remaining half, half is spent in childhood
and old age; and the rest illnesses, bereavements, and vexatious service
of others. Where is the happiness for creatures whose life is as fickle
as the ripples of water?

आयुः = life
वर्षं = years
शतं = 100
नृणां = humans
परिमितं = limited
रात्रिः = nights
तद्धं = half
For a moment like a child, for another moment a lascivious youth; one moment a pauper, another a wealthy person; at the end of life, the body worn out by age and covered with wrinkles, man enters the abode of Death.

क्षणं बालो भूत्वा क्षणमापि युवा कामरसिकः:
क्षणं वितेर्धिनः क्षणमापि च सम्पूर्णविभवः ।
जराजीर्षोऽन्तु इत्य वदीमण्डिततनुः
नरः संसारान्ते विश्वाति यमधानीयवनिकाम् ॥ ५०॥
वैरा यशताकम्

like an actor exiting the stage.

क्षणं = moment
बालः = child
भूत्वा = becoming
क्षणमिपि = again for a moment
युवा = youth
कामरसिकः = lustful
क्षणं = moment
चिंत्यहिनः = devoid of riches
क्षणमिपि = momentarily again
च = and
सम्पूर्णविभवः = full of wealth
ज्ञरः = old age
जीणः = worn out
अङ्गः = body
नट = actor
इव = as if
वली = wrinkle
मण्डल = covered
तनुः = body
नरः = human
संसारान्ते = at the end of life
विश्वासः = enters
यमधानी = death’s abode
यविनकां = ??
यतनृपतिसंवाद्वर्णनम् = ??

त्वं राजा वयमप्रुपासितगुप्रश्राभिभिभानोभितः
र्यातस्तव विभवेश्चासिक कबो दिश्यु प्रतन्वन्ति नः ।
इत्यथा मानसनातिदूरमुखयोर्यावयोरन्तरं
यद्यसमायुरामुक्योद्विष वयमप्रयेर्पात्तो नि:स्मृहा: ॥ ५१ ॥
6 Description of a dialogue between an ascetic and a king:
You are a king; we also, through service to our Teacher, have been uplifted in wisdom. You are famous by your wealth; our successes are broadcast in all directions by the learned. Thus, there is a great difference between us regarding honor and wealth. If you are indifferent towards us, we also are perfectly dispassionate towards you.

यति = ascetic
नृपति = king
संवाद = dialogue
वर्णन = description
त्वं = you
राजा = king
वयं = we
अपि = also
उपासित = serving
गुरु = teacher
प्रज्ञा = wisdom
अभिमान = pride
उप्लता: = elevated
र्यात्स्वं = famous, you
विभवायशाःसि = by wealth and success
कवयः = the learned
दिश्रु = in all directions
प्रतत्वतिः = spread
न: = our
इत्यं = thus
मान = honor
धन = riches
अतिदूरं = great
उभयो: = two
अपि = even
आवयो: = of us
वैराग्यशतकम्

अन्तरं = difference
यदि = if
अस्मातु = to us
प्रारंभसः = disregard
असि = you
वर्ष = we
अपि = also
एकान्ततः = perfectly
निःस्मृतहा = indifferent

अर्थानामीशिष्येत लेव्यमपि च गिरामीशमहे यावदर्थः
शूरस्तः वादिदुर्गुप्तशमनविधावक्षर्य पाटवः नः।
सेवन्ते ल्यां धनाद्या मतिमलहहतये मामपि श्रोतुकामा
मध्यवासथा न तेचत्वियः मम नितारामेव राजननास्था॥ ५२॥

You are the master of wealth; we are also masters of words. You are
brave; we are ever skilful in subduing the pride of debaters. The rich
serve you; we are served by those who would study scriptures to purify
the mind. If you show no regard for me, I have none for you either.

अर्थानामीशिष्यें = lordship over wealth
tव् = you
वयमपि = we also
च = and
गिरामीशमहे = lords of speech
यावदर्थः = in all senses
शूरस्तः = hero, you are
वादि = debaters
dर्थ = pride
व्युप्तशमनविधयः = subduing
अक्षर्यः = unfailing
पाटवः = skill
नः = our
We are content to wear tree-barks for clothes, and you with rich dresses; but the contentment is alike, and the difference is not significant. He whose desires are numerous is indeed poor. If contentment is in the mind, then who is rich or poor?
Enough for us are fruits for food, tasty water to drink, the earth for a bed, and tree-barks for dress. I have no taste for the immodesty of the wicked, deluded by drinking the wine of wealth.

रागशतकम्

फलमलमशानाय स्वादु पानाय तोयं
क्षितिरिपि शयनायं वाससे वत्कले च।
नवधनमधुपानञ्चान्तसर्वद्रायाणा।
अविनयमनुमत्वः नोत्सदूर्जनानाम्॥ ५४॥

enough for us are fruits for food, tasty water to drink, the earth for a bed, and tree-barks for dress. I have no taste for the immodesty of the wicked, deluded by drinking the wine of wealth.
We shall eat from the begging of alms; we shall wear the sky for clothing; lie down on the earth for a bed; why bother with the rich?

वर्तमान वयं भिक्षामाशावासः वसीमिहि। 
शयीमिहि महीपृः कुर्वीमिहि किमीथःः॥ ५५॥
We are not actors, nor jesters, nor singers, nor experts in debating in court, nor courtesans, to wish to meet the king.

न नटा न विटा न गायका
न च सम्बेतरवादचुबवः
नृपमीितुमऽ के वयं
स्तनभारानिमिता न योषितः

In days of yore, these kingdoms were created by kings with generous hearts, ruled by others, and conquered or squandered like straw by still others. Some
heroes even now enjoy everything in the universe. Why then this inordinate pride of ruling over a few towns?

विपुल = great
हद्देः = hearted
ईशे = by the kings
एतत = this
जगत = world
जनितं = made
पुरा = in ancient times
विधृतं = ruled
अपरेः = by others
दततं = given away
च = and
अन्ये = by others
विजित्य = conquered
तृणं = like grass
यथा = just as
इह = here
हि = indeed
भुवनानि = worlds
अन्ये = others
धीरा: = heroes
चतुदश = fourteen
भुज्जते = enjoy
करिपय = for what then
पुर = towns
स्वाम्ये = sovereignty over
पुंसां = men
क = who
पृष = this
मद = arrogance
The earth has not been left unenjoyed, even for a moment, by hundreds of rulers.

Will its acquisition then bring any honor to any king? The dull-witted, instead of grieving, are joyous in owning even the most trifling fraction of it.

अभुःयां यस्यां क्षणमिप न जातं नृपशतः
भुवस्तस्या त्यामेक इव बेहःमानः: क्षितिभृतर्म ।
तदेशस्याध्यंशे तस्यवलेशे अिप पतयो
विषादं कर्तव्ये विद्धति जडः: प्रत्युत मुदर्म् ॥ ५८॥

अभुःयां = not enjoyed
यस्यां = whose
क्षणमिप = even a moment
न = not
जातं = made
नृपशतः = hundreds of kings
भुवः = world
tस्या = its
त्यामेक = gaining
क = who
इव = as if
बेहःमानः = high honor
क्षितिभृतर्म  = earth
tतत् = that
अंशस्य = of a portion
अिप = even
अंशों = portion
tतत् = that
अवयव = limb
लेशों = part
अिप = even
पतयोऽनुभवस्य = fallen
विषादेऽपि = in grief
कर्तव्योऽनुभवस्य = in duty
विद्धतिः = give
जडः = stupid
प्रत्युतं = on the contrary
मुद्दः = joy

मृतिपिण्डो जलरेखया वल्लित: सर्वोपयं नन्वणुः
व्याशीकृत्य तमेव संगरः राजा गणो भुजः।
ते दुधुदूः वृद्धवा किमपरं भ्रुदा दुरिद्रा भृष्ण
विभिन्नतानुपुराणाध्यायनकाः वाज्ज्ञानिः तेभ्योऽश्चिः ॥ ५९॥

The earth is a mere clod rimmed by water. Even the whole of it is but an atom. Hosts of kings enjoy it after fighting for it a hundred times. With their paltry and mean minds they may or do give; for it is not strange to them. But despicable are the men who would beg from them petty riches.

मृतः = clay
पिण्डः = lump
जलः = water
रेखया = by a ring of
वल्लितः = surrounded by
सर्वः = all
अपि = even
अयः = this
ननु = not even
अणुः = an atom
स्वाशीकृत्य = fractioned it themselves
तं = that
पवः = too
संगरः = battle
शतैः = hundreds
His birth is worthwhile indeed, whose death provides his white skull as an ornament on the head of Shiva, Cupid’s enemy. Men engrossed in protecting their own lives, flatter others showing immoderate pride, to what purpose?

स = he

जातः = born


कः = who
अपि = even
आसीत् = placed
मदनरिपुणा = by Shiva(enemy of Madana/Cupid)
मूर्ति = on the head
धवलं = white
कपालं = skull
यस्य = whose
उच्चः = high
विनिहितं = held
अतःकारविधये = like an ornament
नृभिः = by men
प्राण = life
त्राण = limb
प्रवण = preserving
मतिभिः = by those who think of
कैष्ठिः = by them
अधुना = nowadays
नमस्ते = adored
कः = who
पुंसाः = person
अयं = this
अतुल = incomparable
दप्तर = pride
ज्वर = fever
भर = afflicted with
मनःसःोधनिनयमनं ।

परेऽतः चेतत्सि प्रतिदिवसमाराज्य वहुथा
प्रसादं किं नेतुं विशासिः ह्रदय कृशाकृतिः ।
प्रसंगे त्वच्यन्तः स्वयमुदितविचिन्तामणिगणो
विविक्तः संकल्पः किमभिर्मिते पुष्यति न ते ॥ ६१ ॥
Control of Mind by Wisdom:

Winning the favors of others is hard; why then does your heart seek to appease the minds of others? With inward tranquillity and abstaining from social intercourse, wise thought will arise in you spontaneously; and should you wish for anything what will you not acquire?

मनः = mind
सम्बोधन = inculcating wisdom
नियमनं = control
परेषां = of others
चेताः = minds
प्रतिदिवसं = every day
आराध्य = supplicating
बहुधा = in various ways
प्रसादं = grace
किं = why
नेतुं = to secure
विश्रसि = enter
हृद्य = heart
कृश्चकित्वं = fraught with pain
प्रसत्रे = contented
tत्त्वयं = in your inner self
स्वयं = by itself
उदित = arising
चिन्तामणि = gems of thoughts
gणः = many
विविक्तः = in solitude
संकल्पः = wish
किं = whatever
अभित्तिः = wished for
पुष्पति = nurture
न = not
Oh Mind! Why do you wander about in vain? Rest somewhere. Whatever happens is bound to happen, of itself, not otherwise. Thus not recalling the past, nor planning for the future, I experience the joys that come, without question.

परिभ्रमसि किं मुधा कचन चित्त विश्रामयातं
स्वयं भवति यथा भवति तततथा नान्यथा।
अतीतमननुस्मरणि च भाव्यसंकल्पयन्
नतर्कितसमागमानुभवामि भोगानहम्॥६२॥

पिरॅमिस = wander
किं = why
मुधा = mind
कचन = somewhere
चित्त = mind
विश्रामयातं = for rest
स्वयं = yourself
यथा = whatever
भवति = happens
tततथा = that thus
नान्यथा = not otherwise
अतीत = past
मननुस्मरणि = mental memories recalled
च = and
भाव्य = future
संकल्पयन् = desiring
नतर्कित = without debating
समागमान् = coming on their own
अनुभवामि = experience
भोगान् = enjoyments
अहं = I
Therefore, refrain yourself from the perilous maze of sense-objects. Take to the path of supreme welfare that can, in a moment, remove all sorrows. Reach the state of your True Self. Abandon the wavelike agitation and change. Do not cling to the transitory joys of the world, and now seek the tranquillity of the mind.

एत्तमालादिर्मेन्द्रियार्थगहनादायासकादायः
श्रेयोमार्गमशेषाःक्षणात दक्षोतत्तोतां गतिः
मा भूयो भज भजुरां भवरति चेतः प्रसीदायुना ॥ ६३ ॥

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Clear up all misperception; worship the One in whose crown the gem is the crescent. Situate yourself on the banks of the celestial river, Ganga. How can you rely on waves or bubbles, flashes of lightning, fickle fortune, flames of fire, serpents, or hosts of friends?

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Oh Mind! do not dwell on the thought of the capricious goddess of fortune, whose nature resemble the courtesan at the beck and call as the king moves his eyebrows. Clad in rags, and standing at the doors in the streets of Varanasi, let us beg for alms with our hands as bowls.
If there be music playing in front of you, by your side expert poets from the South, and behind you the courtesans waving fans and shaking their bracelets with a clinking sound, then indulge unstintingly in these worldly pleasures. If not, O Mind! enter the realm of beatitude devoid of all thoughts.
What if one acquires wealth that will fulfil all desires? Even stomping on the enemies’ heads with one’s feet? Or if riches bought friends? Or even if one’s body lasts till the end of time?

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वैराग्यशतकम्

दुधा: = milked  
तत: कि = what then  
न्यस्त् = placed  
पदं = foot  
शिरसि = on the head  
विद्रिष्टां = of the enemies  
तत: कि = what then  
सम्पादिता: = bringing  
प्रणयिन: = friends  
विभवे: = by wealth  
तत: कि = what then  
कल्याणस्थता: = last till end of world  
तनुभृतां = embodied beings  
तनव: = bodies  
तत: कि = what then

भक्तिभवे मरणजनमभयं हृदिस्थः
खेषो न वन्येः न मन्नथजा विकाराः ।
संसर्गदोषपरहिता विजना वनान्ता
वैराग्यमयः किंमतः परमर्थनीयम् ॥ ६८॥

If there be devotion in the heart and the fear of death and birth, no ties to family, nor agitation by passions; when there is the solitude of uninhabited forests, and dispassion, what gain can be better than this?

भक्ति: = devotion  
भवे = in Shiva  
मरण = death  
जन्म = birth  
भयं = fear  
हृदिस्थः = in the heart  
खेषः = attachment  
न = not
Therefore, meditate on the infinite, ageless, supreme, luminous Reality. Why these false thoughts about the unreal? The sovereignty over the world, with its accompanying pleasures, will appear as the desires of the petty-minded when compared to the pursuit of Reality.

तस्मादु = therefore
अनन्त = infinite
अजरं = ageless
परमं = supreme
विकासि = effulgent
तद् = that
ब्रह्म = Reality
चिन्तय = meditate
With such a fickle mind, you will enter the nether worlds one moment, fly to the limits of the sky, or wander in all directions. Why, in a floundering manner even, do you not meditate on that Transcendent Truth, of the nature of perfection of your true Self?

पातलं = netherworld
आविष्कारिषा = enter
वासिषा = go
नभं = skies
विलेख = crossing beyond
दिशाण्डन्त = spheres of all directions
भ्रमसि = wander
मानस = mind
चापलेन = fickle
आन्त्यापि = even mistakenly
8. Discrimination of the Immutable from the Mutable:
The only way to destroy the burden of life’s sorrows like the apocalyptic fire, is that which lets you enter the beatitude of self-realisation. All else is but bartering for profit!

विचारः = discrimination
किं = how much
वेदः = by vedas
स्मृतिभिः = by smritis
पुराणं = puranas
पठनें = by studying
शाश्वेतः = by shastras

नित्यं = immutable
अनित्यं = mutable
When the majestic Meru moutain collapses in the fire of the cosmic conflagration; when the oceans, in which reside numerous sharks and other aquatic animals, dry up; when the earth, even though supported
by mountains, meets its end; what can you say about this body, which is only as steady as the ear-tip of a baby elephant!

यतः = from where
मेहः = mount Meru
श्रीमान् = of great fame
निपतति = falls down
युगान्त = at the end of a time cycle
अमि = fire
वलित: = surrounded by
समुद्रा = seas
शुष्यन्ति = dry up
प्रचुर = replete
मकर = crocodiles
ग्राह = sharks
निलया: = homes
धरा = earth
गच्छति = goes
अन्तं = end
धरणि = earth
धर = holding
पादेः: = by the feet
अपि = also
धृता = held
शरीरे = body
का = what
वाताः = news
करिकलभ = young elephant
करण = ear
अग्र = tip
चपले = unsteady

गात्रं संकुचितं गतिविर्गितं भ्रम्य च दन्तावलिः:-
With feeble limbs, unsteady movements, teeth that have fallen off, poor eye-sight, worsening deafness, drooling mouth; with relatives disregarding what you say, the wife offering no help, the son turning hostile, such, alas! are the miseries of senility. गाऽं = limbs संकुिचतं = shrivel गतः = walking विगाठता = unsteady भ्राया = useless च = and दन्तावहः = rows of teeth दृष्टि = eyesight नस्यति = lost वर्धते = increases बिधरता = deafness वात्र = mouth च = and लालायते = slobbers वाकः = speech न = not अिियते = valued च = and बान्धवजनः = relatives भायाः = wife न = not शुूषयते = offer service हा = alas कष्ट = misery पुरुषस्य = man’s
When hair grows white on a man’s head, indicating the disconcert of senility, young women run away from him, like the outcastes’ well encircled with bones!
As long as this body is healthy and free of infirmity, as long as senility is distant, as long as the faculties have not lost their vigor, as long as life is not enfeebled, till then should the wise ones make great efforts to reach the supreme goal of life. For what is the use of digging a well when the house is on fire?

यावत् = as long as
स्वस्थं = free from disease
इदं = this
शरीरं = body
अजं = decrepitude
यावत् = as long as
जरा = old age
दूरतः = far off
यावत् = as long as
= and
इन्द्रिय = organs
शक्ति: = strength
अप्रतिहता = unaffected
यावत् = so long as
क्षयः = decay
न = not
अयुषः = life
आत्मश्रेयसि = for one’s own supreme welfare
तावत् = till then
एव = alone
Shall we live ascetically on the banks of the heavenly river, or serve humbly our virtuous wives? Shall we drink at the streams of scriptures or the nectarine poetry? With a life-span of a few eye-winks, we do not know what action to take!

tapasyam = austerities
sattva = practising
ki = what
adyanvatsa = live
surannai = heavenly river
gunanada = virtuous
varanatu = wives
paricharam = serve
sabina = humbly
pivam = drink
shabrohadunut = currents of scripture
विविध = varied
काव्य = poetry
अमृत = nectar
रसान = essence
न = not
विच्छ = know
कि = what
कुर्म = do
कतिपय = few
निमिष = twinkling of an eye
अयुष = longevity
जने = people

दुरारा​थामी दुर्रचल्चिता: क्षितिमुनो
ववच रस्तूलेञ्छः सुमहिति फलें बद्मनसः।
जरा देहं मृत्युहरति दयितं जीवितमिदं
सखे नान्यच्छेत्रयो जगाति विदुषोऽन्यत्र तपसः॥७७॥

Theas earthly rulers are difficult to please and fickle-minded like the horse, and we have strong desires, and intent on huge gains. Senility gnaws away the body and death steals this dear life. Oh Friend! for the wise nothing is as salutary as austerities.

दुरारः = hard to please
च = and
अमी = these
दुररा = horse
चल्चिता = restless minds
क्षितिमुन = rulers og the earth
ववच = we
च = and
रस्तूलेञ्छ = ambitious
सुमहिति = vast
When honor declines, riches squandered away, flatterers depart, the circle of friends dwindles, attendants leave, and slowly the youth is spent, the wise have only one proper way left to follow—make a home somewhere on the side of a valley in the Himalayas, whose rocks have been made holy by the water of the Ganges.

माने = honor
प्रायिनि = faded
खण्डते = ruined

रार = old age
देहं = body
मृत्युः = death
हरति = takes away
दियतं = dear
जीवितं = life
इदं = this
सखे = oh, friend
न = not
अन्यतः = other
छेयः = good
जगित = in the world
विदुषः = wise
अन्यत्र = except
tपसः = austerities
रम्याध्बन्द्रमरीच्यस्तःतृणवति रम्या वनान्तःस्थली रम्यं साधुसमागमागतसुक्तं काव्येषु रम्यं: कथा: ।
कोपोपाहितवाणिविन्दुतन्तरतः रम्यं भियाया मुखं सवं रम्यमनित्यतामुपगते चित्ते न किंचित्त्बुन: ॥ ७९ ॥

Enchanting are the moonbeams and the verdant outskirts of the forest; delightful is the company of the wise, and the poetry of stories; charming is the beloved’s face gleaming in tears of indignation; all is
fascinating, except when the mind realises the transience of it all.

रम्याः = delightful
चन्द्र = moon
मरीचयः = rays
तुणवती = grassy plots
रम्या = delightful
वनान्तःस्थली = in the forests
रम्यं = delightful
साधु = saint
समागमागत = company of
मुखं = joy
काव्येशु = in poetry
रम्याः = delightful
कथा = stories
कोप = anger
उपाहित = covered
वाष्प = water (tears)
बिन्दु = drops
तरलं = swimming
रम्यं = delightful
प्रियाया = of the beloved
मुखं = face
सवं = all
रम्यं = delightful
अनित्यां = evanescent
उपगते = gone
चित्ते = in the mind
न = not
कित्वित् = nothing
पुनः = again

रम्यं हर्म्यतत्रं न किं वसतेः श्राव्यं न गेयादिकः
Living in a palace is pleasant, is it not? Or listening to music with its accompaniments? or the company of women, as dear as life? But wise persons have taken to forest life, having realised that these are as fickle as the shadow of a flickering flame on the fluttering wings of a delirious moth.

समासमागमसुखं = joy of woman's company
प्राणं = life
समासमागमसुखं = joy of woman's company
दीपाभूंतरतू = flame of a lamp
पवनं = wind
पक्षं = moth
पतझं = moth
आधिकं = much
अधिकं = much
प्रीतये = pleasing
किं = is it
किं = is it
वा = or
न = not
न = not
नैवाधिकूंतये = in fact
एवं = in fact
भ्रान्तं = hovering
भ्रान्तं = hovering
पतझं = moth
पक्षं = wing
पवनं = wind
व्याघ्रोतं = shaken
व्याघ्रोतं = shaken
परिमुक्तं = music with accompaniments
परिमुक्तं = music with accompaniments
परिमुक्तं = music with accompaniments
परिमुक्तं = music with accompaniments
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9 Worship of Shiva

My son! Since creation, in our search in all the three worlds, we have not seen nor heard anything that can act like a trap to control the mind, deeply and inexplicably infatuated with sensuality, like an elephant wildly excited by the female elephant.

शिवाचन्द्र = worship of Shiva
आसंसारात् = from the very beginning of creation
विभुविं = three worlds
इदं = this
चिन्वरं = searching
tāt = oh dear!
tātāक = like that
न = not
eव = even
अस्मारं = our
नयनपदविः = in sight
श्रोत्रामः = in hearing
gāt = gone
The vows of roaming freely, eating pure food, associating with holy persons, and cultivating spiritual wisdom, yields only the fruit of a peaceful mind. Even after prolonged contemplation, I fail to understand that such lofty austerities can control the mind and lead it to peace.
The fantasies of the heart are exhausted; youth has also left the body. Alas! Virtues have proven barren for lack of discriminating admirers. The mighty, unforgiving, all-consuming Death is gathering speed. What is the proper action? Alas! there is no way other than to surrender oneself at the feet if Shiva.

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वैराग्यशतकम्

हृदये = in the heart
यातं = gone
च = and
तत् = that
योवनं = youth
हन्त = alas!
अज्ञेषु = in the body
गुणाः = virtues
च = and
वन्ध्य = barren
फलतं = fruit
यातं = gone
गुणाश्री = those who appreciate virtue
विना = without
किं = what
युक्तं = proper
सहस्रं = fast
अभ्युपैति = coming near
बलवानू = powerful
कालं = time
कृतान्तं = death
अक्षमी = relentless
हा = alas!
ज्ञातं = known
मदन = Cupid
अन्तक = destroyer
अस्वर = foot
युगलं = pair
मुक्ता = freeing
आत्म = is
न = not
अन्यं = other
Between the great Lord of the universe, Shiva, and the innermost Self of the universe, Vishnu, there is no difference for me. However, my devotion is to Shiva, holding the crescent moon on His head.

महेरे = Shiva
वा = or
जगतां = of the universe
अधीरे = Lord
जनादने = Vishnu
वा = or
जगत् = universe
अन्तरात्मनि = innermost soul
न = not
वस्तुःपद = essential difference
प्रतिपति: = admission
अरित = is
मे = my
तथापि = still
भक्ति: = devotion
तरुणेन्दु = crescent moon
शेखरे = on the crown
Sitting peacefully on the banks of the celestial river, in the bright scattered glow of the moonlight, when silence pervades the nights, distressed by the thoughts of birth and death, when shall we roar the names of Shiva, and reach the state of holding back tears of ecstasy?

स्मृतस्तम्रर = bright diffused
जयोतरः = moonlight
धवलिततरे = white glow
कापि = somewhere
पुलिने = banks
सुखासीना = seated happily
शांतवचनिषु = soundless silence
रजनीषु = at night
चुमरितः = heavenly river
भवाभोग = miseries of birth and death
उदधमः = fearful
शिव शिव शिव = repeatedly calling Shiva
इति = thus
उच = loud
वचसः = voice
कदा = when
यात्यामः = attain
अन्तर्गत = internal
बहुरः = copious
वाण = tears
आकुलः = ecstasy
दशं = condition

वितीर्णं सर्वसंव पूर्णकरणापूर्णीहदया:
स्मरन्तः संसारे विगुणपरिणामं विधिमातिम्।
वर्यं पुण्यार्थं परिणतशारचन्द्रकिरणा:
त्रियामा नेष्यामो ह्रस्वरणचिन्तेन्त्रकारणं: || ८६ ||
Forsaking all, with the heart full of the most tender compassion, recalling the sorrowful fate, let us spend the nights in holy forests, in the glow of the autumnal moonbeams, meditating on Siva’s feet, our sole shelter.

विदीर्यणः = giving away
सर्बसंसारे = all
tरुष =tender
करुणा = compassion
पूणः = filled with
हदयः = heart
स्मरन्तः = remembering
संसारे = cycles of creation and dissolution
विगुणः = undesirable
परिणामः = effects
विधिगति = destiny
वयः = we
पुणः = holy
अरणः = forest
परिणात = full
शरत् = autumal
चन्द्र = moon
किरणः = rays/beams
त्रियामः = nights
नेष्यामः = spend
हर = Shiva
चरण = feet
चिन्तनः = meditation
एकः = only
शरणः = refuge

कदा वाराणस्याममरतिनीरोधिस वसन्।
वसानः कौपीनं शिरसि निद्राधानोऽञ्जलिपुष्टम्।
अये गौरीनाथ त्रिपुरहर्वाम्भो त्रिनयन

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When shall I spend my momentary life on the banks of the heavenly river in Varanasi, wearing just a loin-cloth, holding my folded hands over my head, and weeping loudly, Oh! Lord of Gauri! Conqueror of the demon Tripura! Ever auspicious and having the third eye (of the Supreme Light)! Have compassion on me!

कदा = when
बाराणस्यां = in Varanasi
अमरतिनीरोपसि = on the banks of the celestial river
वसनः = stay
वसानः = dress
कौपीनं = loin cloth
िशरिस = on the head
निदधानः = raised
अज्जितःपुरुषं = folded hands
अये = oh!
गौरीनाथ = Shiva (husband of Gauri)
िऽपुरहर = slayer of Tripura
शाम्भो = giver of supreme good
िऽनयन = with three eyes
प्रसीद = have mercy
इति = thus
कोशान् = crying
निमिति = a moment
इव = as if
नेष्यामि = spend
दिवसान् = days

ख्रात्वा गाढ़े: पवनभी: शुचिकुसुमफलेषचिबित्रा विभो त्वां
ध्येयेऽथ्यानिवेदय श्वेतिधरकुपरग्रावपयंक्रृत्वामूले।
आत्माराम: फलश्री मुखवचनरतस्तत्वसादात्मत्स्मरारे
वैराग्यशतकम्

दुःखं मोक्षये कदाहं समकरचरणे पूर्णि सेवासमुन्तथम् ॥ ८८ ॥

After bathing in the waters of the Ganga, worshipping you with the choicest fruits and flowers, with my mind meditating on you, seated on a bed of stone in a mountain-cave, enjoying the bliss of the Self, surviving on fruits, joyfully engrossed in the spiritual preceptor’s instructions, Oh! Cupid’s Enemy! when will you free me with your grace, from the sorrow of having served the rich?

श्रात्वा = after bathing
गाः = by Ganges
पयोभः = waters
शुचि = pure
कुसुम = flowers
फलैः = fruits
अचतियः = offering
विभो = o Lord!
त्वः = to you
भ्येः = the object of meditation
ध्यानं = mind
निवेशय = concentrating
क्षितिधर = mountain
कुहर = cave
ग्राब = stony
पर्यतःमूले = by the bed
आत्मारामः = blissful in the Self
फलाशी = eating fruits
गुरू = teacher
वचन = words
रतः = devoted to
त्वत् = your
प्रसादादत = grace
स्मरोरे = O Thou Enemy of Cupid!
When shall I be free from the roots of action, leading a life of solitude, dispassion, serenity, with my hands serving as a bowl, and the sky for clothing?

पांडुपरमानववेदी।

एकाकी निःस्मृहः शान्तः पाणिपात्रो दिग्म्बरः।
कदा शम्भो भविष्यामि कर्मनिमूलक्षमः। ॥ ८९॥

पाणिपात्रयात्रां निसर्गशुचिना भेक्षण संतुष्यतां
वच्च स्वाति निषीदत्वां बहुतृणं विश्रयं मुहः पदयताम्। ॥

अत्यागीयपि तनोरस्वाढर्मान्दवोधस्पृश्यो
अध्या कोषपि शिवप्रसादसुरभः सम्पत्त्यते योगिनाम्। ॥ ९०॥
Using the hands as a bowl, contented with the naturally pure food from alms, resting in any place, constantly viewing the world to be worth no more than a blade of grass, experiencing uninterrupted supreme joy even before the body falls, for such aspirants alone the grace of Shiva makes the path of liberation easy of attainment.

पाणिं = hand
पात्रयतं = used like a vessel
निसर्गं = nature
शुचिना = pure
भेक्षणं = by begging alms
संतुष्टतां = contented
चन्द्रं = where
कापि = anywhere
निषीदतां = resting
बहुतृणं = almost a blade of grass
विश्वं = world
सुलभं = constantly
पश्यतां = seeing
अत्यागो = giving up
अपि = even
तनोः = of the body
अवक्रंडं = uninterrupted
परमं = supreme
अनन्दं = bliss
अवबोधस्मृतं = knowledge
अध्वा = path
क: = who
अपि = even
शिवप्रसादं = grace of Shiva
सुलभं = easy
The Way of Life of a Self-Realised Ascetic: Wearing a loin-cloth worn-out and tattered into a hundred rags, with a wrap-around in similar condition, free from anxiety, eating food from alms begged without any expectations, sleeping in a forest or a cremation-ground, roaming freely without hindrance, ever indrawn and calm, and also established in the great joy of Divine union, ———for such a one even sovereignty of the three worlds is beneath comparison.

अवधूत = a self-realised ascetic with the highest spiritual freedom
चया = the way of life
कौपीनं = loin cloth
शत = hundred
खण्ड = torn
जर्जरतरं = much worn out
कन्था = rag
पुनः = again
लाटशी = of the same condition
नैखिन्त्यं = free from all disturbing thoughts
निरन्येकः = without expectation
भैंसं = food got by begging
अशनं = eating
नित्रा = sleep
शमशाने = in a cremation ground
वने = in a forest
Will the wise ones show greed for this universe, which is but a mere mirage?

Indeed, the ocean is not agitated by the movements of a fish!
Oh Mother LakShmi! devote yourself to someone else! Do not long for me! Those who covet pleasures are under your sway; what are you to us who are dispassionate? Now, we want to subsist on alms gathered and purified in a bowl instantly made from the leaves of Palasa tree.

- मातः = mother
- लक्ष्मि = O Laxmi!
- भजस्व = serve
- कंचितः = someone
- अपरं = else
- मतः = me
- काल्पिणी = long for
- मा = do not
- सम = indeed
- भूः = be
- भोगेषु = in enjoyments
- स्मृहयालवः = desiring
- तव = your
- वशे = captive
- का = what
- नि:स्मृहाणां = free from desires
- असि = are
- सदः = immediately
- स्मूत = put together
- पलाश = palAsha
With the earth for a bed, the arms for a large pillow, the sky for a roof,
the gentle breeze for a fan, the autumnal moon for a lamp, renunciation
as conjugal bliss, the sage sleeps in contentment and tranquillity,
like a sovereign of immense glory.
अनिलः = breeze
शरतः = autumn
चन्द्रः = moon
दीपः = light
विरतिः = abnegation
वनिता = wife
सञ्जः = company
मुदितः = elevated (rejoicing)
सुखी = blissful
शान्तः = peaceful
शेते = sleeps
मुनि: = sage
अतनु = not small (undiminished)
भूतिः = glory
नृप = king
इव = as if

भिक्षाशी जनमय्यसज्जरहितः स्वायत्तचेतः सदा
हानादानविपस्चमार्गानितः कशितपर्वती स्थितः।
रश्याकीर्णविशीर्णीपीणवसनः समपालकन्यासनो
निम्मानो निरहकृतिः शामसुखाभोगैकबहुः॥ ९५॥

Living on alms, unattached to the company of people, ever acting with total freedom, devoted to the path of dispassion towards the exchange of wealth, such a one is a true ascetic. Wearing worn-out rags thrown in the streets, using a blanket received by chance for a seat, without pride or selfishness, the ascetic wishes solely for the joy of the controlled mind.

भिक्षाशी = eating alms
जनमय्य = society
सज्जरहितः = unattached
स्वायत्तचेतः = free in actions (independent)
Is this person an outcaste? or a twice-born? or a shudra? or an ascetic? or else some master yogi with the mind filled with philosophical discernment? When people address the ascetic thus, doubting and debating garrulously, the Yogis themselves walk away, neither angry nor pleased.
चण्डालः = outcaste
किं = what
अयं = this
द्विजानि = twice-born (initiated in scriptures)
अथवा = or
शूद्रः = servant
अथ = thus
किं = what
तापसः = ascetic
किं = what
वा = or
tतत्त्व = truth
विवेक = discrimination
पेशाल = expert
मति = mind
योगीभर = supreme yogi
कः = who
अपि = also
किं = what
इति = thus
उत्पन्न = arising
विकत्य = doubt
जत्त्व = argumentative
मुखरैः = garrulously
आभाष्यमाणा = accosted
जनोः = by people
कुच्छा = angry
पथि = on the way
न = not
प्रव = only
तुष्ट = pleased
मनसः = mind
The creator has provided for serpents air as food, got without violence or effort. Beasts are satisfied with eating sprouting grass and laying on the ground. Likewise, for people intellectually able enough to cross the sea of birth-death cycles, some such means of living has been created. Those who seek this are able to bring to final cessation the play of their natural attributes.

हिसाशून्त्र्यमयः ब्रह्ममाध्यमः धात्राः महुक्तकल्पितं
व्यालाभः पश्चावस्तुणां नक्षुराभमुजस्तुश्चः स्थळः
संसाराण्वल्लक्षक्षमाधिः कृतं सा नृणां
तामन्वेषयत्ति प्रणाति सततं सर्वं समासिं गुणाः। ॥ ९७॥

The creator has provided for serpents air as food, got without violence or effort. Beasts are satisfied with eating sprouting grass and laying on the ground. Likewise, for people intellectually able enough to cross the sea of birth-death cycles, some such means of living has been created. Those who seek this are able to bring to final cessation the play of their natural attributes.

हिसाशून्त्र्यः = without killing
अयं = without effort
संभवः = obtainable
अशां = for eating
धात्रा = by the Creator
महुः = air
कल्पितं = provided
व्यालाभः = for serpents
पश्चा = beasts
तुः = grass
अष्ठुस्तुर्मुः = feeding on sprouts
तुः = contented
स्थळः = lying on ground
संसार = transmigratory life
अणः = ocean
लक्ष्याश्च = capable to cross over
धियाः = intelligence
Seated in the lotus-posture on a stone in the Himalayas on the banks of the Ganga; attaining yogic sleep by the practice of meditation on the Supreme Reality; with deer, old with age and free from fear, caressing their bodies against mine——- will such fortune come to me?

गङ्गातीरे = on the banks of river Ganges
हिमालये = Himalayas
पत्थर = stone
पदार्थासन = lotus posture
व्यायाम = transcendent truth
ध्यान = meditation
अभ्यासन = practice
विविधना = in the prescribed manner
योगनिद्रा = Samadhi (with consciousness of the external world lost)
गतस्य = going/falling
The hands serving as a sacred bowl, subsisting on the never-dwindling alms obtained while roaming, the vast expanse of the sky serving as a dress, and the earth for a stable, spacious bed—people with such dispassion are blessed indeed, for they have renounced the poverty of attitude seeking mundane pleasures and thus giving up worldly contacts, and inwardly contented in heart fulfilled by accepting solitude, and thus able to uproot all actions (the roots of future rebirths and deaths).

Pāṇiḥ: hand  
Pātraḥ = vessel  
Pavitraḥ = pure  
Agniḥ = wandering  
Pāṭhaḥ = obtained  
Bṛḍhaḥ = alms
Oh Mother Earth! Oh Wind, my Father! Oh Fire, my friend! Oh Water, my good relative! Oh Sky, my Brother! With clasped hands this is my
concluding salutations to you! My association with you all resulted in an accumulation of scintillating merits, culminating in abundance of pure knowledge, which helped me overcome the marvellous sway of Unreality! May I now unite with the Transcendent Truth!

मातः = O Mother
मेदिनि = Earth
तात = O Father
मारुत = Wind
सखे = O Friend
तेजः = Fire
सुबन्धः = O my good relative
जल = Water
भ्रातः = O Brother
व्योम = Sky
निवङ्ग = tied to
एव = only
भवतां = with you all
अन्त्यः = last
प्रणाम = salutations
अञ्जलि = clasped hands
गुष्मन्त्र = with you all
सङ्गविश = association with
उपजात = developed
सुकृत = good deeds, merits
स्मार = wide
स्मुरोत्त = trembling, resplendent
निर्मेण = without blemish, pure
ज्ञान = knowledge
अपस्त = discard
समस्त = all
मोह = delusion
महिमा = wondrous power
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Vairagya Shatakam

pdf was typeset on June 17, 2018

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