Vairagya Shatakam with Translation

वैराग्यशतकम् सार्थम्

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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!

1 Condemnation of Desire

तृणटृणम् ।
चूडोत्सितचन्द्‌चारुकिलकाचर्चिल्लाभास्वरो
लीलादर्शविलोलकामशास्त्रम्‌ श्रेयोदाप्रेस्वरुष। ॥
अतःस्फूर्तदपारमोहतिमिरप्रागबानूमुचार्यतनः
चेत:सच्चनि योगिनां विजयते ज्ञानप्रदीयो हर: ॥ १ ॥

1

1 Tvaṃ Tvaṃ = thirst (of desire)
2 Tvaṃ = condemnation
3 Chaud = head
4 Utsisit = made an ornament
5 Chand = moon
6 Chaaru = beautiful
7 Kathika = partially opened buds
8 Charchira = lambent beams
9 Bharwar = shining sun
10 Tirra = sport
11 Durg = burnt up
12 Vilol = unsteady
13 Kam = passion
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.

आन्तो देशमनेकदुर्गिर्विषयं प्रावं न किष्ठितत्तः
त्यत्वा जातिकुङ्कालिमामथिचित सेवा कृता निष्ठिता ।
भुक्ता मानविविजितं परगृहेष्वाशार्या काकवत्
तुष्णे जूम्मसिः पापकर्मेष्युन्ते नाधापि सन्तुष्यसि ॥ २ ॥
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.

उत्खातं = dug
निधि = precious metals
शंक्रया = in quest of
क्षिदितलं = earth
भ्माता = smelted
गिरे = stones
भातव = precious metals
निस्तीण = crossed
सरिताः = oceans
पति = chief
नुपतय = royal
येलु = with effort
संतोषिता = favored
मन्त्र = incantations
आराधन = worship
तत्परेण = utmost effort
मनसा = mentally
नीता = carried out
श्रमशाने = cramation grounds
निशा = nights
प्राप्त = achieved
काणवराटक = a broken cowrie
अपि = even
न = not
मया = by me
तृष्ण = desire
सकामा = satisfied
भव = be

खलालापाः: सोढाः: कथमपि तदाराधनपरेः
निग्रुष्यान्तव्रोष्णं हसितमपि शूद्येन मनसा ।
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?

खलः = wicked
आलापाः = talk
सोढः = shabby
कथमपि = somehow
तत्त = that
आराधनपरैः = servile attendance
निगृह्य = suppressing
अन्तगाञ्छे = tears
हिसिं = smiling
अिप = even
शून्येन = vacant
मनसा = mentally
कृतः = made
विच = wealth
स्तम्भ = inactive
प्रतिहत = dulled
धियां = intellect
अज्ञिः = obeisance
अिप = also
लवः = you
आशे = oh Desire!
मोघाशे = with hopes thwarted
किं = what
अपरं = other
अतः = hence
नर्तयसि = dance
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.

- मां = me
- अमीषां = our
- प्राणानां = all the vital forces
- तुलित = unsteady
- बिसिनी = lotus
- पत्र = leaf
- पयसां = water
- कृते = done
- किं = what
- न = not
- अस्माभि: = by us
- विगलित = depraved
- विवेकं = conscience
- व्यवसितं = performed
- यत् = which
- आच्छानां = of the rich
- अमे = in the presence
- द्रविणमद = pride of wealth
- निषःसंव = stupefied
- मनसां = minds
- कृतं = committed
- वीत = without
- वीच्छर = shame
- निजगुण = own virtues
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.

कथा = reciting
पातकं = sin
अपि = even
क्षान्तेन क्षमया गृहोचितसुखं त्यक्तं न संतोषः:
सोढा दुः:सहशीत्वाततपनक्षेशा न तर्स तपः ॥
ध्यातं वित्तमहैरिशं नियमितप्राणधार्मक्योऽपदः पदेः
तत्तत्तक्षरं कृतं यदेव मुनिभिःसत्तैः फलेविभिः ॥ ६॥

क्षान्तें = forgiven
न = not
क्षमया = forgiveness
गृहोचितसुखं = comforts of home-life
त्यक्तं = renounced
न = not
संतोषः = with contentment
soDhA
duः:sad = inclement
शीत = cold
वात = wind
तपन = heat
क्षेशा = suffered inclement weather
न = not
तर्स = heated
tap: = austerities
dhyāt: = meditating
वित्तं = money
अहिन्द: = day and night
नियमित = controlled
प्राणोऽ = breath and vital forces
न = not
शम्भोऽ = of Shiva
पदं = feet
तत्त्त्वकर्मं = those very acts
कृतं = done
यदेव = which verily
मुनिभिऽ = by reclusive saints
तेस्तेऽ = those only
फलं = of good results
बिन्दितऽ = deprived of

भोगा न भुक्तं वयंव भुक्तं
तपः न तस्तं वयंव तस्तं।
कालो न यातो वयंव याता-
स्तुण्णा न जीणां वयंव जीणां॥ 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.

भोगा = worldly pleasures
न = not
भुक्ता = enjoyed
वयं पः = we ourselves
भुक्ता = eaten up
तपः = austerities
न = not
तस्तं = performed
वयं पः = we ourselves
tस्ता: = burnt
कालः = time
न = not
यातः = gone
वर्यं एव = we ourselves
याता: = gone
तृषणा = desire
न = not
जीणाः = reduced
वर्यं = we
एव = alone
जीणाः = aged

वलीिभमुखमाबां पिलतेनाितं िशरः।
गाऽािण िशिथलाये तृषणेऽका तरुणायये॥ ८॥

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
आकानतं = attacked
पिलतेन = grey hair
अितं = painted white
शिर: = head
गाािण = limbs
शिथिलायने = enfeebled
तृषणेऽका = desire alone
तरुणायये = rejuvenating

निवृत्ता भोगेन्या पुरुषवहुमानोऽधिप गमः।
समाना: स्वर्यातरा: सपदि सुहदो जीवितसमा:।
शनैये मृत्युधारां घनिततमरुद्धे च नयने
अहो मृदं: कायतदपि मरणापायचकितः ॥ ९॥

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!

वैरा यशतकम् साथम्

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!

निवृत्ता = receded
भोगेच्छा = desire for pleasures
पुरुष = person
बहुमानः = respect
अपि = also
गलित = lost
समाना = compeers
स्वयंता = gone to heaven
सपदि = swiftly
सुहद = dear friends
जीवितसमा = as much as life
शाने = slowly
यद्युत्थानं = raise oneself slowly with the help of a staff
घनातिमिरुद्रेः = covered by dense cataracts
च = and
नयने = eyes
अहो = alas
मूढः = stupidity
काय = the body
तद्विप = even then

मरणापायचिकितः = wonders at the thought of death

आदशा नाम नद्वै मनोरथजला तुषारातर्ज्ञाकुत्ता
रागग्राहवती वितर्कविहंगा घैर्युद्रमभ्यंःसीनी।
मोहार्भुस्तस्तरतिगहना प्रोचुझज्ञिन्ताताती
तस्या: पारगता विशुद्धमनसो नन्दन्ति योगीश्वरः॥ १०॥

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
तुष्णा = passions
तरंग = waves
आकुला = raging
रागाधिवती = grasped by attachments to objects
विलुकर = scheming thoughts (of greed)
विहंग = birds
धैर्य = courage
हुम = tree
ध्वसिनी = destroyer
मोहावत्त = whirlpools of ignorance
सुदुःस्तर = impassable
अति = great
गहना = deep
प्रोतुः = precipitous
चित्ता = anxiety
तटी = banks
तत्स्या: = their
पारगताः = cross beyond
विशुद्ध = purified
मनसः = mind
नन्दन्ति = enjoy
योगीधर = great yogis
विषयपरित्यागविद्वन्ना।

न संसारोत्पत्त्वः चरितमनुष्यवाच्यीम दुःशातः
विपाकः पुण्याः जनयति भयं मेविमृद्गः।
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 enjoyments can be procured. Attachment to pleasures only brings more misery.

- विषय = sensual objects
- परित्याग = giving up
- विचित्रितना = futile efforts
- न = not
- संसारोपत्यः = produced through life after life
- चरितं = performed
- अनुपर्याप्ति = see
- कुशलः = well-being
- विपाकः = accumulation
- पुण्यानां = of virtues
- जनयिति = engenders
- भयं = fear
- मे = in me
- विमुशत: = on deep thinking
- महाधिश्च: = by great
- पुण्य = merit
- ओपेचः = stream
- चिर =constant
- परिग्रहिता: = earned
- च = and
- विषया = sensual pleasures
- महान्त: = greatly
- जायन्ते = produces
- व्यसनभिव = 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.

दातुं = giving
विषयिणां = those attached to pleasures
अवश्यं यातारिष्ठिरतरसुपुष्पित्वापि विषया
वियोगे को भेदस्त्यजिति न जनो यत्स्वयममून् इ
ब्रजन्तः स्वातत्त्वायदुत्ठपरितापाय मनसः
स्वयं त्यक्ता होते शमसुखममनन्ते विद्धिति ॥ १२ ॥

अवश्यं = certainly
याताः = gone
विरतरं = long time
उषितापि = even after staying
विषया = sensual pleasures
वियोगे = departure
कः = what
भेदः = difference
त्यजिति = give up
न = not
जनः = people
यत्स्वयममून् = that of their own accord
ब्रजन्तः = leave
स्वातत्त्वायः = on their own
अतुल = incomparable
परितापाय = misery
मनसः = mental
स्वयं = by themselves
त्यक्ता = give up
हेतुते = verily these
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.

शार्म = self-control
सुखं = happiness
अनन्त = infinite
विद्यु = specially give

ब्रह्मानववेकनिर्मलधियः कुर्वन्त्यहो दुष्करं
चतुर्वक्त्युपभोगभाज्यपि धनान्येवकान्तवो निःस्पृहा:
सम्प्रास्तः पुरा न सम्प्रस्ति न च प्रासो दुष्क्रत्यानान्
वाज्ञामात्रप्रियंहानि परं त्यज्यके न शक्ता कवयम्। १३।।

ब्रह्माण = knowledge of supreme reality
विवेक = discrimination
निर्मल = pure
धियोऽ = minds
कुशोऽ = do
अहोऽ = ah!
दुष्करं = difficult to achieve
यत् = which
मुच्छत्युऽ = discard
उपभोगभाज्यपि = bringing enjoyment
धनानि = wealth
एकान्ततऽ = wholly
निःस्पृहा: = those devoid of craving
सम्प्रास्तः = not obtained
पुरा = in the past
न = not
सम्प्रस्ति = in the present
न = not
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.

- धन्यानां गिरिकन्द्रेषु वस्तां ज्योति: परं ध्यायतां - blessed in mountain-caves living on light supreme meditating
- आनन्दश्रुणान्तिर्निपन्निति शकुना नि:शक्तमेघःशया: ॥ - joy with tears without fear birds
- अस्माकं तु मनोरथोपरिचितप्रासादवापीतातः क्रीडाकाणनकेलिकौतुकजुषामायुः परं क्षीयते ॥ १४॥

द्वितीया नवमी सार्थम्
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!

भिक्षाशनं तद्दपि नीरसमेकवारं ।
श्या च भूः परिजनं निजदेहमात्रम् ।
वस्त्रं विशीर्णशतखलं च कन्या
हा हा तथापि विषयं न परित्यजन्ति॥ १५॥
च = and
कन्था = patched up
हा = alas
हा = alas
tathapi = even then
विषया = sensual craving
न = not
परित्यजन्ति = give up
स्तनों मांसग्रन्थी कनककठशावित्युपमितों
मुखः शेषागारं तदपि च शशाङ्गन तुलितम्।
स्ववन्मूत्रहीनं करिवशिरस्यार्धिः जघनं
मुद्यन्निन्यं रूपं कविजनविशेषेऽैव कृतम्॥ १६॥

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.

स्तनों = breasts
मांसग्रन्थी = lumps of flesh
कनककठशावित्युपमितों = compared to golden jugs
मुखः = mouth
शेषम् = saliva/phlegm
अगारं = seat
tadapi = yet
च = and
शशाङ्गन = to the moon
tulitam = compared to
स्ववन् = flowing
मृत्र = urine
किरव = fouled
carivar = elephant
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 = one, unique
रागिषु = sensual
राजते = stands out
प्रियतमा = beloved
dेह = body
अर्थारी = sharing
हरः = Siva
नीरागेषु = among the dispassionate
जनः = people
विमुक्त = free
ललनाः = woman
सः = company
न = not
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!

अजानन् = not knowing
दाहात्म्यं = burning power
पततु = falls
शलभं = moth
tीैं = glowing
dहने = in fire
स = that
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!

तृषा = thirst
शुष्ण = parched
आस्ये = mouth
पिबति = drinks
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 वेशम सुता: सतामभिमता: संस्यादिगः सम्पदः कल्याणी दृष्टिः वयथः नवमित्यज्ञानमूढः मात: विश्वमन्दरेण निविद्यं संसारकारागृहः संदर्भः क्षणभंगुरेण तद्विशिष्ठ धन्यस्तु संत्यस्यति ॥ २०॥

तुः = tall
वेशम = mansions
सुता: = sons
सतामभिमता: = honored by the learned
वैराग्यात्कम् सार्थम्

संस्थातिमा: = immeasurable
सम्पदः = wealth
कल्याणी = beneficent
दायिता = charitable
वयः = age
च = and
नवं = young
इति = thus
अज्ञान = ignorance
मूढः = deluded
जनः = persons
मन्त्रा = thinking
विश्वं = world
अन्तरं = permanent
निविषारे = regard
संसारं = world cycles (creation-dissolution)
काराग्रहे = prison
संहरयं = having seen
क्षणभंगुरं = momentaneity
तदनिलं = all that
घन्यस्तु = blessed indeed
संप्रायति = renounces
याबद्धन्यदृष्णाम्।

dीना दीनमुखः: सदैव शिशुकृमक्षुक्तजीर्णांम्बर
कोशाद्विद्विविष्पा: श्रुतिनिर्दिष्टभविष्या द्वयया न चेद्वहिनी।
याबद्धभ्रमनेव गद्योगल्पहेतुप्रिपलनिनाष्टः
को देहिति बदेत्वदेभजङ्गस्यायेष मनस्या पुमान।॥ २१॥

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?
यांवा = supplicant attitude
दैन्य = poverty
दृष्ण = condemnation
दीना = suffering
dीनमुखे: = piteous faces
सदेव = always
शिशुके: = by children
आकृष्ट = pulling
जीष = worn out
अम्बारा = clothes
कोशान्द्र: = crying
शुधितेनिर्बिधुरा = hungry without food
dशया = seeing
न = not
चेद = if it be
मेहिनी = one’s wife
यांवा = request
भझ = refusal
भयेन = fear of
gूढगलात = choking
पुजुद्र = faltering
बिलीन = jumbled
अक्षरे = voice
कः = who
देरीति = give me, thus
वदेत = speaks
स्व = one’s own
dुग्ध = on fire
जगस्य = of the stomach
अर्थ = for the sake of
मनस्ती = wise
पुमान = man
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

अभिमतमहामानानाथिप्रभेडपटीयसी = fond self-respect.
मुख्तरपण्ड्रामभोजसुटोजवलचन्द्रिका = greatly valued
विपुलविलसजावहितवितातुकुटारिका = great modesty.
जठरपिठरी = pit of the stomach
तुष्यूरं = hard to fill
करोति = do
विडम्बनम् = undoing

पुणेये ग्रामे वने वा महति सितपरचछत्रपाति कपालिं
द्वादश न्यायभिज्ञहतहतमुगःपूव्मोऽोपकण्ठे।
धार्म धार्म प्रवििो वरमुदरदरीपूरणाय श्रुिारो
मानी प्राणौः सनाथो न पुनरनुिियं तुल्यकुल्येषु दीनः॥ २३॥

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.

पुणे = holy
ग्रामे = places
वने = forests
वा = or
महति = great
सित = white
पटच्छापालिं = cloth covering
कपालिं = begging bowl
हि = indeed
आदाय = taking
न्यायगभ = experts in rituals
ड्रिज = brahmanas
हुतहुतभुग = sacrificial fires
धूम = smoke
धूम = grey
उपकपेठ = periphery
द्वारे = door
द्वारे = door
प्रविष्ठ: = enter
वरं = man of self respect
उदररी = cavity of the stomach
पूरणाय = filling
श्रुधार्त: = craving with hunger
मानी = self-respecting
प्राणो: = energies
सनाथ: = preserved
न = not
पुनरनुदिनं = day to day
तुत्तुकल्येषु = among one’s peers
दीन: = beggar
गणनात्रज्ञकणशीकरशीतलतानि
विचाधरभ्युपितचारुशिल्लातानि।
स्थानानि किं हिमवतः प्रलयं गतानि
यत्सावमानपरपिण्डरता मनुष्याः॥ २४॥

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?

गातर  = waves of Ganges
कण  = minute bits
शीकर  = spray
शीतलानि  = cool
वियाधर  = celestial beings expert in the arts
अध्युषित  = inhabited
चारु  = beautiful
शिला  = rock
तलानि  = plateaus
स्थानानि  = places
किं  = why
हिमवतः  = rocky
प्रलयं  = destruction
गतानि  = gone
यत्  = which
सावमान  = humiliated
परपिण्डरता  = dependent on others
मनुष्याः  = human beings
किं कन्दः  = कन्दरेमयः प्रलयमुपगताः निर्ज्ञरा वा गिरिभ्यः
प्रधवस्ता वा ततरभ्यः सरसफलभ्रुः वत्कलिन्यक्षशाश्वः।
वीक्ष्यन्ते यन्मुखानि प्रसभमफगतप्रश्रयाणां खलनाः
‘द्रुःखासरवस्तिस्मयपखवनवशाश्वातिं श्रृतानि॥ २५॥
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?

किं = is it
कन्दः = roots/herbs
cन्दरैः = from caves
प्रत्ययमूपगताः = disappeared
निझरः = streams
वा = or
gिरिभ्यः = from mountains
प्रज्वरताः = destroyed
वा = or
tतप्रभ्यः = from trees
सरस = juicy
फलः = fruits
भृतः = bearing
बल्कलिन्यः = giving barks
च = and
शाखः = branches
वीक्ष्यते = gone
चन्मुखानि = whose faces
प्रसभः = extremely
अपगात = devoid of
प्रश्चयाणां = good breeding
खलानां = wicked
ढःख = misery
आत = acquired
स्वत्य = little
विच्छ = wealth
स्मयं = arrogance
पवन = wind
वशान = moved vy
नर्तित = dancing
श्रू = eye-brow
ललातिनि = creepers

पुण्यमूलफलैःतथा प्रणिनी वृत्ति कुरुषाधुना भूशयं नवपद्धवैरकुपणैरुपितिष्ठ यावो वनम्।
श्रुद्राणामविवेकमूढमनसां यत्रेवधरणाणं सदा वित्वावधिविकारविहाटिगिरां नामापि न श्रूयते॥ २६॥

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.

पुण्यः = sacred
मूलः = roots
फलः = fruits
tथा = therefore
प्रणिनी = enjoyable
वृत्ति = attitude
कुरुष = make
अधुना = now
भूशयं = the earth as a bed
नव = new
पद्धवः = leaves
अकृपणः = without grief
उस्तिष्ठ = arise
यावः = go
वनं = forest
श्रुद्राणां = of the trivial
अविवेक = unintelligent
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.

fruit
at will
got
in every forest
without sorrow
walk on the earth
water
place
place
cool, sweet
holy streams
soft to touch
शव्या = bed
सुउलिणित = tender
लिता = creepers
पञ्चपखमयी = made of twigs
सहस्यें = suffer
सन्तापं = grief
तदपि = still
धनिनां = of the wealthy
द्वारि = at the doors
कृपणा = pitiable
वे वर्तन्ते धनपितपुरः प्रार्थनाहुःखभाजः
वे चाल्यत्वं दृढ़ति विषयाक्षारुपयाःसुचुः।
तेषामन्तः स्फुरितहसितं वासरणिः स्मरेऽं
ध्यानच्छेदे शिराकरकुह्रात्रावशयानिषणः ॥ २८॥

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.

वे = who
वर्तन्ते = behave
धनपितपुरः = rich
प्रार्थना = supplication
हुःखभाजः = suffering misery
वे = who
चाल्यत्वं = and meanness
दृढ़ति = given to
विषय = sensual pleasures
आक्षेपपर्यात = contented
सुचुः = minds
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
प्रमुदित = felicitous
तेषां = their
न = not
भिज्जा = interrupted
मुद = happy
ये = they
तवन्ये = others
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.

भिक्षा = alms
आहारं = food
अदेन्यं = not humiliating
अप्रतिसुखं = pleasure, not dependent (earning, social duty, etc)
भीतिचिढँ = devoid of fear
सर्वतः = totally
दुर्मौतसयं = wicked envy
मद = arrogance
अभिमान = pride
मधनं = destruction
दुःख = sorrow
ओघ = flow
विध्वंसनं = removal
सर्वं = everywhere
अन्वि = everyday
अप्रयल = with little effort
सुलभं = easily
साधुिूयं = dear to the holy persons
पावनं = purifying
श्रमोऽ = Siva’s
सत्रं = feeding house
अवायं = accessible
अक्षयनिधि = inexhaustible
श्रासनि = praise
योगीभराः = perfected yogis
भोगाष्ट्रेय्यवर्णनम्।
भोगोऽ रोगमयं कुरूणे च्युतिभयं विते नृपालादयं
 माने देशमयं बले रिपुभयं रूपे जराया भयम्।
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.

भोगं = enjoyments
अस्थैर्यं = trasitoriness
वर्णं = description
भोगे = in enjoyment
रोगं = disease
भयं = fear
कुले = in lineage
चङ्छुतिमयं = fear of disgrace
विरं = in wealth
नुपातलाद्रयं = fear of more powerful kings
माने = in honor
दैन्यभयं = dishonor
बले = in strength
रिपुभयं = fear of enemies
रूपे = in beauty
जराया = old age
भयं = fear
शाश्वे = in scriptural knowledge
वादिभयं = fear of debaters
गुणे = in virtue
खलभयं = fear of the wicked
काये = in body
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?
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?

आधिव्याधिशत्कम् सार्थम्

विभ्रमः = wiles
लोकः = people’s
मत्स्रिभः = envy
गुणा = virtues
वनभुवः = forests
व्यालैः = by beasts of prey
नुषा दुर्जने = kings by the unscrupulous
अस्थेयप्रण = by transience
विभूताय = powers
अपि = even
उपहता = destroyed
ग्रस्तः = afflicted by
न = not
कि = what
केन = by what
वा = indeed

आधिव्याधिशत्कां विविधारोगमुन्मृत्यूः
तात्मयं तत्र विचृतव्रताः एव व्यापः ।
जातं जातवर्गवांशु विवशः मृत्युः करोत्त्वात्मसात्
तत्कद तेन निर्दंशोऽविधिजाविशिष्टं सुस्थिरम् ॥ ३३ ॥
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.
वैराग्यशतकम् सार्थम्

भझः = broken
tतरलः = unstable
प्राणः = life
क्षण = moment
व्रजिनः = destroyed
स्तौकान्येव = few, indeed
dिनानि = days
यौवन = youth
सुखस्मृतिः = buoyancy of happiness
प्रियासु = loved ones
सिन्धुता = stays
tतः = that
संसारः = wheel of existence
असारः = that wheel of life, with no substance
एव = verily
निमित्तः = all
बुध = knowing
बुधा = wise ones
बोधकाः = preachers
लोक = humanity
अनुमश = benefit
पेशालेन = motivated for
मनसा = in their minds
tहलः = effort
समाधीयताः = to attain equanimity

भोगा मेघवितानमध्यविलससत्सौदामिनीचबला
आयुर्ययुविपितिकवपटलीनाम्बुवञ्जुरम्।
तोला योवनलालसत्सौभृतामित्याकलव्य दुतं
योरे चतुर्मधिसिद्धसुलभे बुद्धि विषयव बुधा:॥ ३५॥

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 = enjoyment
मेघविवातानम् = in a mass of clouds
वितःसत् = play
सोदामनी = lightning
चच्चला = fleeting quick
आयुः = life
वायु = wind
विघऩत् = dispersed
अब्ज = lotus
पतर्दी = leaf
लीन = attached
अभ्युवत् = like water
भृतां = insecure
लोलता = unsteady
यौवन = youth
लालसाः = desires
तनु = body
भृतां = bearing
इति = thus
आकल्य = realising
हुदत = speedily
योगे = in union with the Divine
धैय = patience
समाधि = equanimity
सिद्ध = attained
सुलभे = easily
बुधं = mind/intellect
बुधाः = fix
बुधाः = wise ones
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  
कट्टोलतोलं = big wave  
लोलं = changing  
क्तिपय = a few  
दिवस = days  
स्थायिनिः = lasts  
यौवन = youth  
श्रीः = beauty  
अर्थः = wealth  
संक्तपकत्या = transient as thought  
घनसमय = autumnal  
तिडित = lightning  
विभ्रममा = occasional flashes  
भोगपूर्गा = whole series of enjoyments  
कण्ठाशेष = around the neck  
उपगूढं = embrace  
तदपि = yet  
च = and  
न = not  
चिरं = long  
चतुः = which
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?

कृष्ण्या = with difficulty
अमेध्य = impure matter
मध्ये = amidst
नियमिततनुभि = with the body cramped
स्थीयते = resides
गर्भवासे = in the womb
कान्ता = wife
विशेष = separation
दुःख = sorrow
व्यतिकर = misfortune
विषय = difficult
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?

\[\text{व्याघ्रीव} = \text{like a tigress} \]
\[\text{तिछति} = \text{stands} \]
\[\text{जरा} = \text{old age} \]
\[\text{परित्ज्ञानती} = \text{frightens} \]
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.
वैरायशतकम् सार्थम्

प्वः = only
चायं = and this
भवः = world
tतः = that
cक्ष्य = of which
dह = here
cृते = do
परिभ्रमत = wander
रे = oh!
लोकाः = people
cृत = done
cेचिते = exerting
avाशा = desire
पाश = noose
शत = hundred
वप्पशार्थिति = peace
विशारदं = disturbing
चेत = mind
समाप्तियतोऽ = for equanimity
काम = desire
उत्तप्तिवशार्थो = arising from
स्वधामनि = in its Supreme Foundation
यदि = if
श्रद्धेयः = faith
अस्मद = our
वचः = word

ब्रह्मेन्द्रादिमरुद्ध्रणांस्तुणकणायण्यार्थ स्थितों मन्त्रते
यतवादादृःथा भवति विभवाब्रह्मणांकवराज्यादयः।
भोगः कोष्ठायि स एकः एव परमो नित्योदितों जूःभषेते
भो साधो क्षणंभुगुः तदितरे भोगे रतिः मा कृष्ठः॥ ४०॥

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 Brahman, eternal, supreme, and immutable. Oh Pure One! indulge not in any pleasure that lasts no more than a moment.

अद्यापि = Brhma
इन्द्र = Indra
आदिद = and other
महद्यांन = hosts of gods
तुःकणांन = like blades of grass
यत्र = where
स्थित = stand
मन्यते = consider
यत = which
स्वादाद = tasting
विरसा = tasteless
भवन्ति = become
विभवा = sovereignty
त्रेयोबक = three worlds
राज्य = rulership
आदय = and other wealth
भोग = enjoyments
कोःपि = who even
स = he
एक = one
एव = only
परम = supreme
नित्योदित = immutable
जुम्मते = increases
भो = oh!
साधो = saint!
क्षणमंगुरे = transitory
वैराग्यशतकम् सार्थम्

तदितरे = that other
भोगे = enjoyment
रति = pleasures
मा = do not
कृथा = engross
कालमहिमानुवर्णनम्।

सा रत्ना नगरी महान्स नृपति: सामन्तचक्रं च तत्
पार्श्वे तस्य च सा विद्वद्धपरिष्ठश्रन्द्रविव्यानना:।
उद्वृत्त: स च राजपञ्चनिवहस्ते बन्दिनस्ता: कथा:
सवं यस्य वशादगात्मृतिपथं कालाय तस्मै नमः।॥ ४१॥

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!

काल = time
महिमा = glory
अनुवर्णनं = description
सा = that
रत्ना = enchanting
नगरी = city
महान्स = that great
नृपति: = king
सामन्तचक्रं = surrounded by
च = and
तत् = that
पार्श्वे = side
तस्य = his
च = and
सा = that
विद्वद्ध = crafty
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.
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.

<table>
<thead>
<tr>
<th>Sanskrit Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>आद्वित्यस्य</td>
<td>of the sun</td>
</tr>
<tr>
<td>गतागतेऽऽ</td>
<td>going and coming</td>
</tr>
<tr>
<td>अहरहऽऽ</td>
<td>day after day</td>
</tr>
<tr>
<td>संक्षीयते</td>
<td>shortens</td>
</tr>
<tr>
<td>जीवितं</td>
<td>life</td>
</tr>
<tr>
<td>व्यापारेऽऽ</td>
<td>affairs</td>
</tr>
<tr>
<td>बहुकार्यं</td>
<td>many duties</td>
</tr>
<tr>
<td>भारम्</td>
<td>burden</td>
</tr>
<tr>
<td>गुङभः</td>
<td>heavy</td>
</tr>
<tr>
<td>कालोऽिपऽऽ</td>
<td>even time</td>
</tr>
<tr>
<td>न</td>
<td>not</td>
</tr>
<tr>
<td>ज्ञायते</td>
<td>not felt</td>
</tr>
<tr>
<td>दृष्ट्रा</td>
<td>seeing</td>
</tr>
<tr>
<td>जन्म्म</td>
<td>birth</td>
</tr>
<tr>
<td>जरा</td>
<td>old age</td>
</tr>
<tr>
<td>विपत्ति</td>
<td>calamity</td>
</tr>
<tr>
<td>मरणं</td>
<td>death</td>
</tr>
<tr>
<td>त्रासऽऽ</td>
<td>fear</td>
</tr>
<tr>
<td>च</td>
<td>and</td>
</tr>
<tr>
<td>नोत्ययते</td>
<td>not produce</td>
</tr>
<tr>
<td>दृष्ट्रा</td>
<td>drinking</td>
</tr>
<tr>
<td>मोहमयम्रोऽऽ</td>
<td>producing delusion</td>
</tr>
<tr>
<td>प्रमादम्</td>
<td>stupefying</td>
</tr>
<tr>
<td>मदिरां</td>
<td>wine</td>
</tr>
<tr>
<td>उन्मत्त्त्</td>
<td>mad</td>
</tr>
<tr>
<td>भूतनं</td>
<td>become</td>
</tr>
<tr>
<td>जगत्त्</td>
<td>world</td>
</tr>
</tbody>
</table>

रात्रि: सैव पुनः: स एव दिवसो मत्वा मुधा जन्तवो
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
dिवसः = day
मत्वा = seeing
मुधा = vainly
जन्तुवः = creatures
धावन्ति = run
उद्यमिन = persistently
tथेव = similarly
निभृत = set in motion
प्रार्थ्य = results of past deeds
tतत्तत्तत्तिक्या: = various activities
व्यापारेः = by actions
पुनरुरुक्तभूत = repeatedly
विषयेः = by desires
इत्यथिविपन = 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
पदमीथरस्य = the Lord’s feet
विधिवत् = in prescribed form
संसार = wheel of life
विचिन्ततये = for destroying the (bondage) of the world
स्वर्ग = heaven
द्वारकवाट = panels of the door
पाटनपटुः = dextrous in breaking open
धर्म = merit
अिप = even
नोपार्जित = not accumulated
नारी = woman
पीन = rounded
पयोधरः = breasts
युगलः = pair
उर = thigh
स्वपेदपिः = even in dream
नालिखितिः = embraced
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.

विचार = knowledge
नाधिक = not mastered
कलुक = faultless
विक्ष = wealth
= and
नोपाजित = not earned
शुश्रूषापि = even service
समाहितेन = with due concern
मनस = mentally
पित्योऽर्थ = not to parents
सम्पुष्टित = rendered
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.
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?
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 like an actor exiting the stage.

क्षणां = moment
बालः = child
भूतवा = becoming
क्षणमपि = again for a moment
युवा = youth
वैराग्यशतकम् सारंभप्रकाशितम्

कामरसिकः = lustful
क्षण = moment
विश्रामानः = devoid of riches
क्षणमिप = momentarily again
च = and
सम्पूर्णारविभवः = full of wealth
जरा = old age
जीणा: = worn out
अङ्गः = body
नात = actor
इव = as if
बली = wrinkle
मणिणदत = covered
tनुः = body
नरः = human
संसारान्ते = at the end of life
विशारित = enters
यमधानी = death’s abode
यवीकां = ??
यत्नुपरितितंवादवर्णनम् = ??

लवं राजा वयमप्युपासितमसुमुद्द्राभिमानोऽवः:
र्यातस्तत्वं विभवेयशाशि कवयो दिश्यु प्रतिवन्ति न: ।
इत्यं मानव्यनातिसूरमुभयोरप्याययोर्नस्तां
यवस्मातो पराशुरोपसि वयमप्येकान्तो निःस्यूहा: ॥ 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
वर्णनं = description
तवं = you
राजा = king
वषं = we
अपि = also
उपासित = serving
गुरु = teacher
प्रज्ञा = wisdom
अभिमान = pride
उद्धता = elevated
स्वाक्षरस्वयं = famous, you
विभवये विशार्मसि = by wealth and success
कवयः = the learned
dिशु = in all directions
प्रतन्वन्ति = spread
नः = our
इत्यथ = thus
मान = honor
धन = riches
अतिदूरं = great
उभयोः = two
अपि = even
आवयोः = of us
अन्तरं = difference
यदि = if
अस्मासु = to us
परास्मासु = disregard
असि = you
वषं = we
अपि = also
एकान्ततः = perfectly
नि:समूहः = indifferent

अर्थानामीशिष्ये तव वयमिपि च गिरामीवमहे यावदर्भः
शूरस्त्रवं वादिदर्पण्युपशामनविधावक्षयं पाटवं नः।
सेवनते त्वां धनान्वयं मतिमलङ्हतेयं मामिपि श्रोतुकामाम
महाध्यायाः न ते चेत्त्यि मम नितारेव राजज्ञनास्याः || 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.

अर्थानामीशिष्ये = lordship over wealth
tवं = you
वयमिपि = we also
च = and
गिरामीवमहे = lords of speech
यावदर्भः = in all senses
शूरस्त्रवं = hero, you are
वादिदेः = debaters
dर्प = pride
युपशामनविधीः = subduing
अक्षयं = unfailing
पाटवं = skill
नः = our
सेवनते = serve
tवं = you
धनान्वयं = wealthy
मति = mind
मलः = impurities
हतये = to destroy
मामिपि = me too
श्रोतुकामाम = desirous of learning
mayi in me
अपि = also
आस्था = regard
न = not
tे = to you
चेत = if it be
t्वयि = in you
मम = my
निरारं = absolutely
ev = quite
राजन = o king
ननास्था = no regard

वयमिह परितुष्णा वल्कलेस्वं दुकुल्गः:
सम इव परितोषो निरिवशेषो विशेषः।
स तु भवतु दरिद्रो यस्य तृणां विशाला
मनसि च परितुष्टे कोदर्थवान्को दरिद्रः॥ ५३॥

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?

वयं = we
इह = here
परितुष्णा = satisfied
बल्कलेः = tree-bark as clothes
t्वं = you
दुकुल्गः = rich dresses
सम = similar
ev = as if
परितोषः = satisfaction
निरिवशेषः = no difference
विशेषः = difference
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?

We are not actors, nor jesters, nor singers, nor experts in debating in court, nor courtesans, to wish to meet the king.
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?

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?
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.

अभुवनानि यस्यां क्षणमधि न जातं नृपशातः:
भृवसतस्या लाभं क इव बहुमानं क्षतिभूताम्।
तदवर्याप्यंशो तदवर्यवर्याप्यं पत्यो
विषादे कर्तव्ये विद्धति जडः: प्रत्युत मुद्यम्॥ ५८॥

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.

अभुवनानि = not enjoyed
यस्यां = whose
क्षणमपि = even a moment
न = not
जातं = made
नुषशतः = hundreds of kings
भुवः = world
tस्या = its
tामे = gaining
क = who
इव = as if
बहुमानः = high honor
क्षितिभृतां = earth
tद = that
अंशस्व = of a portion
अपि = even
अंशे = portion
tद = that
अवयव = limb
तेषौ = part
अपि = even
पतयः = fallen
विद्वाने = in grief
कर्तव्ये = in duty
विद्धिति = give
जडाः = stupid
प्रत्युत = on the contrary
मुदं = joy
मृत्तिण्डो जलेक्ष्या वल्लित: सर्वंस्वयं नन्वण्डः
स्वांशीकृत्य तमेव संगरशते राजां गणा भुज्जते ।
ते ददुन्दद्दतोष्ठवा किमपरं शुद्धा दरिद्रा भृसं
धिनिक्तायःयुरुशाक्षामात्मकण्णान्ताज्जलि तेम्योःपि ये ॥ 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.

मृत् = clay
पिण्डः = lump
जल = water
रेखया = by a ring of
वल्लियतः = surrounded by
सवें = all
अपि = even
अयं = this
ननु = not even
अणुः = an atom
स्वाशीकृत्य = fractioned it themselves
tः = that
eव = too
संगर = battle
शतै = hundreds
राज्ञाः = of kings
गणा = many
भुज्जते = enjoy
tे = they
dदयः = may give
dददतः = do give
अथवा = or
किं = what
अपरं = else
शुद्रा = cheap
दश्राः = poor
भृशं = strange
पिघिष्काला = contemptible
पुरुष = men
Adamant = mean
Dhanakana = paltry coins
Bajjyanti = beg
Temya = on them
Apya = also
Ye = who

S jata: kosaapaksinmadanapurna mudhirgha dvartic
Kapal va vyobyacharvinhitamrakbarvidhayeye.

Numbn: pranaapranapramambhitam: keshidhuna
Namaksh: k: pumasaamyamutthaparvihara: II 60 II

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?

S = he
Jata: = born
K = who
Apya = even
Aasinta = placed
Madanapurna = by Shiva(enemy of Madana/Cupid)
Mudhirgha = on the head
Dvartic = white
Kapal = skull
Vasya = whose
Uchya = high
Vinihita = held
Atmakaravidhyeye = like an ornament
Numbn = by men
Praana = life
Araana = limb
Pravan = preserving
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
चेतांसि = minds
प्रतिदिवसं = every day
आराधः = supplicating
बहुधा = in various ways
प्रसादं = grace
किं = why
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.
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 tranquility of the mind.
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?
वैरा यशतकम ्
साथ ्
तां = them
उपार्जय = acquire
रति = liking
चन्द्रार्ध = half-moon, crescent
चूडामणो = gem on the crown(head)
चेत = mind
स्वर्ग = heaven
तरक्षणी = river
तट = banks
भुवां = places
आसां = attachment
अज्जीकरु = accept
क = who
वा = or
वीचिषु = waves
बुद्धदेशु = bubbles
च = and
तिडेखासु = flashes of lightning
च = and
श्रीषु = wealth
च = and
ज्वालागेषु = flames of fire
च = and
पत्रगेषु = serpents
च = and
सुहद्गेषु = hosts of friends
च = and
प्रत्यय: = reliability
चेतथिणित्य मा रमां सकुटिममांस्थायिनीमास्थया
भूदानभुधुकुटीकृतीविहरणव्यापारपणाञ्जन नाम्।
कन्थाकचुकिन: प्रविध्य भवनद्राणि वाराणसी
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.

- चेतातिन्तृय = O heart, think
- मा = do not
- रमां = goddess of fortune
- सकृदु = even once
- इमां = this
- अर्थाचिनिः = wandering
- आर्थिया = haunt
- भूपाल = king
- भूकुटी = eyebrow
- कुटी = wrinkle
- विहरण = moving
- व्यापारपणिः = business of
- आज्ञां = street women
- कन्थाकुचिनि: = ragged garments
- प्रविष्य = entering
- भवन = house
- द्वाराणि = doors
- वाराणसीः = in Varanasi
- अथ्यापिणिः = in the streets
- पाणि = hand
- पात्र = vessel
- पतिताः = placed
- भिष्टाः = alms
- अपेश्चामहे = expect

अपे ौत्तम सस्यकवः पाणिप्रतिता कृत्तां भिष्टामपेश्चाहे॥ ६५॥

vairagya_mean.pdf
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.

अग्रे = in front
गीतं = song
सरस = skilful
कवयः = poets
पार्श्वयो हृ = by the side
दाक्षिणात्यः = from the South
पश्चात = later
लीलावलयरिणतं = tinkling of moving bracelets
चामर = fan
ग्राहिणीनां = women waving
यदि = if
अस्तु = it be
एवं = thus
कुरू = do
भव = mundane
रस = essence
आस्वादने = tasting
लम्पटत्वेऽ = attachment
नो चेत् = otherwise
चेतः = mind
प्रविष्ठ = enter
सहस्सा = absolute
निर्विकल्पे = transcending thought
समाधौ = meditation
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?

प्रासा: ध्रियः सकलकामुद्धास्तत- किं न्यस्तं पदं शिरसि विद्विषतां तत: किं।
सम्प्रादिता: प्रणयिनो विभवेस्तत: किं कल्याणिश्चितासंभृतां तनवस्तततः किम्॥६७॥

प्रासा: = acquired
ध्रियः = prosperity
सकल = all
काम = desire
तुषा = milked
तत: किं = what then
न्यस्तं = placed
पदं = foot
शिरसि = on the head
विद्विषतां = of the enemies
तत: किं = what then
सम्प्रादिता: = bringing
प्रणयिन: = friends
विभवे: = by wealth
तत: किं = what then
कल्याणिश्चिता: = last till end of world
तनुभृतां = embodied beings
तनवः = bodies
tतत: किं = what then

भक्तिभवे मरणजनमभयं हदिस्थं
खेतो न बन्धुभु न मन्मथज्ञ विकारः।
संसर्गदोषरहिता विजना चन्दन्ता
वैराग्यमर्यम किंमिति: 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
- हृदिस्थं = in the heart
- ख्रेः: = attachment
- न = not
- बन्धुषु = towards kinspeople
- न = not
- मन्मथजा = born of lust
- विकारा: = passions
- संसर्गे = company
- दोष = fault
- रहिता = devoid
- विज्ञाना = without people
- वनान्ता = in forest
- वैराग्यं = dispassion
- अस्ति = is
- किं = what
- इतः = beyond this
- परमर्थनीयं = of supreme value

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.

Therefore, with its accompanying pleasures, the world will appear as the desires of the petty-minded when compared to the pursuit of Reality.

Therefore, infinite and ageless sovereignty, such enjoyments, desires of pitiable men will become netherworlds 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?

With such a fickle mind, you will enter the netherworlds 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?
8. Discrimination of the Immutable from the Mutable:
Of what use is the study of Vedas, scriptures, mythology, the extensive
codes, and the bewildering labyrinth of rituals which promise a passage
to heaven, which is but a hamlet of hutments? 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-ralisation. All else is but bartering
for profit! नित्य = immutable अनित्य = mutable
स्न्दु = essence
विचारः = discrimination
किं = how much
वेदैः = by vedas
स्मृतिभिः = by smritis
पुराण = puranas
पठनैः = by studying
शास्त्रैः = by shastras
महाविस्तरेः = of immense
स्वर्ग = heaven
ग्राम = village
कुटी = hut
निवास = resting place
फलदैः = resulting from
कर्मक्रियाविभ्रमेण = by mazes of ceremonials
मुक्तिः = freeing
एकं = one
भव = life cycles
दुःख = sorrow
भार = burden
रचना = condition
विध्वंस = destruction
काल = time
अनलं = fire
स्वात्म = one’s own Self
अनन्द = bliss
पद = place
प्रवेश = entrance
कलनं = way
शेषः = everything else
विण्व्रृत्तिभिः = traders’ attitude
When the majestic Meru mountain 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!

यतो मेरूः श्रीमान्निपति युगान्ताभिविधितः
समुद्र शुष्यन्ति प्रचुरमकरऽग्रहनिलया
धरा गच्छत्यन्ति धरणिधरपदेवर्षिप धृता
शरीरेः का वार्ता करिकतमकर्णाण्गच्छिले॥ ७२॥

यतः = from where
मेरूः = mount Meru
श्रीमान् = of great fame
निपति = falls down
युगान्ति = at the end of a time cycle
अग्नि = fire
विलतः = surrounded by
समुद्र = seas
शुष्यन्ति = dry up
प्रचुर = replete
मकर = crocodiles
ग्राह = sharks
निलयाः = homes
धरा = earth
गच्छति = goes
अन्त्य = end
धरणि = earth
धर = holding
पादेऽ = by the feet
अपि = also
धृता = held
शरीरे = body
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.
When hair grows white on a man’s head, indicating the disconcert of senility, young women run away from him, like the outcasts’ well encircled with bones!

वर्णः = color
सितं = white
श्रद्धिति = instantly
वीक्ष्य = seeing
शिरोरुक्षणां = on the head
स्थानं = condition
जरा = old age
परिभवस्य = caused by
तदा = then
पुमांसं = man’s
आरोपित = characterised by
अस्थि = bones
शतकं = hundreds
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?

यावत्त् = as long as
स्वस्थ्यं = free from disease
इदं = this
शरीरं = body
अरुजं = decrepitude
यावत्त् = as long as
जरा = old age
दूरतः = far off
यावत् = as long as
च = and
इन्द्रियं = organs
शक्तिः = strength
अप्रतिहता = unaffected
यावत् = so long as
क्षयः = decay
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!
The seafaring sages of the past are no more. They knew the varied currents of scripture, and in that knowledge they drank the nectar of poetry. But what do we do? 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.

दुराराध्याः तुरगचलिचः क्षितिभुजः क्वः च स्मृतेऽच्छा: सुमहति फले बद्धसमसः।
जरा देहं मृत्युहरिति दयितं जीवितमिदं
सखे नान्यच्छे यो जगाति विदुषोऽन्त्रत तपसः॥ ७७॥

These 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.

দুরারাধ্যা: = hard to please
च = and
অমী = these
তুরণ = horse
চলিচ: = restless minds
ক্ষিতিভুজ = rulers of the earth
ক্ষ = we
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
सुखिनि = faded
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
तृणवती = grassy plots
रम्या = delightful
वनान्तःस्थली = in the forests
रम्यः = delightful
साधु = saint
समागमागत = company of
सुखं = joy
काव्येषु = in poetry
रम्याः = delightful
कथा = stories
कोष = anger
उपाहित = covered
बाण = water (tears)
बिन्दु = drops
तरलं = swimming
रम्यं = delightful
प्रिायां = of the beloved
मुखं = face
सवं = all
रम्यं = delightful
अनित्यां = evanescent
उपगते = gone
चिते = in the mind
न = not
किचिदित = nothing
पुनः = again
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.

- रम्यं हर्म्यतलं न कि वसतये श्रावं न गेयादिकं किवा प्राणसमासमागमसुखं नैवाधिकप्रीतये। कितु आन्तपत्तक्षपक्षपवनव्याठोलदीपाङ्कुरः- च्छ्रायांचछल्लमाकलम्यं सकलं सन्तो वनानंतं गता: || ८०||
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.

शिवाचिन्तनं = worship of Shiva
आसंसारात = from the very beginning of creation
विभुवं = three worlds
इदं = this
चिन्ततं = searching
तात = oh dear!
तात्रक = like that
न = not
eव = even
अस्मारं = our
नयनपदवीं = in sight
श्रोत्रमारं = in hearing
गत = 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.

वा = or
यः = who
अयः = this
घर्ते = gives
विषयकरिणी = arousing sensuality
गाढगूढ = mysterious, and deep
अभिमान = pride
क्षीरस्य = enraged
अन्तःकरणकरिणः = infatuating
संयम = control
आनाय = elephant trap
tीलोऽ = play

यदेत्तस्वच्छन्दं विहरणमकार्पण्यमश्च
सहार्यें: संवासः श्रुतमुपशामकवत्तलम्।
मनो मन्दस्यन्दं बहिरंगि चिरस्यापि विमृशान्
न जाने कर्मदेह परिणतिरुदारस्य तपसः॥ ८२॥
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 of Shiva.
च = and
तत्त = that
योवन = youth
हन्त = alas!
अङ्गेषु = in the body
गुणा: = virtues
च = and
वन्य = barren
फलतं = fruit
याता = gone
गुणाः: = those who appreciate virtue
विना = without
कि = what
युक्तं = proper
सहसा = fast
अभ्युपैत = coming near
बलवान् = powerful
काल: = time
कृतान्त: = death
अक्षमी = relentless
हा = alas!
झांत = known
मदन = Cupid
अन्तक = destroyer
अंधि = foot
युगलं = pair
मुत्ता = freeing
अस्ति = is
न = not
अन्य = other
गति: = way .83..
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
जगता = of the universe
अधीरे = Lord
जनादन = Vishnu
वा = or
जगत = universe
अन्तरातमन = innermost soul
न = not
वस्तुमेद = essential difference
प्रतिपति = admission
असि = is
मे = my
तथापि = still
भक्ति = devotion
तरणेन्दु = 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?

स्मुरतस्मार = bright diffused
ज्योत्स्ना = moonlight
ध्वलिततरे = white glow
कापि = somewhere
पुलिने = banks
सुखासीनाः = seated happily
शान्तेचनिषु = soundless silence
रजनीषु = at night
चुमरित: = heavenly river
भवाभोग = miseries of birth and death
उदितः = fearful
शिव शिव शिव = repeatedly calling Shiva
इति = thus
उँच = loud
वचसः = voice
कदा = when
यात्यामः = attain
अन्तर्गत = internal
बहुत = copious
बाष्य = tears
आकुलः = ecstasy
दृशाः = condition

विदीर्ण सर्वस्वे ततुणकरुणापूर्णहृदयः:
स्मरतः संसारे वियुगपरिणामां विदिहतिम्।
वर्य पुण्यारण्यः परिणत्तार्चन्द्रकिरणः:
त्रियामा नेप्तामः हरचरणचिन्तितेकालः॥ 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.
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!

œderœ = when
œvaaranyœ = in Varanasi
œaamarataanirioohiœ = on the banks of the celestial river
œvsaœ = stay
œvsoœ = dress
œkoopieœ = loin cloth
œshisœ = on the head
œnidoaanœ = raised
œaazhiipooœ = folded hands
œaœ = oh!
œgoorinaatœ = Shiva (husband of Gauri)
œtrippurhaœ = slayer of Tripura
œshamboœ = giver of supreme good
œvinyœ = with three eyes
œprsiœ = have mercy
œitiœ = thus
œkoosœ = crying
œnismoœ = a moment
œiœ = as if
œneepœ = spend
œdivsaœ = days

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?

स्नात्वा = after bathing
गाङ्गः = by Ganges
पयोभि: = waters
शुचि = pure
कुसुम = flowers
फलैः = fruits
अचैयात्वा = offering
विभो = o Lord!
त्वां = to you
ध्येये = the object of meditation
ध्यानं = mind
निवेद्य = concentrating
क्षितिघर = mountain
कुहर = cave
ग्राम = stony
पर्यंत्रमूले = by the bed
आत्माराम: = blissful in the Self
फलाशी = eating fruits
गुरु = teacher
वचन = words
रतः = devoted to
त्वत = your
प्रसादात्त = grace
स्मरारे = O Thou Enemy of Cupid!
हुःखं = sorrow
मोक्ष्ये = freedom
कदा = when
अहं = I
स = with
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?

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.
पाणि = hand
पात्रयता = used like a vessel
निर्म = nature
शुचिना = pure
भेक्षण = by begging alms
संतुष्टता = contented
य = where
कापि = anywhere
निपदता = resting
बहुतृण = almost a blade of grass
विश्रं = world
मुड़ = constantly
पशयता = seeing
अत्याग = giving up
अपि = even
तनो = of the body
अस्थान = uninterrupted
परम = supreme
अनन्द = bliss
अवबोधपुष्टां = knowledge
अध्या = path
कः = who
अपि = even
शिवप्रसाद = grace of Shiva
सुलभ = easy
सम्पत्त्वत = attain
योगिनां = of yogis
अवधूतचया।
कौपीनेन शतखंडवर्णं तं बन्धवं पुनस्तादश्री
नींधित्वं निर्निर्पेषभेक्षमानं निद्रा श्रमशाने वंसे।
स्वातन्त्र्येन निरंवशु विहरणं स्वान्त प्रशान्तं सदा।
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.

स्थैर्यं योगमहोत्सवेवपि च यदि चैलोक्षराज्येन किम्॥ ९१॥

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.

अवधूतं = a self-realised ascetic with the highest spiritual freedom
चर्या = the way of life
कौपीनं = loin cloth
शतं = hundred
खण्डं = torn
जरजतरं = much worn out
कन्था = rag
पुनः = again
तादशी = of the same condition
निधित्त्यं = free from all disturbing thoughts
निरपेक्षं = without expectation
भैंसं = food got by begging
अशनं = eating
निद्रा = sleep
शमशाने = in a cremation ground
वने = in a forest
स्वातन्त्र्येण = freely
निरहुशं = without hindrance
विहरणं = wandering
स्वान्ते = one’s mind
प्रशान्ते = very peaceful
सदा = always
स्थैर्यं = steadfastness
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
- लक्षिमि = O Laxmi!
- भजस्व = serve
- कंचित् = someone
- अपरं = else
- मत् = me
- कालिणी = long for
- मा = do not
- र्पम = indeed
- भूः = be
- भोगेषु = in enjoyments
- स्मृहःएतव = desiring
- तव = your
- बशे = captive
- का = what
- नि:स्मृहाणां = free from desires
- असि = are
- सद्य: = immediately
- स्मृहृत = put together
- पलाशा = palAsha
- पत्र = leaf
- पुटिका = ??
- पात्रेः = vessel
- पवित्रीकृतेः = sanctified
- भिक्षावस्तुभिः = articles obtained by begging
- एव = only
- सम्मति = in the right way
- वयं = we
- वृत्ति = attitude
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.

Mahā = great 
धया = bed 
पृथ्वी = earth 
पिवुल = ample 
उपधानं = pillow 
भुजलता = arms 
वितानं = canopy 
च = and 
आकाशं = sky 
व्यजनं = fan 
अनुकूळ: = pleasant 
अयं = this 
अनिलः = breeze 
शरतः = autumn 
चन्द्र: = moon 
दीपः = light 
विश्रतिः = abnegation 
विनिता = wife 
सञ्ज = company 
मुदितः = elevated (rejoicing) 
सुखी = blissful 
शान्तः = peaceful
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
- जनमध्य = society
- सझङहित: = unattached
- स्वायत्तचेष्ट: = free in actions (independent)
- सदा = always
- हानादान = give and take
- विरक्त: = indifferent
- मार्ग: = path
- निरत: = pursuing
- कक्षित: = who but
- तपस्वी = engaged in austerities
- स्थित: = living
- रथ्या = in the streets
- कीर्ण: = thrown away
- विश्रीर्ण: = shattered
वैराग्यशतकम् सार्थम्

जीर्णं = worn out
वसनम् = garment
सम्प्राप्त = gotten by chance
कन्थ = blanket
आसनम् = seat
निर्माण = without pride
निरहंकृति = without egoism
शम = self-control
सुखाभोग = enjoying the happiness
एकबद्ध = bound by only one
समृह = desiring

चण्डालः किमयं द्विजातिरथवा शूद्रोऽथ कि तापसः
कि वा तत्तःविवेकपेशात्मित्यागीश्वरः कोऽपि किम्
इत्युपासन्विक्तज्ञत्यमुखरेराध्यमाणा जनेः
न कुश्या: पथि नैव तुष्टमनसो यान्ति स्वयं योगिन: || ९६ ||

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
कि = what
अर्थ = this
द्विजाति = twice-born (initiated in scriptures)
अथवा = or
शूद्रः = servant
अथ = thus
कि = what
तापसः = ascetic
कि = what
वा = or
तत्त्व = truth
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.

हिसाबून्यं = without killing
अयल = without effort
लभ्यं = obtainable
अशनं = for eating
धात्रा = by the Creator
महतं = air
कल्याणं = provided
व्यालानां = for serpents
पशवः = beasts
तृण = grass
अहृतसुंगुः = feeding on sprouts
तुशाः = contented
स्थलीभायिन: = lying on ground
संसार = transmigratory life
अर्जव = ocean
लक्षनक्षम = capable to cross over
धियाः = intelligence
बृति: = inclined to
कृताः = made
सा = that
नृणां = of people
ताः = to them
अन्वेषयताः = seeking
प्रयाति = go
सततं = constantly
सर्वं = all
समातिः = ending
गुणाः = qualities (inertia, activity, and understanding)

गाज्यांति रिमिगिरिशिलाबद्रस्मासनस्य
वैराग्यशतकम् सार्थम्

ब्रह्मध्यानाभ्यासनविधिना योगनिद्रां गतस्य।
किञ्च तेभायं मम सुदिवसेव्यत्र ते निर्विशाश्च।
कण्डूयते जरठहिरणा: स्वाङ्गः मदीये ॥ ९८॥

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?

गातिरे = on the banks of river Ganges
हिमगिरि = Himalayas
शिला = stone
बंध = bound/sitting
पद्मनासन्य = lotus posture
ब्रह्म = transcendent truth
ध्यान = meditation
अभ्यसन = practice
विधिना = in the prescribed manner
योगनिद्रां = Samadhi (with consciousness of the external world lost)
गतस्य = going/falling
किं = what
तैः = by them
भाव्य = resulting from
मम = my
सुदिवसैः = happy days
यत्र = where
ते = they
निर्विशाश्च = fearless
कण्डूयते = rub
जरठहिरणा: = old deer
स्वाङ्गः = own bodies
अङ्गः = body
मदीये = my
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).

पार्णि: पात्रं पवित्रं अभ्रमणपरिगतं भेदकमश्वय्यमत्रं
विस्तृतिः वक्षमाश्वादकमचपलं तत्त्वमस्त्वत्पुरुं ॥
येषां निःसङ्क्षिप्तकरणपरिणतस्वान्तसंस्तोधिणस्ते
धन्या: संन्यस्तदेन्यवत्तिकरनिकरा: कर्ने निर्मूलान्ति ॥ ९९॥

= hand
पात्रं = vessel
पवित्रं = pure
अभ्रमण = wandering
परिगतं = obtained
भेदकं = alms
अक्षर्यं = never running short
अङ्गं = food
विस्तृतिः = ample
वस्त्रं = cloth
आशा = space
dशकं = ten directions
अचपलं = fixed
tत्वं = bed
अस्वत्तं = spacious
उद्भवं = wide earth
येषां = whose
निःसङ्क्षिप्तं = without associating
असङ्क्षिप्तं = absorb
परिणतं = matured
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!
Vairagya Shatakam with Translation

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Please send corrections to sanskrit@cheerful.com