Vairagya Shatakam with Translation

वैराग्यशतकम् सार्थम्

Document Information

Text title: Vairagya Shatakam by bhartRihari with translation
File name: vairagya_mean.itx
Category: shataka, major_works, bhartrihari
Location: doc_z_misc_major_works
Transliterated by: Sunder hattangadi
Proofread by: Sunder hattangadi, P R Iyer iyerpr49 at gmail.com, kalyana kritt
kalyanakritt at gmail.com
Translated by: Sunder hattangadi
Description-comments: vairAgya from Bhartrihari’s three hundred-verse sets
Latest update: January 22, 1999, June 17, 2018
Send corrections to: sanskrit@cheerful.com

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted without permission, for promotion of any website or individuals or for commercial purpose.

Please help to maintain respect for volunteer spirit.

Please note that proofreading is done using Devanagari version and other language/scripts are generated using sanscript.

November 22, 2022

sanskritdocuments.org
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

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!

- तृणां = thirst (of desire)
- दूषणं = condemnation
- चूडः = head
- उःसत = made an ornament
- चन्द्र = moon
- चारु = beautiful
- कंठिका = partially opened buds
- च्छिह्ख = lambent beams
- भारवः = shining sun
- लीला = sport
- दुःध = 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.
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.
उत्त्वातः = dug
निधि = precious metals
शश्या = in quest of
क्षितिलं = earth
भागता = smelted
गिरे = stones
भागव = precious metals
निन्दीयो = crossed
सरितां = oceans
पति = chief
नृपतय = royal
येलन = with effort
संतोषिता = favored
मन्च = 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
तृष्णो = desire
सकामा = satisfied
भव = be

खळ्लापाः सोढः कथमपि तदाराधनपरेः:
निग्रृहान्तवर्षं हसितमपि शृंगेन 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?

- खर्तु = wicked
- आलापाः = talk
- सोढा = shabby
- कथमपि = somehow
- तत् = that
- आराधनपरैः = servile attendance
- निग्रह = suppressing
- अन्तराष्ट्यं = tears
- हिसतं = smiling
- अिप = even
- शून्येन = vacant
- मनसा = mentally
- कृतं = made
- विचर = wealth
- स्तम्भ = inactive
- प्रतिहतं = dulled
- धियां = intellect
- अज्ञिः = obeisance
- अिप = also
- तवं = 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.

**Notes:**
- मां = me
- अमीषां = our
- प्राणां = all the vital forces
- तुिवित = unsteady
- चिसिनी = lotus
- पत्र = leaf
- पयसां = water
- कृते = done
- किं = what
- न = not
- अस्माभः = by us
- विगलित = depraved
- विवेकेः = conscience
- व्यवसितं = performed
- यत् = which
- आल्ब्याणां = of the rich
- अभोः = in the presence
- द्रविणमद = pride of wealth
- निःसंह = stupefied
- मनसां = minds
- कृतं = committed
- वीत = without
- वीदेः = 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 within 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

क्षान्ते न क्षमया गृहोचितसुखं त्यत्तं न संतोषतः:
सोद्धुःसहशीतवातस तपनक्रेण न तस्म तपः।
ध्यातं विद्यमहिभिः नियमित्तप्रणेन सम्भोः पदं
तत्तत्तकर्मूक्तं यदेव मुनिभवेस्तः फलेऽविष्टः॥ ६॥

śoDhA

श्रीत = cold
वात = wind
तपन = heat
क्रेण = suffered inclement weather
तपः = austerities
ध्यातं = meditating
वितं = money
अहिन्द = 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

वर्यं एव = we ourselves

भुक्ताः = eaten up

तपः = austerities

न = not

तत्सः = performed

वर्यं एव = we ourselves

तत्सः = burnt
Face covered with wrinkles, the head painted white with gray hair, the limbs feeble, and yet Desire alone stays youthful.

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
बहुमानः = respect
अपि = also
गलित = lost
समाना = compeers
स्वयंता = gone to heaven
सपदिः = swiftly
सुहद = dear friends
जीवितसमा = as much as life
शाने = slowly
यशुत्थानं = raise oneself slowly with the help of a staff
घनातिमपररूद्रे = covered by dense cataracts
च = and
नयने = eyes
अहो = alas
मूढः = stupidity
कायः = the body
तद्विप = even then
मरणापायचकित = wonders at the thought of death

आदाश नाम नदी मनोरथजला तृणातरह्मुक्ता
रागावहवती वितक्कविहम्मा घेत्रुमभ्यंसि
मोहावर्तस्सुस्तरतिगहना प्रोचुञ्जचिन्तातटी
तत्स्या: पारगता विश्रुतमनसो 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
तृष्णा  = passions
तरं = waves
आकुला  = raging
रागाहवती  = grasped by attachments to objects
विषयपिरण  = scheming thoughts (of greed)
विहंगा  = birds
घैरं  = courage
दुर = tree
ध्वसिनी  = destroyer
मोहावत = whirlpools of ignorance
सुदुस्तर  = impassable
अति  = great
गहना = deep
प्रेत्युङ्ग = precipitous
पिरण = anxiety
तटी  = banks
तत्स्या:  = their
पारगताः  = cross beyond
विशुद्द = purified
मनसः = mind
नन्दन्ति  = enjoy
योगीभवः  = great yogis
विषयपरित्यागविद्वंतवन =

न संसारोत्पत्तं चरितमनुपश्चाभि कुशांतर
विपाकः पुण्यानां जनयति भवं मे विमृश्वात =

vairagya_mean.pdf
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  
**विचरण** = futile efforts  
**न** = not  
**संसारोपत्रेऽ** = produced through life after life  
**चरितं** = performed  
**अनुपर्याधि** = see  
**कुशलं** = well-being  
**विपाकः** = accumulation  
**पुण्यानां** = of virtues  
**जनयिति** = engenders  
**भयं** = fear  
**मे** = in me  
**विमृशतः** = on deep thinking  
**महद्दिः** = by great  
**पुण्यं** = merit  
**ओघेः** = stream  
**चिरं** = constant  
**परिगृहिता** = earned  
**च** = and  
**विषयं** = sensual pleasures  
**महान्तः** = greatly  
**जायते** = produces  
**व्यस्तनमि** = 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.

**vairagya_mean.pdf**
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.

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

व्रह्मज्ञानविवेकनिर्मलधिययोऽकुर्विन्ययाः
निर्मलधियप्रज्ञयी धनान्येकान्ततस्य सः
सम्प्रासात्र पुराः न सम्प्रति न च प्राप्तिः टट्ट्यत्वयानाः
वाच्छामात्रपरिधानाय परं त्यं कुर्विन्ययाः सः

॥ १३॥
भद्वानं गिरिकर्ण्देरेणु वस्तं ज्योति: परं ध्यायतं
अनन्दाश्रुणां शकुना नि: शद्रुणः शकुणाः।
अस्मार्क कुम भवतेऽपि प्रसादवपीतत्
कीडाकाननकिल्किततुकु मायुः परं श्रीयते॥ १४॥

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 = blessed
गिरिकर्ण्देरेणु = in mountain-caves
वस्तं = living
ज्योति: = light
परं = supreme
ध्यायतं = meditating
अनन्द = joy
अश्रुणाः = tear drops
पिवित्रि = drink
शकुना = birds
नि:शद्रुण = without fear
अश्रुणः = sitting on laps
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.

वैराग्यशतकम् सार्थम्

च = and
कन्था = patched up
हा = alas
हा = alas
तथापि = even then
विषया = sensual craving
न = not
परित्यजन्ति = give up
स्तनोऽ मांसग्रन्थी कनककटङ्गावित्यपितौ
 मुखं श्लेष्मागारं तदपि च शाशाङ्गन तुल्लितम् ।
 स्ववान्मूँत्रक्रीत्रं करिकशिरस्यपांं जगनं
 मुहुर्निन्यं रूपं कविजनकिवेश्वेगुरु 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.

स्तनोऽ = breasts
मांसग्रन्थी = lumps of flesh
कनककटङ्गावित्यपितौ = compared to golden jugs
मुखं = mouth
श्लेष्म = saliva/phlegm
आगारं = seat
तदपि = yet
च = and
शाशाङ्गन = to the moon
तुल्लितम् = compared to
स्ववान् = flowing
मूँत्र = urine
किल्लरं = fouled
करिवर = 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.
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
dाहात्यं = burning power
पततु = falls
शलभं = moth
tींब्र = glowing
dहने = in fire
s = 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!
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 सुताः सतामभिभता: संसाधातिगा: सम्पदः कल्याणी दूषिता वयश्च नवमित्यज्ञानमृदो जनः।
मतवा विध्ममनन्धरं निविशते संसारकारागृहे संद्रव्य क्षणभेंगुरुः तदवित्वृधन्यस्तु संन्यस्यति || २०||

Tuḥ vēṣaṁ sūtāḥ satāmaṁbhīmaṭaḥ: saṁśādaṭiṅgaḥ: saṃpaḍaḥ kalvyaṇī dūpita vayaśc naṁmiṭṭyaṁgaṇamūḍo janaḥ. 
matvā viḍhmamnāḍaṁ ni vaiśatē saṁsaṟkaṟaṛgaṁṛṛhe saṁdṛṣṭaṁ kṣaṇabhēngaṛuruṁ taṁaviṭṭha ṣaṁyasti saṁnysyaṁ ṭi || २०||
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?
vairagya_mean.pdf
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

अभिमतमहामानानांनिधिमृदुपद्यात्यसी
मुक्तरागणामभोजसमुटोष्ट्वलचन्द्रिका ।
विपुरुविलसइजावहहीवितानकुठारिका
जठरपिठरी दुष्पूरयं करोति विडम्बनम् ॥ २२॥

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.

पुणेये ग्रामे वने वा महति सितपर-छ्वृत्रपां च कपार्थं
ढादाय न्यायगभिजहहर्तुभुम्भूः स्तूः श्रोक्षणे ।
ढारं ढारं प्रविष्टे समुद्रदर्दीपूरण्य श्रुताः
मानी प्राणः सनाथो न पुनरनुदिनं तुल्यकूलेपं दीनः ॥ २३॥
ग्रामे = places
बने = forests
वा = or
महति = great
सित = white
पतच्छपारं = cloth covering
कपारिं = begging bowl
हि = indeed
आदाय = taking
न्यायगरे = experts in rituals
हिज = brahmanas
हुतहुतभुग = sacrificial fires
धूम = smoke
धूम = grey
उपकपेठ = periphery
द्वारे = door
द्वारे = door
प्रविष्ट: = enter
वरं = man of self respect
उदरद्वी = cavity of the stomach
पूरणाय = filling
क्षुधार्त: = craving with hunger
मानी = self-respecting
प्राणी: = energies
सनाथ: = preserved
न = not
पुनर्गुरुदिनं = day to day
तुष्यकुल्येषु = among one’s peers
दीनं = beggar
गंगातिर्थकणशीकरशीलतानि
विचाधार्युपितचारुशिलात्तानि ।
वैराग्यशतकम् सार्थम्

स्थानानि कि हिमवतः प्रलयं गतानि
यत्सावमानपरपिण्डरता मनुष्यः || 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?

गञ्जांतः = 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
कि = why
हिमवतः = rocky
प्रलयं = destruction
गतानि = gone
यत = which
सावमान = humiliated
परपिण्डरता = dependent on others
मनुष्यः = human beings
कि कन्दः = कन्दः = प्रलयमुपगतातिन्द्रव दो गिरिभ्यः
प्रधवत्त्व वा तत्तम्भः सरसफलभृतो वत्कलिन्यः शाखः ||
वीक्ष्यन्ते चमुखानि प्रसभमनगतप्रश्रव्याणा खलः
दुःखासस्वल्पवितरस्मयपवनवशाच्चार्यत्स्रूलतानि || 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
कन्द्राः = roots/herbs
कन्द्रेरः = from caves
प्रत्यमुपगता = disappeared
निंद्रा = streams
वा = or
गिरिध्र = from mountains
प्रज्वरता = destroyed
वा = or
तत्रेतः = from trees
सरस = juicy
फलः = fruits
भृतः = bearing
बल्कमलिन्यः = giving barks
च = and
शाखाः = branches
वीक्षणते = gone
चन्मुखानि = whose faces
प्रसभ = extremely
अपगत = devoid of
प्रश्रयाणां = good breeding
खलानां = wicked
दुःख = misery
आस = acquired
स्वतः = little
विष्ठ = 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.

पुण्येः = sacred
मूलः = roots
फलः = fruits
तथा = therefore
प्रणितिः = enjoyable
वृत्ति = attitude
कुरुष्व = make
अधुना = now
भूश्यां = the earth as a bed
नव = new
पल्लवः = leaves
अकृपणः = without grief
उत्सिद्ध = arise
यावः = go
वनं = forest
श्लूद्राणं = 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.

फलं = fruit
स्वेच्छा = at will
लम्बं = got
प्रतिवनं = in every forest
अखेदं = without sorrow
क्षितिरुहं = walk on the earth
पय: = water
स्थाने = place
स्थाने = place
शिशिरम्धुरं = cool, sweet
पुण्यसरितां = holy streams
मुदुस्यां = 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.

ये वर्तन्ते धनपितपुरः प्रार्थनांदुःखभाजो ये चाल्पत्वं दृढ्यति विषयाक्षेपपर्याप्तिसबुद्धे।
तेषामन्तः स्फूर्तितहसितं वासराणि स्नेतेऽरं ध्यानच्छेदे शिशकर्कुहर्प्रावश्यामणिषणं॥ 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.

ये वर्तन्ते धनपितपुरः प्रार्थनांदुःखभाजो ये चाल्पत्वं दृढ्यति विषयाक्षेपपर्याप्तिसबुद्धे।
तेषामन्तः स्फूर्तितहसितं वासराणि स्नेतेऽरं ध्यानच्छेदे शिशकर्कुहर्प्रावश्यामणिषणं॥ 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.

ये वर्तन्ते धनपितपुरः प्रार्थनांदुःखभाजो ये चाल्पत्वं दृढ्यति विषयाक्षेपपर्याप्तिसबुद्धे।
तेषामन्तः स्फूर्तितहसितं वासराणि स्नेतेऽरं ध्यानच्छेदे शिशकर्कुहर्प्रावश्यामणिषणं॥ 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.

ये वर्तन्ते धनपितपुरः प्रार्थनांदुःखभाजो ये चाल्पत्वं दृढ्यति विषयाक्षेपपर्याप्तिसबुद्धे।
तेषामन्तः स्फूर्तितहसितं वासराणि स्नेतेऽरं ध्यानच्छेदे शिशकर्कुहर्प्रावश्यामणिषणं॥ 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.

ये वर्तन्ते धनपितपुरः प्रार्थनांदुःखभाजो ये चाल्पत्वं दृढ्यति विषयाक्षेपपर्याप्तिसबुद्धे।
तेषामन्तः स्फूर्तितहसितं वासराणि स्नेतेऽरं ध्यानच्छेदे शिशकर्कुहर्प्रावश्यामणिषणं॥ 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.

ये वर्तन्ते धनपितपुरः प्रार्थनांदुःखभाजो ये चाल्पत्वं दृढ्यति विषयाक्षेपपर्याप्तिसबुद्धे।
तेषामन्तः स्फूर्तितहसितं वासराणि स्नेतेऽरं ध्यानच्छेदे शिशकर्कुहर्प्रावश्यामणिषणं॥ २८॥
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.

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.

- तेषा = their
- अन्तः = inwards
- स्फुरित = arising
- हसितं = smiling
- वासराणि = days
- स्मरेयं = remember
- ध्यानच्छे दे = in intervals of meditation
- शिखरि = on the mountain
- कुहर = cave
- ग्राबाशया = bed of stone
- निषणणः = lying
- ये सन्तोषनिरिन्तरप्रमुदितस्तेषां न भित्रा मुदो = they who are contented have not their cravings killed.
- ये त्वन्ये ध्यानच्छेदंकुलधियस्तेषां न तुष्णा हता = they who are contented have not their cravings killed.
- इत्यं कथय कुलेऽकुलंस विधिना कीठकण्यं सम्पदां स्वात्मन्येव समासहेममहिमाम मेरूं मे रोचते = 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
- निरिन्तर = uninterrupted
- प्रमुदित = felicitous
- तेषां = their
- न = not
- भित्रा = interrupted
- मुद = happy
- ये = they
- त्वन्ये = others
\text{वैरा}यशतकम् साथम्

$\text{धन} = \text{wealth}$
$\text{लुढ्य} = \text{greed}$
$\text{संकुल} = \text{confounded}$
$\text{धिपः} = \text{reason}$
$\text{तेषां} = \text{of those}$
$\text{न} = \text{not}$
$\text{तृषणा} = \text{thirst, craving}$
$\text{हता} = \text{killed}$
$\text{इत्य} = \text{such}$
$\text{कर्य} = \text{whose}$
$\text{कृते} = \text{done}$
$\text{कृतः} = \text{finished}$
$\text{स} = \text{that}$
$\text{चिंपिना} = \text{by the Creator}$
$\text{कीदत्वाद} = \text{thus}$
$\text{सम्पदां} = \text{wealth}$
$\text{स्वात्मन्येव} = \text{in itself}$
$\text{समात} = \text{end}$
$\text{हेम} = \text{gold}$
$\text{महिमा} = \text{glory}$
$\text{मेर्ये} = \text{not Meru (mountain of gold)}$
$\text{मे} = \text{to me}$
$\text{रोचते} = \text{like}$

भिक्षाहारम्\text{देन्यम्}प्रतिसुखं \text{भीतिच्छिद्रं} \text{सर्वतो}$
$\text{दुर्मित्सर्यम्} दामिमानमथनं \text{दु:खोचविच्छिद्रं} \text{नम्}$
$\text{सर्वग्राहं} \text{महास्मु} \text{साधुविशिष्टं} \text{पावनं}$
$\text{शम्भो:} \text{सत्रमवार्यम्} \text{क्षणिनिधिः} \text{शंसान्ति} \text{योगीश्चरा}$

\text{॥ ३० ॥}

\text{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)
भीतिच्छिद्वं = devoid of fear
सर्वेत: = totally
तुम्हात्सयं = wicked envy
मद = arrogance
अभिमान = pride
मधानं = destruction
ढँ:ख = sorrow
ओङ = flow
विध्वंसनं = removal
सर्वेत्र = everywhere
अन्वहं = everyday
अप्रयत = with little effort
सुलभं = easily
साधुिूयं = dear to the holy persons
पावनं = purifying
शम्भोः = Siva’s
सत्रं = feeding house
अवायं = accessible
अक्षवनिधिं = inexhaustible
श्रंगन्ति = praise
योगीभराः = perfected yogis
भोगाध्येिवर्णनम्।
भोगो रोगभयं कुछे च्युतिभयं विशे नृपालात्वयं
माने देयभयं 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
अस्थैयं = trasitoriness
वर्णं = description
भोगे = in enjoyment
रोगं = disease
भयं = fear
कुले = in lineage
च्छुतिभयं = fear of disgrace
विचं = in wealth
नृपालोभयं = fear of more powerful kings
माने = in honor
दैभंभयं = dishonor
विले = 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
कंतिभयं = 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?

हजातं जातमवँयमाशु विविधातः आरोग्यमुत्तमसात"।
तत्त्वं तेन निरहुश्चोन विविधिना वनिर्मितं सुस्थिरम् । ३२ ॥

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?

आधिव्याधिशतेजनस्य विविधारोग्यमुत्तमसातैः
लक्ष्मीर्यत्र पतन्ति तत्र विवृत्तदारा इव व्याप्तः।
जातं जातमवँयमाशु विविधातः करोत्त्वत्मसातैः
तत्त्वं तेन निरहुश्चोन विविधिना वनिर्मितं सुस्थिरम् ॥ ३२ ॥

विग्रहमः = wiles
लोकः = people’s
मत्सरिभः = envy
गुणः = virtues
वनभुवः = forests
व्यालः = by beasts of prey
नृपा दुःखिने = kings by the unscrupulous
आस्थेश्यः = by transience
विभूतियः = powers
अष्टि = even
उपहता = destroyed
ग्रस्तः = afflicted by
न = not
किः = what
केन = by what
वा = indeed

आधिव्याधिशतेजनस्य विविधारोग्यमुत्तमसातैः
लक्ष्मीर्यत्र पतन्ति तत्र विवृत्तदारा इव व्याप्तः।
जातं जातमवँयमाशु विविधातः करोत्त्वत्मसातैः
तत्त्वं तेन निरहुश्चोन विविधिना वनिर्मितं सुस्थिरम् ॥ ३२ ॥

अधिव्याधिशतेजनस्य विविधारोग्यमुत्तमसातैः
लक्ष्मीर्यत्र पतन्ति तत्र विवृत्तदारा इव व्याप्तः।
जातं जातमवँयमाशु विविधातः करोत्त्वत्मसातैः
तत्त्वं तेन निरहुश्चोन विविधिना वनिर्मितं सुस्थिरम् ॥ ३२ ॥

Hindi text:

विग्रहमः = wiles
लोकः = people’s
मत्सरिभः = envy
गुणः = virtues
वनभुवः = forests
व्यालः = by beasts of prey
नृपा दुःखिने = kings by the unscrupulous
आस्थेश्यः = by transience
विभूतियः = powers
अष्टि = even
उपहता = destroyed
ग्रस्तः = afflicted by
न = not
किः = what
केन = by what
वा = indeed

आधिव्याधिशतेजनस्य विविधारोग्यमुत्तमसातैः
लक्ष्मीर्यत्र पतन्ति तत्र विवृत्तदारा इव व्याप्तः।
जातं जातमवँयमाशु विविधातः करोत्त्वत्मसातैः
तत्त्वं तेन निरहुश्चोन विविधिना वनिर्मितं सुस्थिरम् ॥ ३२ ॥

Hindi text:

विग्रहमः = wiles
लोकः = people’s
मत्सरिभः = envy
गुणः = virtues
वनभुवः = forests
व्यालः = by beasts of prey
नृपा दुःखिने = kings by the unscrupulous
आस्थेश्यः = by transience
विभूतियः = powers
अष्टि = even
उपहता = destroyed
g्रस्तः = afflicted by
न = not
किः = what
केन = by what
वा = indeed

आधिव्याधिशतेजनस्य विविधारोग्यमुत्तमसातैः
लक्ष्मीर्यत्र पतन्ति तत्र विवृत्तदारा इव व्याप्तः।
जातं जातमवँयमाशु विविधातः करोत्त्वत्मसातैः
तत्त्वं तेन निरहुश्चोन विविधिना वनिर्मितं सुस्थिरम् ॥ ३२ ॥
Sensual pleasures are transient like the breaking of high waves. Life can end in a moment. Youthful cheerfulness in infatuation lasts only a few days. Wise teachers, having realised that the whole revolving wheel of life is lacking in true worth, strive to achieve equanimity for the benefit of the people.
Sensual pleasures are as fickle as the flash of lightning in the clouds. Life can collapse as easily as the drop of water on the edge of a
lotus leaf swayed by the wind. Fickle are the longings in youth. Quickly realising this, let the wise ones engage their minds in equanimity, attained easily by courage.

भोगा = enjoyments
मेघविवतानमयम् = in a mass of clouds
बिलसत = play
सौदामिनी = lightning
चबला = fleeting quick
आयुः = life
वायु = wind
विघटित = dispersed
अज = lotus
पतली = leaf
लीन = attached
अम्बेवत = like water
भृतां = insecure
लोला = unsteady
यौवन = youth
लालसाः = desires
तनु = body
भृतां = bearing
इति = thus
आकल्य = realising
हुतं = speedily
योगे = in union with the Divine
धैय = patience
समाधि = equanimity
सिद्ध = attained
सुलभे = easily
बुधिं = mind/intellect
विधवं = 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
कठोल = big wave
लोलं = changing
कतिपय = a few
दिवस = days
स्थायिनी = lasts
यौवन = youth
श्री = beauty
अर्थोः = wealth
संकल्पकल्प = transient as thought
घनसमय = autumnal
तिडित = lightning
विभ्रम = 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?
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**
**तिछति = 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.

- भोगा = enjoyments
- भछु = transient
- वृत्तय = nature
- वहुविधा = various
- तैः = by them
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.

ब्रह्म = Brhma
इन्द्र = Indra
आदि = and other
महद्वाण = hosts of gods
तुणकणान = like blades of grass
यत = where
स्थित = stand
मन्यते = consider
यत = which
स्वाद = tasting
विरसा = tasteless
भवन्ति = become
विभवा: = sovereignty
त्रेलोक = three worlds
राज्य = rulership
आद्य: = and other wealth
भोग: = enjoyments
कोऽपि = who even
स = he
एक = one
एव = only
परम: = supreme
नित्योदित: = immutable
जुम्मते = increases
भो = oh!
साधो = saint!
क्षणभंगु = transitory
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
रम्या = enchanting
नगरी = city
महान्स = that great
नृपति: = king
सामन्तचक्रं = surrounded by
च = and
तत् = that
पार्श्वं = side
तस्य = his
च = and
सा = that
विदुग्ध = 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.
गृहे = home
तत्र = there
तिथिति = stands
अथ = now
एकः = one
यत्र = where
अपि = even
एकः = one
tदनु = afterward
बहवः = many
तत्र = there
न = not
एकः = one
अपि = even
च = and
अन्ते = in the end
इत्थं = thus
नेवी = these two
रजनिदिवसौ = night and day
लोरयन्तर = throws
द्वाविवाहा = the two dice
कालः = time
कल्पः = clever, dextrous
भुवनफलके = checkerboard of life
क्रीडित = plays
प्राणिशारैः = with creatures
आदिविष्य गतागतेपदरहः संक्षीपते जीवितं
व्यापारेषुकार्यभारसहुभिः कालोपिः न झाप्ते।
दशा जनमजराविपत्तिमरण त्रासश्र नोत्पच्छेते
पीतवा मोहिम्यी प्रमादमदिरामुनमस्त्वत्मूर्तं जगतः।
॥ ४३ ॥

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.

अादित्यस्य = of the sun
गतामः = going and coming
अहरहः = day after day
संक्षीयते = shortens
जीवितं = life
व्यापारेः = affairs
वहुकार्यं = many duties
भारं = burden
गुरुभि: = heavy
कालोऽिपि = even time
न = not
झायते = not felt
दशः = seeing
जन्मं = birth
जरा = old age
विपत्ति = calamity
मरणं = death
त्रासः = fear
च = and
नोत्यथाते = not produce
पीतवा = drinking
मोहमयि: = producing delusion
प्रमाद = stupefying
मदिरां = wine
उन्मत्त = mad
भूतं = become
जगतं = world

रामः सैव पुनः स एव दिवसो मत्वा मुथा 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
दिवसः = day
मत्वा = seeing
मुथा = vainly
जन्तवः = creatures
धावन्ति = run
उदयनिः = persistently
लतेहः = similarly
निभृत = set in motion
प्रार्थ्य = results of past deeds
तत्तत्त्त्त्ति: = various activities
व्यापरेऽः = by actions
पुनरुत्तक्षः = repeatedly
विषयैः = by desires
इत्यिथिपेन = thus
अमुना = by us
संसारेण = by the revolving wheel of life
कदिथाता = by what reason
वयमहः = we alas
मोहात्रे = not deluded
लज्जामें = ashamed

न ध्यातं पद्मीभवस्य विधिवत्तं संसारविनिच्छित्ये
स्वर्गाखळवाटपाटनपटुधमेशिपि नोपार्जितः।
नारी पीनपयोधरोऽयुगलः स्वप्नेभिपि नालिखितः
मातृः केवलमेव यौवनवनच्छेदे कुठारा वयम्॥ ४५॥

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
पद्मीभवस्य = the Lord’s feet
विधिवत्तं = in prescribed form
संसार = wheel of life
विनिच्छित्ये = for destroying the (bondage) of the world
स्वर्ग = heaven
द्वारकावाट = panels of the door
पाटनपटुः = dextrous in breaking open
धर्मः = merit
आपि = even
नोपार्जितः = not accumulated
नारी = woman
पीन = rounded
पयोधरः = breasts
युगलः = pair
उरु = thigh
स्वप्नेभिपि = even in dream
नालिखितः = 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
प्रतिवाद्दि = debaters
वृन्द्वदनी = conquering groups
विक्र = knowledge
विनीतोचित = properly acquired
ख्याथः = by the sword-points
करिण = elephant
कुम्भवीठ = temples
दलनैः = smashing
नाकं = heaven
न = not
नीतं = taken
यशः = success
कान्त = 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.
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.

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.

क्षणं = moment
बालं = child
भूत्वा = becoming
क्षणमिपि = again for a moment
युवा = youth
कामरसिकः = lustful
क्षणं = moment
विचर्यनः = devoid of riches
क्षणमपि = momentarily again
च = and
सम्पूर्णाविभवः = full of wealth
जरा = old age
जीणः = worn out
अङः = body
नट = actor
इव = as if
वल्ली = wrinkle
मणिडत = covered
तनुः = body
नरः = human
संसारान्ते = at the end of life
विश्राति = enters
यमथानी = death’s abode
यवनिकाः = ??
यतिनृपतिसंवादवर्णनम् = ??
ंराजा वयमपुष्पासितगुरुप्रजाविभिमानोन्यः:
व्यासतः विभवेऽवर्षासिस कवयो दिस्यु प्रतत्नविन्ति न: ।
इत्यं माननातिदूरमुभ्योरप्रयोग्योर्मानन्तः
यथस्मासु पराङ्गुडिसिस वयमप्येकान्ततो निःस्मृहा: ॥ 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
त्वं = you
राजा = king
वयं = we
अपि = also
उपासित = serving
गुरु = teacher
प्रज्ञा = wisdom
अभिमान = pride
उल्लिता: = elevated
व्यातस्तवं = famous, you
विभवेवर्यासिः = by wealth and success
कवचः = the learned
दिशा = in all directions
प्रतन्वन्ति = spread
नः = our
इत्यः = 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
वयं = we
अपि = also
वैराग्यशक्तम् सार्थम्

एकान्तं: = perfectly
निःस्मृहा: = indifferent

अर्थानामीशिष्ये त्वं वयमपि च गिरामीशमहे यावदर्थं
शूरस्त्वं वादिदर्फस्युपशमनविधावक्ष्यं पात्वं नः।
सेवन्ते त्वां धनाध्वा मतिमलहतये मामपि श्रोतुकामा
मद्यपापं न ते चेत्तच्यि मम नितानेव राजज्ञानास्था॥ 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
t्वं = you
वयमपि = we also
c = and
गिरामीशमहे = lords of speech
यावदर्थं = in all senses
शूरस्त्वं = hero, you are
वादि = debaters
dर्प = pride
व्यपशमनविधोऽ = subduing
अक्ष्यं = unfailing
पात्वं = skill
न: = our
सेवन्ते = serve
t्वं = you
धनाध्वा = wealthy
मति = mind
मल = impurities
हतये = to destroy
मामपि = me too
श्रोतुकामा = desirous of learning
mayi in me
अपि  = also
आस्था  = regard
न  = not
ते  = to you
चेत  = if it be
त्वपि  = in you
मम  = my
नितरां  = absolutely
एव  = quite
राजन  = o king
ननास्था  = no regard

बयमिह परितुष्या वल्कलैःस्तव् हुकूः:
सम इव परितोषो निर्विशेषो विशेषः ।
स तु भवतु दृश्यद्रो यस्य तृष्णा विशाला
मनसि च परितुष्ये कोदर्थवान्को दृशिः ॥ 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
परितुष्या  = satisfied
वल्कलैः  = tree-bark as clothes
तवै  = you
हुकूः:  = rich dresses
सम  = similar
एव  = as if
परितोष  = satisfaction
निर्विशेष  = no difference
विशेष  = difference
स = he
तु = indeed
भवतु = is
दरिद्रः = poor
तृषणा = desire
विशाला = great
मनसि = in mind
च = and
परितुष्णः = contented
कोऽथवान्: = who rich, who
दरिद्रः = poor

फलमलमशनाय स्वादु पानाय तोयं
क्षितिरिपि शयनार्थ वाससे वल्कल्लं च।
वधनमधुपानभ्रान्तसवैःविद्रियाणां
अविनयमनुमन्तु नोत्सहे दुर्जनानाम्। ॥ ५४॥

Enough for us are fruits for food, tasty water to drink, the earth for a bed, and tree-barks for dress. I have no taste for the immodesty of the wicked, deluded by drinking the wine of wealth.

फलमलमशनाय = fruits to eat
स्वादु = tasteful
पानाय = to drink
तोयं = water
क्षितिरिपि = also earth
शयनार्थ = to sleep on
वाससे = to dress
वल्कल्लं = tree-barks
च = and
नव = new
धन = riches
मधुपान =drinking intoxicant wine
भ्रान्त =deluded
वैरग्यशतकम् सार्थकः

सबैंन्द्रियाणां = all senses
अविनयं = disrespect
अनुमन्त्वं = to approve
न = not
उत्सोहं = enthused
दुःखनानां = of the wicked

अशीमिहि वयं भिक्षामाशावासो वसीमिहि।
शयीमिहि महीपृंशे कुर्विमि हि किमीः। ॥ ५५॥

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?

अशीमिहि = let us eat
वयं = we
भिक्षां = alms
आशावासः = the sky for clothing
वसीमिहि = let us dress
शयीमिहि = let us sleep
महीपृंशे = on the earth
कुर्विमि = shall we have to do
किं = what
ईश्वरः = with the rich

न नटा न विटा न गायका
न च सम्येतवादुचुंचवः।
नृपमीक्षितुमचः के वयं
स्तनभारानमिता 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
नटा = actors
न = not
विटा = jesters
न = not
गायका = singers
न = not
च = and
सम्भेतरवादचुँद्रवः = experts in disputations
तुर्प = king
ईक्षितः = seeing
अन = here
के = who
वयं = we
र्तनभारानिमिता = seductive mistresses
न = not
योपितः = desiring
विपुरुषहृदयारीशेरितजगजनितं पुरा
विधृतमपरेदितं चान्यविविजस्तं तृणं यथा ।
इह हि भुवननान्तये धीराध्युदंश भुज्जते
कलिपयपुरस्वाय्ये पुर्तां क एष मदनंरः ॥ ५७॥

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?

विपुरुष = great
हृदय = hearted
ईशे = by the kings
पतः = this
जगत = world
जनित = made
पुरा = in ancient times
विधृत = ruled
अपरेः = by others
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.

अभुवायां यस्यां क्षणमपि न जातं नृपशतः:
भृवस्तस्य स्वायां हि इव बहुमानः क्षितिभृताम्।
तद्विद्विजः तद्वयवलेशोपिष्ठयो
विषादे कर्तव्ये विद्धति जडः: प्रत्यतुत मुदम्। ॥ ५८॥

अभुवायां = not enjoyed
यस्यां = whose
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.

मृत = clay
पिण्डः = lump
जल = water
रेखया = by a ring of
वलियतः = surrounded by
सवः = all
अपि = even
अयं = this
ननु = not even
अणुः = an atom
स्वादीकृत्य = fractioned it themselves
तं = that
एव = too
संगर = battle
शतै = hundreds
राजः = of kings
गणा = many
भुजते = enjoy
tे = they
ददतः = do give
अथवा = or
किं = what
अपरं = else
श्चुद्रा = cheap
dरिद्रा = poor
भृशं = strange
धिमिकानन् = 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 = he
जातः = born
कः = who
अपि = even
आसीतः = placed
मदनरिपुणः = by Shiva(enemy of Madana/Cupid)
मूिप्रिंग = on the head
धवलं = white
कपालं = skull
वस्य = whose
उच्चयः = high
विनिहितं = held
अलंकारविधये = like an ornament
नृभिः = by men
प्राण = life
त्राण = 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.
स्वयं = yourself
यथा = whatever
भवति = happens
ततथा = that thus
नान्यथा = not otherwise
अतीत = past
मननुस्मरनः = mental memories recalled
च = and
भावः = future
संक्रत्ययनः = desiring
नतर्कित = without debating
समागमानः = coming on their own
अमुभवामि = experience
भोगानः = enjoyments
अहं = I

प्रत्याहारः अस्मिनं च भवितो भूयो भवरितं चेतः प्रसीदाध्युन ॥ ६३ ॥

Therefore, refrain yourself from the perilous maze of sense-objects. Take to
the path of supreme welfare that can, in a moment, remove all sorrows. Reach the
state of your True Self. Abandon the wavelike agitation and change. Do not cling
to the transitory joys of the world, and now seek the tranquillity of the mind.
प्रत्याहारः = therefore
विरः = turn away
इन्द्रियार्थं = senses
गहनात् = complex
आयासकात् = wearisome
आश्रय = shelter
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?
वैराग्यशतकम् सार्थम्

तां = them
उपार्जय = acquire
रति = liking
चन्द्रार्धं = half-moon, crescent
चूडामणिः = gem on the crown(head)
चेतः = mind
स्वर्ग = heaven
तरंगिणी = river
तट = banks
भुवां = places
आसं = attachment
अजन्तकुरू = accept
कः = who
वा = or
वीचिपु = waves
बुद्धेपु = bubbles
च = and
तद्विद्धकस्वादु = flashes of lightning
च = and
श्रीपु = wealth
च = and
ज्वालाघेपु = flames of fire
च = and
पत्रघेपु = serpents
च = and
सुहद्धार्गेपु = hosts of friends
च = and
प्रत्ययः = reliability

चेताथिन्तै या रमां सकृदिमामस्थाविचिनीमास्थ्या
भूतालभुकृटीकृटीविहरणव्यापरणवाज्जनाम् ।
कन्थाकशुकिनः 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.

**Translation:**

- चेति: = O heart, think
- मा = do not
- रमां = goddess of fortune
- सकृदु = even once
- इमां = this
- अस्थापिनी = wandering
- आस्थया = haunt
- भूपाल = king
- भुकुट्टी = eyebrow
- कुट्टी = wrinkle
- विहरण = moving
- व्यापारपण = business of
- आङ्गना = street women
- कन्थाकुटिकनः = ragged garments
- प्रविष्य = entering
- भवन = house
- द्वाराण = doors
- वाराणसी: = in Varanasi
- अथ्यापिणियु = in the streets
- पाणि = hand
- पात्र = vessel
- पतितां = placed
- भिक्षा = alms
- अपेक्षामहे = expect

**Notes:**

- "साथम्" could be interpreted as "also" or "together with".
- "पाणिपात्रपतितां" is translated as "hands as bowls".
- "भिक्षामपेक्षामहे" could mean "in the business of seeking alms".

---

vairagya_mean.pdf 73
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
पार्श्वचरोऽह = by the side
दक्षिणात्या = from the South
पश्चात् = later
लीलावल्लयरणितं = tinkling of moving bracelets
चामर = fan
ग्राहिणीनां = women waving
यदि = if
अस्तु = it be
पर्वं = thus
कुरु = do
भव = mundane
रस = essence
आस्वादने = tasting
लम्प्लतिः = attachment
नो चेतः = otherwise
चेतः = mind
प्रविष्ठ = 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?

**Praasa:** वैराूयशतकम् साधारणम्

**Prathya:** सकलकामुष्णास्तर: किं

**Sammukha:** सकलकामुष्णास्तर: किं

**Pratishthāna:** कल्याणेऽत्तनुभृतानि तन्वस्तर: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं

**Placed:** ज्ञानहैिल विद्विषतां तत्त: किं
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?

भक्तिः = devotion
भवेः = in Shiva
मरण = death
जन्म = birth
भयं = fear
हृदिस्थं = in the heart
खेत: = attachment
न = not
बन्धुषु = towards kinspeople
न = not
मन्मथजा = born of lust
विकारः = passions
संसारं = company
दोष = fault
रहिता = devoid
विज्ञान = without people
वनान्ता = in forest
वैराग्यं = dispassion
अस्ति = is
किं = what
इतः = beyond this
परमथनीयं = 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.

तस्माद = therefore
अनन्त = infinite
अजरं = ageless
परमं = supreme
विकासिः = effulgent
तद् = that
ब्रह्म = Reality
चिन्तय = meditate
क्रृ = what
एभिः = by these
असत्रु = unreal
विकटप्रेः = mental agitation
यस्य = whose
अनुषिणः = associating
इमे = these
भुवन = world
अधिपत् = sovereignty
भोगादयः = such enjoyments
कृपणलोकभिः = desires of pitiable men
भविन्न = become

पातालमाविशिष्ठसि यासि नभो विलघ्न
dिस्मणुद्भ्रमसि मानस चापलेन ।
भ्रात्यापि जातु विमलं कथमात्मनीनं
न ब्रह्म संस्मरसि निर्व्वितमेषि चेन ॥ ७० ॥

With such a fickle mind, you will enter the nether worlds one moment, fly to the limits of the sky, or wander in all directions. Why, in a floundering manner even, do you not meditate on that Transcendent Truth, of the nature of perfection of your true Self?

पातलं = netherworld
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
स्मृतिभिः = by smritis
पुराण = puranas
पठनैः = by studying
शास्त्रैः = by shastras
महाविष्टरैः = of immense
स्वर्गे = heaven
ग्राम = village
कुटी = hut
निवास = resting place
फलदैः = resulting from
कर्मकिर्तिपायवभ्रमेः = by mazes of ceremonials
मुत्सु = freeing
एके = one
भव = life cycles
ढोःख = sorrow
भार = burden
रचना = condition
विध्वंस = destruction
काल = time
अनलं = fire
स्वात्म = one’s own Self
अनन्द = bliss
पद = place
प्रवेशा = entrance
कलनं = way
शेषे = everything else
विण्वृतिभिः = 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!

- **यतः** = from where
- **मेरुः** = mount Meru
- **श्रीमान्** = of great fame
- **निपतिति** = falls down
- **युगान्तः** = at the end of a time cycle
- **अङ्गः** = fire
- **विलितः** = surrounded by
- **समुद्रा** = seas
- **शुष्यन्ति** = dry up
- **प्रचुरः** = replete
- **मकरः** = crocodiles
- **ग्राहः** = sharks
- **निलयाः** = homes
- **धरा** = earth
- **गच्छति** = goes
- **अन्तः** = end
- **धरणेः** = earth
- **धर** = holding
- **पादेः** = by the feet
- **अङ्गि** = 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. गाऽं = limbs
संकुिचतं = shrivel
गितः = walking
विगिलता = unsteady
अंग्रा = useless
च = and
दन्ताविलः = rows of teeth
ईषिः = eyesight
नश्यति = lost
वर्धते = increases
बिधरता = deafness
वृं = mouth
च = and
लालायते = slobbers
वा = speech
न = not
अद्रियते = 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?
न = not
अयुषः = life
आत्मश्रेयसि = for one’s own supreme welfare
तावत् = till then
एव = alone
विदुषा = wise
कार्यः = deeds
प्रयोऽल = efforts
महान् = great
संदीः = on fire
भवने = house
तु = indeed
कूप = well
खननं = digging
प्रत्युधमः = setting about
कीशशः = what avails

tapasyat: sant: kimagdhinivasam: surndi
gunodarandarauvadurparam: samhanam
pivama: shabruvadauvadviwhkawarmurtrasam
n vibha: kai kumar: kartipunjansheshayughe jana

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!

tapasyat: = austerities
sant: = practising
कि = what
अधिनिवसमः = live
सुरन्दी = heavenly river
गुणोदारान = virtuous
darana = wives
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.
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
महलिनि = 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.

रम्यः = delightful
चन्द्र = moon
मरीचयः = rays
तृणवती = grassy plots
रम्यः = delightful
वनान्तःस्थली = in the forests
रम्यः = delightful
साधु = saint
समागमागत = company of
मुखः = joy
काव्येशु = in poetry
रम्यः = delightful
कथा: = stories
कोप = anger
उपाहित = covered
वाष्प = water (tears)
बिन्दु = drops
तरलं = swimming
रम्यः = delightful
प्रियायः = of the beloved
मुखः = face
सर्वः = all
रम्यः = delightful
अनित्यान्त = evanescent
उपगते = gone
चित्ते = in the mind
न = not
किचिदित् = 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 हर्यंतलं न कि वसतयं अश्रवं न गेयादिकं
कि वा प्राणसमासमागमसुखं नैवधिकप्रीतये।
किंतु अन्तपत्त्वक्षपवनव्याटोलदीपुरः
च्चायाचछल्लकलसूर सकलं सन्तो वनान्तं 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.

शिवाच्छनं = worship of Shiva
आसंसारात = from the very beginning of creation
चिमुवं = three worlds
इदं = this
चिन्वतां = searching
तात = oh dear!
ताटकः = like that
न = not
एव = even
अस्माकं = our
नयनपदव = in sight
श्रोत्रमार्गं = in hearing
गतः = gone
The vows of roaming freely, eating pure food, associating with holy persons, and cultivating spiritual wisdom, yields only the fruit of a peaceful mind. Even after prolonged contemplation, I fail to understand that such lofty austerities can control the mind and lead it to peace.
The fantasies of the heart are exhausted; youth has also left the body. Alas! Virtues have proven barren for lack of discriminating admirers. The mighty, unforgiving, all-consuming Death is gathering speed. What is the proper action? Alas! there is no way other than to surrender oneself at the feet if Shiva.
च = and
तत्त = that
योवन = youth
हन्त = alas!
अकृष्णु = in the body
मुणाः = virtues
च = and
वन्ध्य = barren
फलतां = fruit
याता = gone
मुणाः = those who appreciate virtue
विना = without
किं = what
युक्ते = proper
सहसरा = fast
अभयुपैति = coming near
बलवान् = powerful
कार्त = time
कृतान्त = death
अक्षमी = relentless
हा = alas!
ज्ञात = known
मदन = Cupid
अन्तक = destroyer
अंध्र = foot
युगलं = pair
मुद्या = freeing
अस्ति = is
न = not
अन्या = 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.

Between

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.

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?

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.
विदीर्णं = giving away
सवस्यं = all
तरुण = tender
करुणा = compassion
पूणं = filled with
हदया: = heart
स्मरणत: = remembering
संसारे = cycles of creation and dissolution
विगुण = undesirable
परिणामां = effects
विधिगतिः = destiny
बयं = we
पुणयं = holy
अरण्ये = forest
परिणात = full
शारतु = autumnal
चन्द्र = moon
किरणा: = rays/beams
त्रियाम = nights
नेष्याम: = spend
हर = Shiva
चरण = feet
चिन्ता = meditation
एकं = only
शरणा: = refuge

कदा वाराणस्याममरतिनीरोधिस वसन्।
वसानः कौपीनं शिरसि निद्रासनोऽजलिपुटम् ।
अथ गौरीनाथ त्रिपुरहरोम त्रिनयन
प्रसीदितं कौशाम्भिमिषिमव नेष्यामि दिवसान् ॥ ८७॥

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

कदा = when
वाराणस्यां = in Varanasi
अमरतिरींरोधिसि = on the banks of the celestial river
वसन् = stay
वसानः = dress
कोपीनं = loin cloth
शिरसि = on the head
निद्धानः = raised
अञ्जिलिपुरङ्ग = folded hands
अचे = oh!
गौरीनाथ = Shiva (husband of Gauri)
त्रिपुरहर = slayer of Tripura
शम्भो = giver of supreme good
त्रिनयन = with three eyes
प्रसीद = have mercy
इति = thus
कोशान् = crying
निमिषं = a moment
इव = as if
नेवामि = spend
दिवसान = days

खात्वा ग्राहः: पयोभि: शुचिकुसुमफलेऽरूपितवा विभो त्वां
ध्येये ध्यान निवेद्य क्षितिधरकुहर्यायापर्यं द्रुमे।
आत्मारामः: फलशी गुरुवनरतस्तत्वादात्साधसारे
हुःखं मोक्ष्ये कदां समकर्मर्यं पुषि सेवामुत्तमम् इ॥ ८८॥

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

स्मात्वा = after bathing
गाः = by Ganges
पथोभि: = waters
शुचि = pure
कुसुम = flowers
फलैः = fruits
अच्यत्वा = offering
विभो = o Lord!
ल्वां = to you
ध्येये = the object of meditation
ध्यानं = mind
निवेशय = concentrating
शिरिघर = mountain
कुर्सर = cave
ग्राव = stony
पर्यंत्कूमूले = by the bed
आत्माराम: = blissful in the Self
फलाशी = eating fruits
गुरु = teacher
वचन = words
रत: = devoted to
ल्वत = your
प्रसादात = 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.
पाणिः  = hand
पात्रयतां  = used like a vessel
निसर्गः  = nature
शुचिना  = pure
भेक्षणं  = by begging alms
संतुष्यतां  = contented
यत्र  = where
कापिः  = anywhere
निशीदतां  = resting
बहुतृणं  = almost a blade of grass
विश्वं  = world
मुहः  = constantly
पदयतां  = seeing
अत्यागे  = giving up
अपि  = even
तनोः  = of the body
अस्वण्ण  = uninterrupted
परम  = supreme
अनन्दः  = bliss
अवबोधस्पृशाः  = knowledge
आध्वा  = path
कः  = who
अपि  = even
शिवप्रसादः  = grace of Shiva
सुलभः  = easy
सम्पत्तयते  = attain
योगिनां  = of yogis
अवधूतचया।
कौपीनं  = hand
पात्रयतां  = used like a vessel
निसर्गः  = nature
शुचिना  = pure
भेक्षणं  = by begging alms
संतुष्यतां  = contented
यत्र  = where
कापिः  = anywhere
निशीदतां  = resting
बहुतृणं  = almost a blade of grass
विश्वं  = world
मुहः  = constantly
पदयतां  = seeing
अत्यागे  = giving up
अपि  = even
तनोः  = of the body
अस्वण्ण  = uninterrupted
परम  = supreme
अनन्दः  = bliss
अवबोधस्पृशाः  = knowledge
आध्वा  = path
कः  = who
अपि  = even
शिवप्रसादः  = grace of Shiva
सुलभः  = easy
सम्पत्तयते  = attain
योगिनां  = of yogis
अवधूतचया।
कौपीनं  = hand
पात्रयतां  = used like a vessel
निसर्गः  = nature
शुचिना  = pure
भेक्षणं  = by begging alms
संतुष्यतां  = contented
यत्र  = where
कापिः  = anywhere
निशीदतां  = resting
बहुतृणं  = almost a blade of grass
विश्वं  = world
मुहः  = constantly
पदयतां  = seeing
अत्यागे  = giving up
अपि  = even
तनोः  = of the body
अस्वण्ण  = uninterrupted
परम  = supreme
अनन्दः  = bliss
अवबोधस्पृशाः  = knowledge
आध्वा  = path
कः  = who
अपि  = even
शिवप्रसादः  = grace of Shiva
सुलभः  = easy
सम्पत्तयते  = attain
योगिनां  = of yogis
अवधूतचया।
कौपीनं  = hand
पात्रयतां  = used like a vessel
निसर्गः  = nature
शुचिना  = pure
भेक्षणं  = by begging alms
संतुष्यतां  = contented
यत्र  = where
कापिः  = anywhere
निशीदतां  = resting
बहुतृणं  = almost a blade of grass
विश्वं  = world
मुहः  = constantly
पदयतां  = seeing
अत्यागे  = giving up
अपि  = even
तनोः  = of the body
अस्वण्ण  = uninterrupted
परम  = supreme
अनन्दः  = bliss
अवबोधस्पृशाः  = knowledge
आध्वा  = path
कः  = who
अपि  = even
शिवप्रसादः  = grace of Shiva
सुलभः  = easy
सम्पत्तयते  = attain
योगिनां  = of yogis
अवधूतचया।
कौपीनं  = hand
पात्रयतां  = used like a vessel
निसर्गः  = nature
शुचिना  = pure
भेक्षणं  = by begging alms
संतुष्यतां  = contented
यत्र  = where
कापिः  = anywhere
निशीदतां  = resting
बहुतृणं  = almost a blade of grass
विश्वं  = world
मुहः  = constantly
पदयतां  = seeing
अत्यागे  = giving up
अपि  = even
तनोः  = of the body
अस्वण्ण  = uninterrupted
परम  = supreme
अनन्दः  = bliss
अवबोधस्पृशाः  = knowledge
आध्वा  = path
कः  = who
अपि  = even
शिवप्रसादः  = grace of Shiva
सुलभः  = easy
सम्पत्तयते  = attain
योगिनां  = of yogis
अवधूतचया।
कौपीनं  = hand
पात्रयतां  = used like a vessel
निसर्गः  = nature
शुचिना  = pure
भेक्षणं  = by begging alms
संतुष्यतां  = contented
यत्र  = where
कापिः  = anywhere
निशीदतां  = resting
बहुतृणं  = almost a blade of grass
विश्वं  = world
मुहः  = constantly
पदयतां  = seeing
अत्यागे  = giving up
अपि  = even
तनोः  = of the body
अस्वण्ण  = uninterrupted
परम  = supreme
अनन्दः  = bliss
अवबोधस्पृशाः  = knowledge
आध्वा  = path
कः  = who
अपि  = even
शिवप्रसादः  = grace of Shiva
सुलभः  = easy
सम्पत्तयते  = attain
योगिनां  = of yogis
अवधूतचया।
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
नैतिथिन्त्यं = free from all disturbing thoughts
निरपेक्ष = without expectation
भैंगं = food got by begging
अशनं = eating
निन्द्रा = sleep
शमशाने = in a cremation ground
वने = in a forest
स्वातन्त्र्येण = freely
निरहस्तिं = without hindrance
विहरणं = wandering
स्वान्तं = one’s mind
प्रशान्तं = 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!

**Translation:**

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!

**Notes:**
- योग = yoga
- महोत्सवः = festive joy
- अः = also
- च = and
- यदि = when
- त्रैलोकः = three worlds
- राजः = by sovereignty
- किं = what
- ब्रह्माण्डः मण्डलिमात्रः किं लोभः मनस्वः: ।
- शफरीस्मुरितेनाधिः श्वुभः न खलु जायते ॥ ९२॥

**Translation:**

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!

**Notes:**
- ब्रह्माण्डः = universe
- मण्डलः = reflection
- मात्रः = mere
- किं = what
- लोभः = for greed
- मनस्वः: = wise
- शफरी = a small fish
- स्मुरितेन = by movement
- अधिः = ocean
- श्वुभः = agitated
- न = not
- खलु = indeed
- जायते = become

**Translation:**

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.

<table>
<thead>
<tr>
<th>वैरा•यशतकम् सार्थम्</th>
<th>मातः = mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>लक्षिमि = O Laxmi!</td>
<td>भजस्व = serve</td>
</tr>
<tr>
<td>भक्ति = someone</td>
<td>अपरं = else</td>
</tr>
<tr>
<td>मतः = me</td>
<td>काल्पिणी = long for</td>
</tr>
<tr>
<td>मा = do not</td>
<td>रम्य = indeed</td>
</tr>
<tr>
<td>भूः = be</td>
<td>भोगेषु = in enjoyments</td>
</tr>
<tr>
<td>भोगेषु = in enjoyments</td>
<td>तव = your</td>
</tr>
<tr>
<td>कवित = captive</td>
<td>तव = your</td>
</tr>
<tr>
<td>का = what</td>
<td>तव = your</td>
</tr>
<tr>
<td>निःस्मृहाणां = free from desires</td>
<td>असि = are</td>
</tr>
<tr>
<td>सत्व = immediately</td>
<td>स्यूत = put together</td>
</tr>
<tr>
<td>पलाशा = palAsha</td>
<td>पलाशा = palAsha</td>
</tr>
<tr>
<td>पत्र = leaf</td>
<td>पत्र = leaf</td>
</tr>
<tr>
<td>पुणिका = ??</td>
<td>पुणिका = ??</td>
</tr>
<tr>
<td>पात्र = vessel</td>
<td>पात्र = vessel</td>
</tr>
<tr>
<td>विश्रीकृतैश् = sanctified</td>
<td>भिक्षावस्तुभिः = articles obtained by begging</td>
</tr>
<tr>
<td>प्रभावविभिः = only</td>
<td>सम्माति = in the right way</td>
</tr>
<tr>
<td>सम्माति = in the right way</td>
<td>वयं = we</td>
</tr>
<tr>
<td>वृत्ति = attitude</td>
<td>वृत्ति = attitude</td>
</tr>
</tbody>
</table>
समीहामहेः = wish
महाश्यामा पृथ्वी विपुलमुपधानं भुजलं
वितानं चाकाशं व्यजनमनुकूलोऽयमनिल: ।
शरचन्द्रो दीपं विरतिविनितासञ्जुमिनिलः
सुखी शान्तः शेते मुनिरतनमुहृत्तिनृप इव ॥ ९४॥

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.

महा = great
शय्या = bed
पृथ्वी = earth
विपुलं = ample
उपधानं = pillow
भुजलं = arms
वितानं = canopy
च = and
आकाशं = sky
व्यजनं = fan
अनुकूलः = pleasant
अयं = this
अनिलः = breeze
शरतं = autumn
चन्द्रः = moon
दीपः = light
विरति = abnegation
वनिता = wife
सङ्गः = company
मुहृत्तिल = 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.

वैरा‍यशतकम् साधनेशेते अततृतं नृप इव निररतः सदा हानादानिवर‍तमार्गनिर‍रतः कश्चि‍त‍पस्वी स्थितः।
रथ्याकीर्णविशीर्णजीर्णवसनः सम्प्रासकन्यासनो मिन्नातो मिर्हीक्र‍तिः श्रमसुखाभोग‍कव‍दस्यूहः॥ ९५॥

भिक्षाशी जनमध्यसज्जर‍हिः स्वायत्तचेष्टः सदा
हानादानविर‍तमार्गनिर‍रतः कश्चि‍त‍पस्वी स्थितः।
रथ्याकीर्णविशीर्णजीर्णवसनः सम्प्रासकन्यासनो
निर्मातो मिर्हीक्र‍तिः श्रमसुखाभोग‍कव‍दस्यूहः॥ ९५॥

भिक्षाशी = eating alms
जनमध्य = society
सज्जरहिः = unattached
स्वायत्तचेष्ट = free in actions (independent)
सदा = always
हानादान = give and take
विर‍त = indifferent
मार्ग = path
निर‍रत = pursuing
कश्चि‍त‍ = who but
tपस्वी = engaged in austerities
स्थित = living
रथ्या = in the streets
कीर्ण = thrown away
विशीर्ण = shattered
वैरायशतकम ्
साथम ्
जीण
worn
out
वसनः
= garment
सम्प्रात
= gotten by chance
कन्थ
= blanket
आसनः
= seat
निर्मानः
= without pride
निरहंकृति
= without egoism
शाम
= self-control
सुखाभोग
= enjoying the happiness
एकबद्ध
= bound by only one
सृहः
= desiring
चण्डालः
= outcaste
किं
= what
अर्थ
= this
द्विजाति
= twice-born (initiated in scriptures)
अथवा
= or
शूद्रः
= servant
अथ
= thus
किं
= what
तापसः
= ascetic
किं
= what
वा
= or
तत्त्व
= truth

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.
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.

हिसायून्यं = without killing
अयल = without effort
लभ्यं = obtainable
अशनं = for eating
धारा = by the Creator
महुतं = air
कल्यंतं = provided
व्यास्नानं = for serpents
पशवं = beasts
तृण = grass
अहुरभुजं = feeding on sprouts
तुग्दः = contented
स्थारीशापिन = lying on ground
संसार = transmigratory life
अणवं = ocean
लझनक्षम = capable to cross over
धियशं = intelligence
वृत्तं = inclined to
कृता = made
सा = that
नृणां = of people
तां = to them
अन्वेषचतां = seeking
प्रयात्ति = go
सततं = constantly
सर्वं = all
समाः = ending
गुणाः = qualities (inertia, activity, and understanding)
गञ्जातीरे हिमगिरिशिलाबद्धपद्मासनस्य
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?
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).

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).

= hand
= vessel
= pure
= wandering
= obtained
= alms
= never running short
= food
= ample
= cloth
= space
= ten directions
= fixed
= bed
= spacious
= wide earth
= whose
= without associating
= absorb
= matured
स्वान्त = inwardly
संतोषिणः = blissful
ते = they
धन्यः = blessed
सन्यस्त = forsaking
दैन्य = deprivation
व्यतिकर = contact
निकरा = best of objects
कर्म = actions
निम्पूल्यन्त = root out

मातमेवदिनि तात मारुत सखे तेजः सुबन्धो जल
भ्रात्यांम निविद्ध एवं भवतामन्त्यः प्रणामाङ्गिनः।
युष्मतसहर्षोपजातसुकृतस्मारस्फुरश्रिमेलमेनुष
झानापास्तसमस्तमोहमहिमा तीये परमाल्पणः॥ १००॥

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
मेदिनः = Earth
तात = O Father
मारुत = Wind
सखे = O Friend
तेजः = Fire
सुबन्धः = O my good relative
जल = Water
भ्रातः = O Brother
व्योम = Sky
निविद्ध = tied to
vairagya Shatakam with Translation

pdf was typeset on November 22, 2022

Please send corrections to sanskrit@cheerful.com
वैराग्यशालकम् सार्थम्