Vairagya Shatakam with Translation

वैराग्यशतकम् सार्थम्

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1 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!

- तृण = thirst (of desire)
- पृणा = condemnation
- चूड = head
- उरसित = made an ornament
- चन्द्र = moon
- चारु = beautiful
- कलिका = partially opened buds
- चंचिक्ष = lambent beams
- भारवर = shining sun
- लीला = sport
- दृष्ट = burnt up
- विलोल = unsteady
- काम = 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.

शतभः = a moth
श्रेयोदशः = circumstances of prosperity
अग्रे = in front of
स्मुरनः = appearing
अन्तःस्मृतिः = spreading forth in the heart
अपार = endless
मोह = ignorance
तिमिर = night
प्राभारं = heavy mass at the front
उच्चाटयनः = smites away
चेतः = heart
सदनि = in the temple of
योगिनाः = of the yogi
विजयते = proves victorious
ज्ञानप्रदीपः = light of knowledge
हरः = Siva

भ्रान्तां देशमनेकुर्गीविषमं प्रातं न किष्ठितकलं
त्यत्वा जातिकुच्चाभिमानमुचितं सेवा कृतं निष्ठितं।
भृतं मानविविजितं परगृहेष्वाश्रितं काकवतः
तुष्णेजुर्भस्य पापकर्मित्वने नायापि सन्तुष्टंस। ॥ ॥
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.
उत्त्वां = dug
निधि = precious metals
शंख्या = in quest of
क्षितिल्ल = earth
भ्याता = smelted
मिरेः = stones
भातव = precious metals
निस्तीण = crossed
सरितां = oceans
पित = chief
नुपतय = royal
यलेन = with effort
संतोषिता = favored
मच्छ = incantations
आराधन = worship
तत्परेण = utmost effort
मनसा = mentally
नीताः = carried out
श्रमशाने = cramation grounds
निशा = nights
प्रास = achieved
काणवराटक = a broken cowrie
अपि = even
न = not
मया = by me
तृणे = desire
सकामा = satisfied
भव = be
खलालापाः = so; कथमपि तदाराधनपरेः
निग्रहान्तबोष्ण वसितमपि शुभ्येन 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?

खळळः = wicked
आलापाः = talk
सोढळः = shabby
कथमपि = somehow
तत् = that
आराधनपरैः = servile attendance
निगृःहः = suppressing
अन्तरांशः = tears
हिसिं = smiling
अिप = even
शून्येन = vacant
मनसा = mentally
कृतः = made
विचः = wealth
स्तम्भः = inactive
प्रतिहतः = dulled
धिष्ठाः = intellect
अज्ञितः = obeisance
अिप = also
तवं = you
आशे = oh Desire!
मोघाशे = with hopes thwarted
क्रि = what
अपरः = 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
प्राणाः = all the vital forces
tुल्लित = unsteady
विसिनी = lotus
पत्र = leaf
पयसां = water
कृते = done
किं = what
न = not
अस्माभि: = by us
विगलित = depraved
विवेकैः = conscience
व्यवसितं = performed
यतः = which
आद्वानां = of the rich
अध्रोः = in the presence
d्रविणमद् = pride of wealth
निःसंव = stupefied
मनसाः = minds
कृतं = committed
वीत = without
वीडैर = 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
क्षान्तः न क्षमया गृहोचितसुखं त्यर्कं न संतोषतः:
सोद्रः सहशीतवाततपक्षे न तस्म तपः ॥
ध्यातं विचब्धनिः निधिमितप्राणैः शाम्भ: पदे
तततत्तमः कृतं यदेव मुनिनिष्ठस्ति: पत्तेवविष्टतः: ॥ ६ ॥

soDhA
ढःःसह = inclement
शीत = cold
वात = wind
तपः = heat
क्षेरा = suffered inclement weather
न = not
तस्म = heated
tपः = austerities
d्यातः = meditating
वितं = money
अहिन्द्रं = day and night
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 पव = we ourselves
भुक्ताः = eaten up
तपः = austerities
न = not
तत्सं = performed
वयं पव = we ourselves
tata = burnt
वैरा: = time
न = not
यात: = gone
वर्य एव = we ourselves
याता: = gone
तृणा = desire
न = not
जीणां = reduced
वर्य = we
एव = alone
जीणां: = aged

वलीिभिमुखमाकान्तं पपिलितेनापिलितं यात: ।
गात्राणि शिरिलायन्ते तृणौका तरुणायते ॥ 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
अकान्तं = attacked
पिलितेन = grey hair
अपिलितं = painted white
शिर: = head
गात्राणि = limbs
शिरिलायन्ते = enfeebled
तृणौका = desire alone
तरुणायते = rejuvenating

निन्त्वता भोगेन्चा पुरुषवहुमानोष्ठि पाठऽत: ।
समाना: स्यार्याता: सपदं सुहृदों जीवितसमा: ।
शनैयेंग्यूराणें घनतिमिरतें च नयने ।
अहो मूढः: कायस्तदपि मरणापायचकित: ॥ 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!

निवृत्ता = receded
भोगेच्छा = desire for pleasures
पुरुष = person
बधुमानः = respect
अपि = also
मलितः = lost
समानः = compeers
स्वर्यातः = gone to heaven
सपद्र = swiftly
सुहदः = dear friends
जीवितसमा = as much as life
शने = slowly
यशुद्धानेन = raise oneself slowly with the help of a staff
घनातिमरचुः = covered by dense cataracts
च = and
नयने = eyes
अहो = alas
मूटः = stupidity
कायः = the body
तद्पि = even then
मरणापावचकितः = 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
तृष्णा = passions
तरंग = waves
आकुला = raging
रागग्रहवती = grasped by attachments to objects
वितके = scheming thoughts (of greed)
विहाग = birds
धैर्य = courage
दुम = tree
ध्वसिनी = destroyer
मोहावत = whirlpools of ignorance
सुनदस्तर = impassable
आति = great
गहना = deep
प्रेतुचक = precipitous
चित्ता = anxiety
तटी = banks
तस्या: = their
पारगता: = cross beyond
विशुद्ध = purified
मनस: = mind
नन्दन्ति = enjoy
योगीध्वरा: = great yogis
विषयपरिस्थागितानं।
न संसारोत्तप्रेतं चरितमन्दुपश्यामि कुशलं
विपाकः पुण्यानां जनयति भवं में विमृष्टः।
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.

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- विषय = sensual objects
- परित्याग = giving up
- विडंभना = futile efforts
- न = not
- संसारोपत्रे = produced through life after life
- चरितं = performed
- अनुप्रयामि = see
- कुशलं = well-being
- विपाकं = accumulation
- पुण्यानां = of virtues
- जनयति = engenders
- भयं = fear
- मे = in me
- विमुशत: = on deep thinking
- महत् = by great
- पुण्य = merit
- ओपिः = stream
- चिर = constant
- परिगृहिता = earned
- च = and
- विषया = sensual pleasures
- महान्त = greatly
- जायते = produces
- व्यसनमिव = 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
विषयां = those attached to pleasures
अवश्यं यातारशिररसुभित्वापि विषया
वियोगों को भेदस्त्वजिति न जनो यत्स्वयममूनः।
ब्रजनतः स्वातत्त्वयवदुभपरितापाय मनसः
स्वयं त्यक्ता होते शमसुखममन्ते विदधितः॥ १२॥

- अवश्यं = certainly
- यातारः = gone
- विरतरं = long time
- उषित्वापि = even after staying
- विषया = sensual pleasures
- वियोगे = departure
- कः = what
- भेदः = difference
- त्यज़ति = give up
- न = not
- जनः = people
- यत्स्वयममूनः = that of their own accord
- ब्रजनतः = leave
- स्वातत्त्वयातः = on their own
- अनुतळ = incomparable
- परितापाय = misery
- मनसः = mental
- स्वयं = by themselves
- त्यक्ता = give up
- हेते = 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.

शाम = self-control
सुखं = happiness
अनन्तं = infinite
विद्ययति = specially give

ब्रह्मज्ञानविवेकनिर्मलपि: कुर्वन्त्यहो दुष्करं
वन्मुच्यंतुयोगभाज्ययिनि: स्मृता:।
सम्प्रासात्र पुरा न स्मरति न च प्राप्तं टटपत्ययान्
वाज्ञामात्रपरियंहानिपरं त्यज्जु न शक्ता चयम्। १३॥

ब्रह्मज्ञान = knowledge of supreme reality
विवेक = discrimination
निर्मल = pure
धियः = minds
कुर्वन्ति = do
अहो = ah!
दुष्कर = difficult to achieve
यतः = which
मुच्यंतु = discard
उपभोगभाज्ययिनि = bringing enjoyment
धानानि = wealth
एकान्ततः = wholly
निःस्मृता: = those devoid of craving
सम्प्रासात्र = not obtained
पुरा = in the past
न = not
स्मरति = 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.

Blessed = dhyanam
in mountain-caves = girikandalu
living = vasatam
light = jyotis
supreme = para
meditating = jayatam
joy = anandam
tear drops = shakuna
drink = vibhavam
without fear = shanknam
sitting on laps = avastha
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 तद्विप नीरसमेकवारं 
शय्या च भूः परिजनो निजदेहमात्रम् ।
वस्त्रं विशीर्णशतक्षण्डमयी च कन्या
हा हा तथापि विषया न परित्यजन्ति ॥ १५॥

अस्मार्कं = our
तू = indeed
मनोरथं = fantasies
उपरचितं = created
प्रासादं = palaces
वापीतटं = on banks of waters
क्रीडा = sport
काननकेलिकानूकं = pleasure gardens
जुषां = fast
आयुं = life
परं = fast
क्षीयते = weakens ..14..

भिक्षाशनं तद्विप नीरसमेकवारं
शय्या च भूः परिजनो निजदेहमात्रम् ।
वस्त्रं विशीर्णशतक्षण्डमयी च कन्या
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.

स्नेनी = breasts
मांस्मग्नथी = lumps of flesh
कनककलथशायित्यपिता = compared to golden jugs
मुखं = mouth
शेषम् = saliva/phlegm
अगारं = seat
तद्पि = yet
च = and
शशा = to the moon
तुच्छि = compared to
स्नवन् = flowing
मृत्र = urine
किव्र = fouled
करिवर = elephant
एकः रागिषु राजते प्रियतमादेहार्धारी हरो
नीरागेषु जनो विमुक्तकल्लनासंस्कृति न यस्मात्यरः ।
दुर्वारसमर्वाणपत्रादिसूक्तर्विषयाविषयमुग्धो जनः
शेषः कामविविध्यतात्र विषयान्मोक्ते न मोक्तः क्षमः ॥ १७॥

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
देह = body
अर्धार्धारी = sharing
हरो = Siva
नीरागेषु = among the dispassionate
जनो = people
विमुक्त = free
ललना = woman
संस्थ = = 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!
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!

\[\text{तृषा} \quad \text{शुष्क्यत्वाये पिबति समिलते शीतमधुरं} \]

\[\text{श्रवर्षा:} \quad \text{शाल्यत्रेण कवलत्यतिम मांसादिकस्तितम्।} \]

\[\text{प्रदीप्ते कामायो सूददर्मालिखित्विति वधूः }\]

\[\text{प्रतीकारं व्याधे: सुखमिति विपर्यस्यति जन:Ⅱ १९Ⅱ} \]
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 सुतः सतामभिमतः संस्यातिगः सम्पदः
कल्याणी दृष्टिता वयथथ नवमित्यज्ञानमूढो जनः ।
मत्वा विश्रमनन्दरः निविश्यरे संसारकाराग्रहेऽ
संदृश्य क्षणभंगुरः तदशिवः घन्त्यस्तु सन्त्यस्यति ॥ २०॥


tuha = tall
vesha = mansions
suta = sons
satamabhima = honored by the learned
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?
yādha = supplicant attitude
dēna = poverty
tūṣhṇa = condemnation
dīna = suffering
dīnāmukhye = piteous faces
śaḍeśu = always
śishyukā = by children
ākūṣṭha = pulling
jīpṛṇa = worn out
āmarā = clothes
kōṣaḥdṛṣṭa = crying
śūdhīṃśrīṃśvāḥ = hungry without food
drśya = seeing
n = not
chēḍa = if it be
gēṭhini = one's wife
yādha = request
bhṛja = refusal
bhayaḥ = fear of
gāḍgalaḥ = choking
trūṣṭhūra = faltering
vītīya = jumbled
ākṣaṁṛ = voice
कः = who
dēṭhīti = give me, thus
vēdeta = speaks
śva = one's own
dūmgha = on fire
jathadṛṣṭa = of the stomach
artha = for the sake of
mānasī = wise
purāṇa = 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.

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.
ग्रामे = places
cवने = forests
cवा = or
cमहति = great
cसित = white
cपटच्छपालिं = cloth covering
cकपालिं = begging bowl
cहिं = indeed
cआदाय = taking
cन्यायगभं = experts in rituals
c्हिं = brahmanas
cहुतहुतभुग = sacrificial fires
cधूम = smoke
cधूम = grey
cउपकणे = periphery
cद्वारे = door
cद्वारे = door
cप्रविन्त = enter
cवरं = man of self respect
cउदरदरी = cavity of the stomach
cपूरणाय = filling
cश्चधार्त = craving with hunger
cमानी = self-respecting
cप्राणी = energies
cसनाथ = preserved
cन = not
cपुनर्युदिनं = day to day
cतुल्यकुल्येषु = among one’s peers
cदीन : = beggar
Have the Himalayan ranges, cooled by the fine spray from the waves of the Ganges, and with the beautiful rocky plateaus habitied by celestial musicians, dissolved and disappeared, prompting people to disgrace themselves by depending on others for their livelihood?

- **गक्ष्वात्कः** = waves of Ganges
- **कण** = minute bits
- **शीकर** = spray
- **शीतलानिः** = cool
- **वियाधर** = celestial beings expert in the arts
- **अद्वृपित** = inhabited
- **चारु** = beautiful
- **शिला** = rock
- **तलानि** = plateaus
- **स्थानायिः** = places
- **कि** = why
- **हिमवतः** = rocky
- **प्रतः** = destruction
- **गतानि** = gone
- **यत्र** = which
- **सावमान** = humiliated
- **परपिण्डतः** = dependent on others
- **मनुष्यः** = human beings

कि कन्दः: कन्दरेम्यः प्रत्यमुपागताः निर्द्धराः वा गरिम्यः: प्रथवस्तः वा ततः: सरसफलत्भूतो वर्तकालिन्यक्ष शायाः:।
वीश्वान्तः चन्द्रुखानि प्रसभ्यमण्डपश्रव्याणां खलानां
दुःत्रासर्वल्पपतितस्मयपवनवशात्तिन्त्रदंत्रतानि॥ 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
केदारसुर = roots/herbs
केदारसुरस्य = from caves
प्रत्यमुपगताः = disappeared
निझरा = streams
वा = or
गिरिभ्याः = from mountains
प्रत्यवर्ताः = destroyed
वा = or
तस्माः = from trees
सरस = juicy
फल = fruits
भृत = bearing
बलकलिन्यः = giving barks
च = and
शाखाः = branches
वीक्षयते = gone
चन्मुखानि = whose faces
प्रसभं = extremely
अपगत = devoid of
प्रश्रयाणां = good breeding
खत्तानां = wicked
ढःखं = misery
आस = acquired
स्वत्वं = little
वित्त = wealth
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.
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
लभ्यं = got
प्रतिवनं = in every forest
अखेदं = without sorrow
क्षितिरहं = walk on the earth
पयः = water
स्थाने = place
स्थाने = place
शिशिरमधुरे = cool, sweet
पुण्यसरितां = holy streams
मृदुस्पर्शर्था = soft to touch
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
प्रमुदित = felicitous
तेषाः = their
न = not
भिन्न = 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
आहारः = food
अद्वित्यं = not humiliating
अप्रतिसुखं = pleasure, not dependent(earning,social duty,etc)
भीतिव्यवहं = devoid of fear
सर्वं = totally
दुर्मूलस्यं = wicked envy
मद = arrogance
अभिमान = pride
मथनं = destruction
दुःख = sorrow
औघ = flow
विध्वंसनं = removal
सर्वत्र = everywhere
अन्वयं = everyday
अप्रयात = with little effort
सुलभं = easily
साधुिूयं = dear to the holy persons
पावनं = purifying
शम्भोः = Siva’s
सत्रं = feeding house
अवायं =accessible
अक्षयनिधि = inexhaustible
श्रंशनं = praise
योगीभुरः = perfected yogis
भोगाधिष्ठयंवर्णनम्।

भोगे रोगभयं कुऽते च्युतभयं विते नृपालाण्यं
माने देन्यभयं वले रिपुभयं रूपे जाराया भयं।
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
अस्थित्व = trasitoriness
वर्णन = description
भोगेः = in enjoyment
रोग = disease
भयं = fear
कुले = in lineage
च्युतिभयं = fear of disgrace
विपि = in wealth
नृपाला = fear of more powerful kings
माने = in honor
दैन्यभयं = dishonor
वले = in strength
रिपुभयं = fear of enemies
रूपे = in beauty
जराया = old age
भयं = fear
शास्त्रे = 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?

अधिव्याधिशतेः = hundreds of ailments

जनस्य = of people

विभिन्नः = various

आरोग्यं = health

उन्मूल्यते = destroyed

शक्षमी = where the Goddess of wealth

वत्र = where
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.

भोगाः = enjoyments

तुः = high

तरः = waves
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
मेघविठानम् = in a mass of clouds
विलुप्तत = play
सौदामिनी = lightning
चबला = fleeting quick
आयु: = life
वायु = wind
विचट्टित = dispersed
अज = lotus
पतली = leaf
लीन = attached
अभृत = like water
भृतां = insecure
लोला = unsteady
यौवन = youth
ललितसा: = desires
तनु = body
भृती = bearing
इत = thus
आकल्प = realising
हुर्त = speedily
योगे = in union with the Divine
धैय = patience
समाधि = equanimity
सिद्ध = attained
सुलभेः = easily
बुद्धिः = mind/intellect
विधवं = fix
बुधा: = 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
क्षोलः = big wave
लोलः = changing
कतिपयः = a few
दिवसः = days
स्थायिनीः = lasts
यौवनः = youth
श्रीः = beauty
अर्थः = wealth
संकत्पकल्यः = transient as thought
घनसमयः = autumnal
tिडितः = lightning
विभ्रमः = occasional flashes
भोगपूर्गः = whole series of enjoyments
कण्ठांशेषः = around the neck
उपगूढः = embrace
tदिपः = yet
चः = and
नः = not
चिरः = long
बलः = 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?
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
tिछः = stands
जरा = old age
परित्जर्जन्ती = 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.

भोगाः = enjoyments
भृजुर = transient
वृत्तयः = nature
बहुविधा = various
तैः = by them
वैराग्यशतकम् सार्थम्

एवः = only
चायं = and this
भवः = world
ततः = that
कस्य = of which
इह = here
कृते = do
परिश्रमत = wander
रे = oh!
लोकः = people
कृतं = done
चेष्ठिते = exerting
आशा = desire
पाश = noose
शत = hundred
उपशािति = peace
विशदं = disturbing
चेतः = mind
समापीयतां = for equanimity
काम = desire
उत्तप्तिवशात् = arising from
स्वधामनिन् = in its Supreme Foundation
यदि = if
श्रद्धेः = faith
अस्मद् = our
वचः = word

व्रह्मेन्द्रदिमरुद्द्रणास्तु कणान्यत्र स्थितो मन्यते
यत्स्वादाविरि भवति विमवाखलोकवर्ज्यादयः।
भोगः कोऽपि स एकः एव परमो नित्योदितो ज्ञमयं
भो साधों क्षणभंगुरे तदितरे भोगे रतिं मा कृथा:। 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.

ब्रह्मा = Brhma
इंद्र = Indra
आदि = and other
महद्वारणान = hosts of gods
रुपकणान = like blades of grass
य = where
स्थिति = stand
मन्यते = consider
यत = which
स्वादाद = tasting
विरस = tasteless
भवनिः = become
विभव = sovereignty
त्रेतोक्ष = three worlds
राज्य = rulership
आद्य = and other wealth
भोग = enjoyments
कोषिप = who even
स = he
एक = one
एव = only
परम = supreme
नित्योदित = immutable
जृम्बते = increases
भो = oh!
साधो = saint!
क्षणमंगुरे = transitory
वैराग्यशर्तकम् सार्थम्

तदितरे = that other
भोगेः = enjoyment
रति = pleasures
मा = do not
कृथयः = engross
कालमहिमानुवर्णनमः।

सा रम्या नगरी महान्स नृपितं: सामन्तचक्षुं च तत् पार्श्वं तत्स्य च। सा विदुर्गधपरिष्ततश्राद्वन्दवभावना:।
उद्वृत्तः स च राजपुत्रनिवहस्ते बलिनस्तः। कथा: सर्वं यस्य वशादागत्तमृतिपथं 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
महिमाः = glory
अनुवर्णनं = description
सा = that
रम्या = enchanting
नगरी = city
महान्स = that great
नृपितं = king
सामन्तचक्षुं = surrounded by
च = and
ततु = that
पार्श्वं = side
तत्स्य = his
च = and
सा = that
विदुर्गध = 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.

अहरह: = day after day
संक्षीयते = shortens
जीवितं = life
व्यापारेः = affairs
बहुकार्यं = many duties
भार = burden
गुरुभि: = heavy
कालोऽिपि = even time
न = not
झाप्ते = not felt
द्द्वा = seeing
जन्म = birth
जरा = old age
विपत्ति = calamity
मरणं = death
व्रास: = fear
च = and
नोत्यथते = not produce
पीतवा = drinking
मोहमयेः = producing delusion
प्रमाद = stupefying
मदिरां = wine
उन्मत्त = mad
भूतं = become
जगतं = world
रात्रि: सैव पुनः = स एव दिवसोऽ मत्वा मुधा जन्त्वो
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
जन्तवः = creatures
धावि: = run
उद्यमिनः = persistently
tथेव = similarly
निभृत = set in motion
प्रार्थ्य = results of past deeds
tतत्तत्त्तियः = various activities
व्यापारे: = by actions
पुनरुत्तकभूत = repeatedly
विषयें = by desires
इत्यथिविधेन = thus
अमुन: = by us
संसारेण = by the revolving wheel of life
कदिथिता = 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 cut the bloom of our mother's youth.

न = not
ध्यातं = meditated on
पदमीभरस्य = the Lord's feet
विधिवत् = in prescribed form
संसार = wheel of life
विभिन्नतये = for destroying the (bondage) of the world
स्वर्ग = heaven
द्वारकवाट = panels of the door
पाटनपटुः = dextrous in breaking open
धर्मः = merit
अिप = even
नोपार्जितः = not accumulated
नारी = woman
पीन = rounded
पयोधरः = breasts
युगलं = pair
उरु = thigh
स्वभेदःपि = even in dream
नालिनिः = 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.

नाभ्यस्ता = not studied  
प्रतिवादि = debaters  
वृन्दमनी = conquering groups  
विच्या = knowledge  
विनीतोतिचिता = properly acquired  
खंड्धाभि: = by the sword-points  
करि = elephant  
कुम्भपीठ = temples  
दलनैः = smashing  
नाकं = heaven  
न = not  
नीतं = taken  
यशः = success  
कान्ता = woman
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.

विच्छ = knowledge
नाधिगत = not mastered
कलुड़कहित = faultless
विच्छ = wealth
च = and
नोपािज़ = not earned
शुरूपापि = even service
समाहित = with due concern
मनसा = mentally
पित्रों = not to parents
सम्पादित = 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.

वर्यं = we
चेत्यं = from whom
ज्ञाता = born
चिरपरिचिता = known to Eternity(dead)
एवं = thus
खल्लु = indeed
tे = they
समं = together
धेयं = with whom
संवृद्धा = brought up
स्मृतिविषयं = subjects of memory
tेधपि = they also
गमिता = have become
इदानीमेते = now these
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?
क्षणं बालो भूतः क्षणमपि युवा कामरसिकः
क्षणं वित्तेहसि: क्षणमपि च सम्पूर्णविभवः।
जराजीर्जेन्द्रेन्द्रेन्त्र इव वलीमणिदततनुः
नरं संसारान्ते विशाति यमधानीयवनिकाम। ५०॥

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.

क्षणं = moment
बालं = child
भूतः = becoming
क्षणमपि = again for a moment
युवा = youth
वैरा यशतकम् साध्यम्

कामरसिकः = lustful
क्षणं = moment
विचित्रिणिः = devoid of riches
क्षणमयिः = momentarily again
च = and
सम्पूर्णविभवः = full of wealth
जरा = old age
जीणः = worn out
अङ्गः = body
नट = actor
इव = as if
वल्री = wrinkle
मणिण्डत = covered
तनुः = body
नरः = human
संसारान्ते = at the end of life
विश्रति = enters
यमथानी = death’s abode
चविनकाः = ??
यतिनृपतिसंवादवर्णनम् = ??

५१

तव राजा वयम्प्युपासितगुरुप्रज्ञाभिमानोऽवः
व्यातस्तवं विभेववेशांसि कवयो दिश्यु प्रतत्वनि नः ।
इत्यं मानद्वनातिद्वसुमुर्योर्यायव्ययोरतरं
यथस्मासु पराङ्गुवर्षकोऽसि वयम्येकान्तरो नि:स्पृहा: ॥ 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.
रतिः = ascetic
वैराग्यशतकम् सार्थम्

नृपति = king
संवाद = dialogue
वर्णनं = description
तः = you
राजा = king
वचः = we
अपि = also
उपासित = serving
गुरु = teacher
प्रज्ञा = wisdom
अभिमान = pride
उद्धतः = elevated
स्वात्स्वं = famous, you
विभववेयशासिः = by wealth and success
कवयः = the learned
दिशा = in all directions
प्रतन्विन्ति = spread
नः = our
इत्यः = thus
मान = honor
धन = riches
अतिदूरं = great
उभयोऽ = two
अपि = even
आवयोऽ = of us
अन्तरं = difference
यदि = if
अत्सङ्गु = to us
परायण्युक्तः = disregard
असि = you
वचः = we
अपि = also
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.

अर्थानामीशिषे = lordship over wealth
tवं = you
वयमिप = we also
tच = and
गिरामीत्रमेहे = lords of speech
यावदथं = in all senses
द्वूरस्त्वं = hero, you are
वारदि = debaters
dरं = pride
व्युपश्चमनविवध = subduing
अक्षरं = unfailing
पाटरं = skill
नः = our
सेवनने = serve
tवं = you
dनाभा = wealthy
dमति = mind
dमल = impurities
dहतये = to destroy
dमामिप = me too
dश्रोतुकामा = desirous of learning
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?

mayi in me
अपि  = also
आस्था  = regard
न  = not
tे  = to you
चेत  = if it be
t्ययि  = in you
मम  = my
निरार = absolutely
एव  = quite
राजन  = o king
ननास्था  = no regard

वयंभि परितुष्था कल्कतःस्त्वं दुकूरः:
सम इव परितोषो निरिवेशो विशेष: ।
स तु भवतु दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्य कोदर्थवान्को दरिद्रः ॥ ५३ ॥
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.
वैरा यशतकम् साथम्
सवंदियाणां = all senses
अविनयं = disrespect
अनुमन्त्रु = to approve
न = not
उत्सहें = enthused
दुःखनानां = of the wicked
अशीमिह वयं भिक्षामाशावासो वसीमि।
शयीमि महीपृे कुवृमि किमीथरे।॥ ५५॥

We shall eat from the begging of alms; we shall wear the sky for clothing;
ilie down on the earth for a bed; why bother with the rich?
अशीमि = let us eat
वयं = we
भिक्षा = alms
आशावास = the sky for clothing
वसीमि = let us dress
शयी = let us sleep
महीपृे = on the earth
कुवृमि = shall we have to do
किं = what
ईथरे = with the rich

न नटा न विटा न गायका
न च सम्भेतरवाददृशवः।
नुपमीक्षितुमच्र के वयं
स्तनभारानिमिता न योषितः।॥ ५६॥

We are not actors, nor jesters, nor singers, nor experts in debating in court,
nor courtesans, to wish to meet the king.
न = not
नट = actors
न = not
विटा = jesters
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.
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
t heir 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.

मृत = clay
पिण्डः = lump
जल = water
रेखया = by a ring of
वळलिचित: = surrounded by
सर्वः = all
अपि = even
अयः = this
ननु = not even
अणु: = an atom
स्वाशीकृत्य = fractioned it themselves
tं = that
tव = too
संगर = battle
शतै = hundreds
राजाः = of kings
गणा = many
भुजते = enjoy
tे = they
dद्व: = may give
dददतः = do give
अथवा = or
किं = what
अथवां = else
श्रुद्रा = cheap
dदिरः = poor
भृशं = strange
धिधिरक्कान् = contemptible
पुरुष = men
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 जातः कोऽसीत मदनिरपुणा मूिवं कपालं यैः विनिहितं कारविध् ये।
नृभः प्राणान्यवणवत्तिभः कैशिदधुना
नमद्वि: कः पुंसामयमतुत्तदर्पवभरः || 60 ||

स = he
जातः = born
कः = who
अपि = even
आसीत = placed
मदनिरपुणा = by Shiva(enemy of Madana/Cupid)
मूिवं = on the head
धवलं = white
कपालं = skull
यस्य = whose
उच्छ्य = high
विनिहित = held
अत्कारविध्ये = like an ornament
नृभः = by men
प्राण = life
प्राण = limb
प्रवण = 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
आराध्य = 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?

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?
तां = them
उपार्जय = acquire
रति = liking
चन्द्रार्ध = half-moon, crescent
चूडामणिः = gem on the crown(head)
चेतः = mind
स्वर्ग = heaven
तरणिः = river
तट = banks
भूमां = places
आसां = attachment
अजीकुरू = accept
कः = who
वा = or
वीचिदु = waves
बुद्धेषु = bubbles
च = and
tvāntpa = flashes of lightning
च = and
श्रीषु = wealth
च = and
ज्वालामेषु = flames of fire
च = and
पत्रगेषु = serpents
च = and
सुहद्घारेषु = hosts of friends
च = and
प्रत्ययः = reliability

चेतत्थिन्तया मा रमां सकृदिमामस्थायिनीमास्थया
भूपालभुतीकुटिकुटिविहरणव्यापार्यपणवानाम ।
कन्याकबुधिन: प्रविद्य भवनद्वाराणि 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.

- **चेतश्चिन्तय** = O heart, think
- **मा** = do not
- **रमां** = goddess of fortune
- **सकृद्** = even once
- **इमां** = this
- **अस्थापिँििः** = wandering
- **आस्थ्या** = haunt
- **भूपाल** = king
- **भुकुटी** = eyebrow
- **कुटी** = wrinkle
- **विहरण** = moving
- **व्यापारपणिः** = business of
- **आङ्गनः** = street women
- **कन्थाककुङ्किनः** = ragged garments
- **प्रविशव्य** = entering
- **भवन** = house
- **द्वाराणि** = doors
- **वाराणसीः** = in Varanasi
- **अथ्वापद्धिः** = in the streets
- **पाणि** = hand
- **पात्र** = vessel
- **पतिताः** = placed
- **भिक्षाः** = alms
- **अपेक्षामहेः** = expect

अध्यायाः ६५ः
यदस्तेश्वे कुरु भवसास्वादने लम्पट्तवे
नो चेतः प्रविशाः सहस्सा निर्विकल्पः समाधौ॥ ६६॥

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
दक्षिणात्या = from the South
पश्चात = later
लीलावलयरिणत = tinkling of moving bracelets
चामर = fan
श्राहिणीनां = women waving
यदि = if
अस्तु = it be
एवः = thus
कुरु = do
भव = mundane
रस = essence
आस्वादने = tasting
लम्पट्तवे = attachment
नो चेतः = otherwise
चेतः = mind
प्रविशा = enter
सहस्सा = absolute
निर्विकल्पः = 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: = acquired
श्रीय: = prosperity
सकल: = all
काम: = desire
दुष्या: = milked
तत् = what then
न्यस्तं = placed
पदं = foot
शिरसि = on the head
विद्विषतां = of the enemies
तत् = what then
सम्पादिता: = bringing
प्रणयनि: = friends
विभवे: = by wealth
तत् = what then
कल्याणिता: = last till end of world
तनुभृतां = embodied beings
तनवं: = bodies
तत् = what then

भक्तिभवे मरणजननभयं हदिदयं
संसर्गंदोषरहितां विजना वनन्ता
वैराग्यमस्ति किमित: 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?

वैराग्यशतकम् सार्थम्

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.

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?
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-rationalisation. All else is but bartering for profit! नित्य = immutable अनित्य = mutable
वस्तु = essence
विचार: = discrimination
किं = how much
वेदैः = by vedas
स्मृतिभं = by smritis
पुराण = puranas
पठनैः = by studying
शास्त्रैः = by shastras
महाविस्तरं = of immense
स्वर्गं = heaven
ग्राम = village
कुटी = hut
निवासं = resting place
फलदैः = resulting from
कर्मकियाविभण्मेः = by mazes of ceremonials
मुत्त्वा = freeing
एकं = one
भव = life cycles
ढ़ोख = sorrow
भार = burden
रचना = condition
विध्वंसं = destruction
कालं = time
अनलं = fire
स्वात्मं = one’s own Self
अनन्दं = bliss
पदं = place
प्रवेशं = entrance
कलनं = way
शेषं = everything else
वणिग्वृत्तिभिः = 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!
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 गितः = walking विगिलता = unsteady अम = useless च = and दन्तावं = rows of teeth दृष्टिः = eyesight नःशयति = lost वर्धते = increases बधिरता = deafness वक्रे = mouth च = and लालायते = slobbers वा = speech न = not अमृतः = valued च = and
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
अरुजं = decrepitude
यावत् = as long as
जरा = old age
दूरतं = far off
यावत् = as long as
च = and
इन्द्रिय = organs
शक्ति = strength
अप्रतिहतं = unaffected
यावत् = so long as
क्षयं = decay
न = not
अयुषः = life
आत्मश्रेयसि = for one’s own supreme welfare
तावत् = till then
एव = alone
बिदुषा = wise
कार्यः = deeds
प्रयत्नः = efforts
महान् = great
संदीः = on fire
भवने = house
तु = indeed
कूप = well
খननं = digging
प्रत्युद्धम: = setting about
कीटशः = what avails

tapasya: sant: kāmadhīnivasam: surandā
guṇodārāndaraṇut parichrama: sabhinnam. ||
piṇāma: śāśrōthānukāvyakāyaṁuttarasya
n viśva: ki kūpam: kartiparamesāyugya jñane || ७६ ||

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!
tapasya: = austerities
sant: = practising
ki = what
ādhyānīvāsam: = live
surandā = heavenly river
guṇodārāna = virtuous
daranaṇu = wives
Theae 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.

दुराराध्याि: = hard to please
च = and
अमी = these
तुरग = horse
चलिचित्तिा = restless minds
क्षितिभुजो = rulers og the earth
वयं = 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.
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.

रम्यः = delightful
चान्द्र = moon
मरीचयः = rays
तुःणवती = grassy plots
रम्यः = delightful
वनान्तःस्थली = in the forests
रम्यः = delightful
साधु = saint
समागमागत = company of
सुखं = joy
काव्येषु = in poetry
रम्यः = delightful
कथा = stories
कोप = anger
उपाहित = covered
वाष्प = water (tears)
बिन्दु = drops
तरलं = swimming
रम्यः = delightful
प्रियाया = of the beloved
मुखं = face
सबं = all
रम्यः = delightful
अनित्यतां = evanescent
उपगते = gone
चित्ते = in the mind
न = not
किमित् = 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.

**Translation**

- रम्यं हर्म्यतलं न कि वसत्वे अशायं न गेयादिकं कि वा प्राणसमासमागमसुखं नैवाधिकप्रीतये । किंतु अण्तपतपक्षपवनच्याभोलदीपाङ्क्रुर- च्यापांच्यालर्माकथवध सकलं सन्तो वनान्तं गता: ॥ ८०॥

- रम्यं = pleasurable
- हर्म्यतलं = palace
- न = not
- कि = is it
- वसत्वे = to live
- अशायं = pleasant to listen to
- न = not
- गेयादिकं = music with accompaniments
- कि = is it
- वा = or
- प्राण = life
- समासमागमसुखं = joy of woan’s company
- न = no
- पन्व = in fact
- अधिक = much
- प्रीतये = pleasing
- किंतु = but
- अण्त = hovering
- पतझ = moth
- पक्ष = wing
- पवन = wind
- व्याटोल = shaken

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vairagya_mean.pdf
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.

**शिवाचार्यम्** = worship of Shiva
**आसंसारात्** = from the very beginning of creation
**त्रिभुवनं** = three worlds
**इदं** = this
**चिन्वतं** = searching
**तात्** = oh dear!
**तात्रक्** = like that
**न** = not
**एवं** = even
**अस्माकं** = our
**नयनपदवीं** = in sight
**श्रोत्रमाणं** = 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.
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
तत् = that
योवनं = youth
हन्त = alas!
अङ्कुष = in the body
गुणाः = virtues
च = and
वन्य = barren
फलं = fruit
याता = gone
गुणाः: = those who appreciate virtue
विना = without
क्रि = what
युक्तं = proper
सहस्र = fast
अभ्युपैत = coming near
बलवान् = powerful
कारः = time
कृतान्तत् = death
अश्मी = relentless
हा = alas!
झातं = known
मदन = Cupid
अन्तक = destroyer
अंध्र = foot
युगलं = pair
मुत्त्र = freeing
अस्ति = is
न = not
अन्य = other
गतिः = 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.

महे शरे = Shiva
वा = or
जगतां = of the universe
अधीश्वरे = Lord
जनादेव = Vishnu
वा = or
जगत् = universe
अन्तरात्मनि = innermost soul
न = not
बस्तुयुद्ध = essential difference
प्रतिपत्ति = admission
असित = is
मे = my
तथापि = still
भक्ति = devotion
tरूपान्तरे = 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?

सङ्घरस्वमार = bright diffused
ज्योतिः = moonlight
ध्वलिंततरे = white glow
कापि = somewhere
पुलिने = banks
सुखासीना: = seated happily
शान्तःचनिषु = soundless silence
रज्ञीषु = at night
भुसरितः = heavenly river
भवाभोग = miseries of birth and death
उदिमा: = fearful
शिव शिव शिव = repeatedly calling Shiva
इति = thus
उच = loud
वचसः = voice
कदा = when
यात्याम: = attain
अन्तर्गत = internal
बहुः = copious
वाण्य = tears
आकुलस = ecstasy
दुःषा = condition

विस्तीर्ण सर्वस्य तत्तात्त्रवर्णनान्यापूर्णादयः:
समर्तत: संसारे विगुणपरिषामां विभिन्नतिम्।
वर्ण पुण्यारण्ये परिणामदार चन्द्रकिरणाः:
त्रियामा नेष्यामो हर्चरणनित्तेकशरणाः: ॥ 86 ॥

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!

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
गाज़ा:  = by Ganges
पयोभि:  = waters
शुचि  = pure
कुसुम  = flowers
फलैः  = fruits
अर्चित्वा  = offering
विभो  = o Lord!
त्वा  = to you
ध्येये  = the object of meditation
ध्यानं  = mind
निवेशय  = concentrating
क्षितिघर  = mountain
कुहर  = cave
ग्राव  = stony
पर्येहमूले  = by the bed
आत्माराम:  = blissful in the Self
फलाशी  = eating fruits
गुरु  = teacher
वचन  = words
रतः  = devoted to
त्वत्  = your
प्रसादात्त  = grace
स्मरारे  = O Thou Enemy of Cupid!
दुःखं  = 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
पात्रयतं = used like a vessel
निषवण = nature
शुचिन = pure
मेक्षण = by begging alms
संतुष्यतां = contented
यत्र = where
कापि = anywhere
निषीदतां = resting
बहुतुष = almost a blade of grass
विशर्थ = world
मुहः = constantly
पशयतां = seeing
अत्यागे = giving up
आपि = even
तनोः = of the body
अवस्थं = uninterrupted
परम = supreme
अनन्द = bliss
अवबोधस्पृशाः = knowledge
आध्या = path
कः = who
अपि = even
शिवप्रसाद = grace of Shiva
सुलभः = easy
सम्पत्त्यते = attain
योगिनां = of yogis
अवधूतचयां।
कौपीनेश्वरायर्जर्जरं कन्था तुस्तादत्रशी
नेथिन्यं निरपेक्षभेदस्मान निद्रा शमशाने वने।
स्वातन्त्रयेन निरंत्राः विहरणं स्वातं प्रशान्तं सदां
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
चर्या = the way of life
कौपीनं = loin cloth
शत = hundred
खण्ड = torn
जर्जरतरं = much worn out
कन्था = rag
पुनः = again
तादशी = of the same condition
निद्रित्वाय = free from all disturbing thoughts
निरपेक्ष = without expectation
भैरं = food got by begging
अशानं = eating
निम्न = sleep
शमशाने = in a cremation ground
वने = in a forest
स्वातन्त्र्येऽ = freely
निरस्तुं = without hindrance
विहरणं = wandering
स्वान्तं = one’s mind
प्रशान्तं = very peaceful
सदा = always
स्थर्यं = 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
लक्षिम = O Laxmi!
भजस्व = serve
कंचित = someone
अपरं = else
मत = me
काल्पिणी = long for
मा = do not
स्म = indeed
भूः = be
भोगेषु = in enjoysments
स्मृहऽपलभः = desiring
tव = your
वेशे = captive
का = what
निःस्मृहाणां = free from desires
असि = are
सच्चः = immediately
स्मूत = put together
पलाश = palAsha
पत्र = leaf
पुटिका = ??
पात्रे = vessel
पवित्रीकृते = sanctified
भिक्षावस्तुभः = articles obtained by begging
एव = only
सम्प्रति = 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
Shāyā = bed
Pūrthī = earth
Vipūrthā = ample
Upadhānām = pillow
Bhujātā = arms
Vitānā = canopy
C = and
Aakāśaṁ = sky
Vījanā = fan
Apanukūṭhaḥ = pleasant
Aryaḥ = this
Anilaḥ = breeze
Shārtaḥ = autumn
Chanḍaḥ = moon
Deepaḥ = light
Vivartī = abnegation
Viniṭa = wife
Sangha = company
Muditaḥ = elevated (rejoicing)
Suṣhī = blissful
Śaṁtaḥ = 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.
वैराग्यशतकम् सारथम्

जीर्ण = worn out  
वसन: = garment  
सम्प्रास = gotten by chance  
कन्थ = blanket  
आसन: = seat  
निर्मान: = without pride  
निरहंकृति: = without egoism  
शम = self-control  
सुखाभोग = enjoying the happiness  
एकबद्र = bound by only one  
स्मृह: = desiring  

चण्डालः किमयं हृदानिर्देशत्रवा शूद्रोऽथ किं तापसः  
किं वा तत्तवविवेकपेशत्तमतियोंगीश्वरः कोपिष्किम् ।  
इत्युपन्नविवेकल्पमुखरैराधामाण्यमाणा जने:  
अयं अथवा शूद्राः पथि नैव तुष्मनसो यान्ति स्वर्गीयः योगिः ॥ 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  
किं = what  
अर्थं = this  
हृदानिर्देशत्रः = twice-born (initiated in scriptures)  
अथवा = or  
शूद्राः = servant  
अथ = thus  
किं = what  
तापसः = ascetic  
किं = what  
वा = or  
तत्त्व = truth"
विवेक = discrimination
पेशल = expert
मति = mind
योगीश्वर = supreme yogi
क = who
अपि = also
किं = what
इति = thus
उत्पन्न = arising
विकटप = doubt
जत्व = argumentative
मुखरेः = garrulously
आभास्माणाः = accosted
जनेः = by people
कुद्रा = angry
पथि = on the way
न = not
एव = only
तुष = pleased
मनसः = mind
यान्ति = go
स्वयं = own way
योगिः = yogis

हिसादृश्यमयजलभ्यमदशन धात्रा महत्कल्पित
व्यालानो पशवत्सुतानां कुरुभुजस्तुशः स्ननीशायिनः।
संसारंवर्तनक्षिमां चूर्तिः कृता सा नृणां
तामन्वेष्यतां प्रयाणित सततं सर्वं समासि गुणं।। 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.

हिसाद्वूत्वं = without killing  
अयल = without effort  
लभ्यं = obtainable  
अशनं = for eating  
धात्रा = by the Creator  
महत = air  
कल्यपतं = provided  
व्याज्ञानं = for serpents  
पशवं = beasts  
तृण = grass  
अहुरभुज = feeding on sprouts  
तुषा = contented  
स्थानीश्रायणं = lying on ground  
संसार = transmigratory life  
अर्णव = ocean  
लद्धनन्दन = capable to cross over  
धियां = intelligence  
वृत्तिः = inclined to  
कृता = made  
सा = that  
नृणां = of people  
तां = to them  
अन्वेषयतां = seeking  
प्रायान्त = go  
सततं = constantly  
सर्वं = all  
समातिः = ending  
गुणाः = qualities (inertia, activity, and understanding)
ब्रह्माध्यानाभ्यस्तनविधिना योगनिद्रा गतस्य ।
किते तेभार्यम मम सुदिवससैवंत्र ते निर्विशालः
कण्डूयते जरठहिरणा: स्वाज्ञम्ज्ञेमदीये ॥ 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?

गजातीरे = on the banks of river Ganges
हिमगिरि = Himalayas
शिला = stone
बन्ध = bound/sitting
पद्मासनय = lotus posture
ब्रह्म = transcendent truth
ध्यान = meditation
अभ्यसन = practice
विधिना = in the prescribed manner
योगनिद्रा = Samadhi (with consciousness of the external world lost)
गतस्य = going/falling
किं = what
तैः = by them
भाव्य = resulting from
मम = my
सुदिवसेः = happy days
यत्र = where
ते = they
निर्विशालः = fearless
कण्डूयन्ते = rub
जरठहिरणा = old deer
स्वाज्ञ = own bodies
अः = 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).

पाणिः = hand
पात्रं = vessel
पवित्रं = pure
भ्रमण = wandering
परिगतं = obtained
भेक्षणं = alms
अक्षयं = never running short
अष्ट = food
विस्तारं = ample
वस्त्रं = cloth
आशा = space
दशकं = ten directions
अचपलं = fixed
तल्पं = bed
अस्वत्पं = spacious
उद्धं = wide earth
येषाः = whose
निःसन्त = without associating
अप्राणिकरणं = absorb
परिणातं = 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!

मातः = O Mother
मेिदिनि = Earth
तात = O Father
मारुत = Wind
सखे = O Friend
तेजः = Fire
सुबन्धः = O my good relative
जलः = Water
भ्रातः = O Brother
व्योम = Sky
विनबब = tied to
Vairagya Shatakam with Translation

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Please send corrections to sanskrit@cheerful.com