

॥ श्रीगणेशशारदागुरुभ्यो नमः ॥

वैराग्यसन्दीपनी
VAIRĀGYASANDĪPANĪ
A Renunciation Kindler

Composed by
Śrīmad-Gosvāmī Tulasīdāsa-jī

ॐ

translated into English by
Ajai Kumar Chhawchharia

INTRODUCTION

Vairāgya Sandīpanī is a poetically, philosophically and intellectually mature work of *Śrīmad Goswāmī Tulasīdāsa*—the saint poet of North India having no parallel in the world. It was perhaps one of the last chapters of his life and works. As the very name indicates, it kindles or promotes—atleast indentes to do so—dispassion and devotion. It is on the pattern of *Tirukkural* of *Tiruvalluvar* or *Vairāgya Śatakam* or *Bharṭṛhari*. A small booklet containing a few *Dohas* and *Chaupais*, approximately fifty, so to say, but the ideas contained therein, are grand and irrefutable as he lived and breathed in dispassion from the world and strong attachment to his *Rāma*. I expect that the readers will find it a very good guide and a guard against the undue worldly allurements. It is not only worth reading but translating too into life.

—The Editor
Kalyana Kalpataru.

N.B. *The English translation is a reproduction of the translation that appeared in Kalyana-Kalpataru from February through May 2004. The translation was penned by Ajai Kumar Chhawchharia*

SYSTEM OF TRANSLITERATION

Vowels

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
a	ā	i	ī	u	ū	ṛ	ṝ
ऌ	ॡ	ए	ऐ	ओ	औ	ं	:
ḷ	ḹ	e	ai	o	au	m̐	ḥ

Consonants

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa
च	छ	ज	झ	ञ
ca	cha	ja	jha	ña
ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa
त	थ	द	ध	न
ta	tha	da	dha	na
प	फ	ब	भ	म
pa	pha	ba	bha	ma
य	र	ल	व	श
ya	ra	la	va	śa
ष	स	ह	क्ष	ज्ञ
ṣa	sa	ha	kṣa	jña

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ध्यान सकल कल्याणमय, सुरतरु तुलसी तोर ॥ १ ॥

तुलसी मिटै न मोह तम, किण्ठ कोटि गुण ग्राम ।
हृदय कमल फूलै नहीं, बिनु रबि-कुल-रबि राम ॥ २ ॥

INVOCATION AND DESCRIPTION OF GOD'S ATTRIBUTES

1. Lord Śrī Rāma' has (his consort) Jānakī on His left and (His brother) Śrī Lakṣmaṇa on his right—such a divine vision (visualisation) is ideal and all-benefitting (both temporal and spiritual). Tulasīdāsā says that for him, this (such a vision) is an all-wish-fulfilling tree (the mythical Wish-tree of paradise).

2. Tulasīdāsā says that despite imbibing numerous qualities, the darkness of ignorance cannot be removed, nor can the Lotus-heart blossom (i.e., the Divine spark, of Self-realisation, or Consciousness, or Pure self be brought to the fore) without Rāma who is (like) the Sun (the Supreme fount of Divinity) of the Solar dynasty (here Tulasīdāsā refers to the *Saṅga* incarnation of *Nirṅga* God, in the Solar dynasty as Rāma).

Note—The emphasis is on both total surrender to God by the devotee as well as His divine grace and mercy

सुनत लखत श्रुति नयन बिनु, रसना बिनु रस लेत ।
बास नासिका बिनु लहै, परसै बिना निकेत ॥ ३ ॥

सोरठा-अज अद्वैत अनाम, अलख रूप-गुन-रहित जो ।
माया पति सोई राम, दास हेतु नर-तनु-धरेउ ॥ ४ ॥

तुलसी यह तनु खेत है, मन बच कर्म किसान ।
पाप पुन्य द्वै बीज हैं, बवै सो लवै निदान ॥ ५ ॥

without which darkness cannot be removed.

3. Who hears without ears, sees without eyes, tastes without tongue, smells (breathes) without nose, and touches (feels) without skin (body) ? (Here, Rāma has been ascribed *Nirguṇa* or formless attributes, which are essentially the way God as been conceived in the *Vedas* and other scriptures).

4. He who is unborn, without a second (non-dual), nameless, invisible (by the sense-organs of eyes), without form and qualities (attribute-less), and Lord of *Māyā* (His creative potency) is the same 'One' who has acquired a *Saguṇa* form (incarnation of God) for the benefit of His devotees. (Note verses 3 & 4 bridge the gap between Formless and Formed variants of the Supreme being)

5. Tulasīdāsa says that this body is like a (farmer's) field; the Mind (thought), Speech (talk), Action (activity) are the three farmers and good and bad deeds are two types

तुलसी यह तनु तवा है, तपत सदा त्रैताप ।
 सान्ति होई जब शान्तिपद, पावै राम प्रताप ॥ ६ ॥

तुलसी बेद पुरान-मत, पूरन शास्त्र विचार ।
 यह बिराग-सन्दीपनी, अखिल ग्यानको सार ॥ ७ ॥

दोहा—सरल बरन भाषा सरल , सरल अर्थमय मानि ।
 तुलसी सरलै संतजन , ताहि परी पहिचानि ॥ ८ ॥

of seeds. The harvest depends on the seeds sown (i.e., as you sow, so you reap) viz., this body is merely a producing medium. By wisely choosing the correct seeds of action using discrimination and intellect, the same body, in the hands of the three farmers can produce either good or bad results.

6. Tulasīdāsa says that this body is like a fire-pan, which is always (at all-times) burning with the three fires of Spiritual, Temporal and Divine forces (i.e., is torn or regularly pulled apart between these three forces).

Peace and Relief (from this torment) is obtained only when one attains *Śānti-pada* (i.e., Supreme peace-giving feet of the Lord) which is possible only by Śrī-Rāma's grace.

Note—The *Traitāpas* are—*Ādhyātmika*, *Ādhibhautika* and *Ādhidaivika*.

7. Tulasīdāsa says that *Vairāgya Sandīpanī* contains the principles of the *Vedas* and *Purāṇas*, the views of all scriptures, and the essence of all Knowledge.

चौपाई- अति सीतल अति ही सुखदाई	
सम दम राम भजन अधिकाई	
जड जीवन कौं करै सचेता	
जग महँ बिचरत है एहि हेता	॥ ९ ॥
दोहा-तुलसी ऐसे कहूँ कहूँ धन्य धरनि वह संत	
परकाजे परमारथी प्रीति लिये निबहंत	॥ १० ॥
की मुख पट दीन्हे रहैं जथा अर्थ भाषंत	
तुलसी या संसारमें सो बिचारजुत संत	॥ ११ ॥

ATTRIBUTES OF SAINTS

8. It (*Vairāgya Sandīpanī*) has simple words and language, its meaning is simple and straightforward.

Tulasīdāsa says that saints of a pure and simple heart can easily understand it.

9. Saints are of calm temperament and full and bliss. They have equitable and peaceful mind, self control (over the senses) and are especially known for devotion surrender to Lord Rāma. They enlighten the ignorant ones, and for this reason (purpose) they wander in this world.

10. Tulasīdāsa says such saints are rare, and that the land is blessed where they (such saints) are. They are ever engrossed in serving others and helping them in their spiritual quest, and persevere in this resolve with full devotion.

बोलै बचन बिचारि कै लीन्हें संत सुभाव ।
तुलसी दुख दुर्बचन के पंथ देत नहिं पाँव ॥ १२ ॥

सत्रु न काहू करि गनै मित्र गनै नहिं काहि ।
तुलसी यह मत संत को बोलै समता माहि ॥ १३ ॥

चौपाई— अति अनन्यगति इंद्री जीता
जाको हरि बिनु कतहुँ न चीता ।
मृग तृष्णा सम जग जिय जानी
तुलसी ताहि संत पहिचानी ॥ १४ ॥

11. Tulasīdāsa says that those saints who either keep quiet (do not speak unnecessarily, or speak only the truth, are te real, wise saints in this world.

12. Such saints think wisely before speaking and have acquired the temperament (mental bearing) of a true saint. Tulasīdāsa says that they neither hurt anyone's feelings or sentiments, nor speak ill of others.

13. He (such saints) neither regards anyone as enemy nor a friend (i.e., al are equal in his eyes). Tulasīdāsa says that it is the basic principle of a saint that he treats all equally with parity.

14. He who has become one with the Supreme Being (i.e., who is totally devoted and surrendered to God and no one else), who has conquered his sense-organs, whose mind-

दोहा—एक भरोसो एक बल एक आस बिस्वास ।
 रामरूप स्वाती जलद चातक तुलसीदास ॥ १५ ॥
 सो जन जगत जहाज है जाके राग न दोष ।
 तुलसी तृष्णा त्यागि कै गहै सील संतोष ॥ १६ ॥
 सील गहनि सब की सहनि कहनि हीय मुख राम ।
 तुलसी रहिए एहि रहनि संत जनन को काम ॥ १७ ॥

intellect complex is concentrated on the Supreme Being (Śrī-Hari) and no one else, and who knows this world to be a mirage—Tulasīdāsa says that such a man should be regarded as a saint.

15. Tulasīdāsa says that real saints are those who have only one reliance (on Rāma), only one strength (Rāma), only one source of expectation and faith, and for whom God's incarnation in the form of Śrī-Rāma is like a dark rain-bearing cloud (of *Svātī-Nakṣatra*) on which the bird called *Cātaka* has fixed its gaze (i.e., are constantly concentrated on Rāma's form).

16. Tulasīdāsa says that those who have neither attachment nor aversion with others, who have renounced greed and acquired (the virtues) of noble or righteous conduct and contentment, they are akin to ships (to ferry people from mundane to salvation).

17. According to Tulasīdāsa, adhering to righteousness

निज संगी निज सम करत दुरजन मन दुख दून ।
मलयाचल है संतजन तुलसी दोष बिहून ॥ १८ ॥

कोमल बानी संत की स्त्रवत अमृतमय आइ ।
तुलसी ताहि कठोर मन सुनत मैन होइ जाइ ॥ १९ ॥

अनुभव सुख उत्पति करत भयभ्रम धरै उठाइ ।
ऐसी बानी संत की जो उर भेदै आइ ॥ २० ॥

and noble conduct, tolerance towards all, always thinking and speaking of Rāma (i.e. the Divine) and living (by example) such a life, are the (true) deeds of a saint.

18. Saints convert those who accompany them in their own likeness, but double (increase as much as twice) the anger (out of jealousy) of their adversaries (because saints hinder their nefarious designs). Tulasīdāsa says that despite it (provocation from non-saints) they remain calm and without fault like the Malayācala (*Candāna* / sandalwood).

19. The words of a saint are so sweet and soft that they always produce a nectarean effect. Tulasīdāsa says that even a hardened heart becomes malleable and soft (like wax) on hearing such words.

20. The word of a saint is such that it produces the bliss of realisation (of the Divine), puts aside fears and doubts, and penetrates (layers of ignorance of) the heart.

सीतल बानी संत की ससिहू ते अनुमान ।
तुलसी कोटि तपन हरै जो कोउ धारै कान ॥ २१ ॥

चौपाई— पाप ताप सब सूल नसावै
मोह अंध रबि बचन बहावै ।
तुलसी ऐसे सदगुन साधू
बेद मध्य गुन बिदित अगाधू ॥ २२ ॥

दोहा—तन करि मन करि बचन करि काहू दूखत नाहिं ।
तुलसी ऐसे संतजन रामरूप जग माहिं ॥ २३ ॥

मुख दीखत पातक हरै परसत कर्म बिलाहिं ।

21. The cool, soothing words of a saint are far superior to (those qualities) of the moon. Tulasīdāsa says that those who hear them, are rid of immense sufferings.

22. Saints destroy all (types of) sins, sufferings and agony; their words spread like the rays of the sun removing the darkness of ignorance. Tulasīdāsa says that saints have such good qualities as are described (and made famous) by the *Vedas*.

23. Tulasīdāsa says that those saints who never hurt anyone by their body (deeds), mind (thoughts) or word (speech) are the replica of Lord Rāma in this world.

Note: Here the emphasis is on non-violence.

बचन सुनत मन मोहगत पूरुब भाग मिलाहिं	॥ २४ ॥
अति कोमल अरु बिमल रुचि मानस में मल नाहिं	।
तुलसी रत मन होइ रहै अपने साहिब माहिं	॥ २५ ॥
जाके मन ते उठि गई तिलतिल तृष्णा चाहिं	।
मनसा बाचा कर्मना तुलसी बंदत ताहि	॥ २६ ॥
कंचन काँचहि सम गनै कामिनि काष्ठ पषान	।
तुलसी ऐसे संतजन पृथ्वी ब्रह्म समान	॥ २७ ॥

24. Sins are vanquished on seeing their face, *Karma* (accumulated result of all adulterated actions) is dissolved by their touch, the darkness (of ignorance) of mind is removed on hearing their (enlightened) words—such saints are found only due to good effects of past deeds i.e., destiny only (by luck only).

25. Saints are immensely soft (tender) and pure inclinations, and their heart has no scum. Tulasīdāsa says that they are ever engrossed in the thought (contemplating on) of their Lord (Rāma).

26. Tulasīdāsa pays homage from his heart, by his words and by his deeds to those (saints) from whose heart even the smallest speck of attachment and desire has gone away (i.e., removed).

चौपाई— कंचन को मृत्तिका करि मानत
 कामिनि काष्ठ सिला पहिचानत ।
 तुलसी भूलि गयो रस एह
 ते जन प्रगट राम की देहा ॥ २८ ॥

दोहा—आकिंचन इंद्रिदमन रमन राम इक तार ।
 तुलसी ऐसे संत जन बिरले या संसार ॥ २९ ॥

अहंवाद मैं तैं नहीं दुष्ट संग नहिं कोइ ।
 दुख ते दुख नहिं ऊपजै सुख तैं सुख नहिं होइ ॥ ३० ॥

27. Those saints who see no difference between gold and glass (treat valuable gold as worthless as a piece of glass) and those who regard women as (made of) wood or stone (are not lustfully attracted to them) (i.e., have overcome greed and lust), Tulasīdāsa says that such saints are akin to *Brahma* (the Supreme Being) Himself upon the earth.

28. Those (saints) who regard gold as worthless and mud (dust) and recognize (treat) women as a statue of wood or stone, Tulasīdāsa says that they, who have forgotten this charm (of greed and lust), are just another form of Lord Rāma.

29. Tulasīdāsa says that such saints, who have no worldly possessions, have fully controlled their sense-organs, and who single-mindedly concentrate on Lord Rāma without diversion), are very rare in this world.

सम कंचन काँचै गिनत सत्रु मित्र सम दोइ	
तुलसी या संसारमें कात संत जन सोई	॥ ३१ ॥
बिरले बिरले पाइए माया त्यागी संत	
तुलसी कामी कुटिल कलि केकी केक अनंत	॥ ३२ ॥
मैं तं मेढ्यो मोह तम उग्यो आतमा भानु	
संत राज सो जानिये तुलसी या सहिदानु	॥ ३३ ॥

30-31. Those who have neither ego nor distinguish between ‘mine’ and ‘thine’; who have no evil company, who are neither affected by sad events or feel glad by happy events; who regard both gold and glass as worthless; for whom both foe and friend are equal (i.e., have none)—Tulasīdāsa says that such people are called saints in this world.

32. Tulasīdāsa says that in *Kaliyuga* saints who have completely renounced *Māya* are extremely rare, but there is no dearth of those people (non-saints) who are sweet-talking and selfish (back-stabbers) like the peacock and peahen (who gobble up snakes at the first opportunity despite their sweet and beautiful countenance).

33. Those (saints) who have conquered ego, from whom the darkness of ignorance of ‘Mine & Thine’ factor has been eliminated, and in whose heart the ‘Sun of Knowledge of Self-realisation’ has risen—Tulasīdāsa says that such (saints) should be recognised as King among saints.

सोरठा—को बरनै मुख एक तुलसी महिमा संत की ।
 जिन्ह के बिमल बिबेक सेस महेस न कहि सकत ॥ ३४ ॥
 दोहा—महि पत्री करि सिंधु मसि तरु लेखनी बनाइ ।
 तुलसी गनपत सों तदपि महिमा लिखी न जाइ ॥ ३५ ॥
 धन्य धन्य माता पिता धन्य पुत्र बर सोइ ।
 तुलसी जो रामहि भजे जैसेहुँ कैसेहुँ होइ ॥ ३६ ॥

This is the characteristic mark of a saint.

THE GLORY OF SAINTS

34. Tulasīdāsa wonders who can describe the glory of sing the praises of a saint by a single mouth. Even the thousand hooded mythical serpent (*Śeśa-nāga*) and five mouthed Maheśvara who are stepped in pure wisdom are unable to do so.

35. Tulasīdāsa says that the importance and praises of a saint cannot be written (described or narrated) even by Lord Gaṇeśa Himself on a paper as large as the earth, using water of the oceans as ink and mythical *Kalpa* tree as the pen (i.e., they are beyond description).

36. Tulasīdāsa says that those parents are blessed and their son is blessed and best, who devotes and surrenders himself to Rāma in anyway whatever.

तुलसी जाके बदन ते धोखेहुँ निकसत राम	
ताके पग की पगतरी मेरे तन को चाम	॥ ३७ ॥
तुलसी भगत सुपच भलौ भजै रैन दिन राम	
ऊँचो कुल केहि कामको जहाँ न हरिको नाम	॥ ३८ ॥
अति ऊँचे भूधरनि पर भुजगन के अस्थान	
तुलसी अति नीचे सुखद ऊख अन्न अरु पान	॥ ३९ ॥
चौपाई- अति अनन्य जो हरि को दासा	

37. Tulasīdāsa says that he will feel honoured if those who utter the (Holy) name of Rāma even unwillingly and inadvertently, have their footwear made from his hide (skin).

38. Tulasīdāsa says that even an outcast (*Cāṇḍāla*) who chants the (Holy) name of Rāma day and night, is far better than an upper-caste (household) where is no name (constant remembrance) of Rāma.

39. Tulasīdāsa says that on a high mountain reside poisonous snakes and serpents (which are dangerous), while on low plains grow sugarcane, cereals and betel leaves. (Meaning that, in devotion-less high-castes, there are negative traits such as pride, haughtiness, lust, anger etc., while in devoted low-castes there are positive traits such as surrender to God, peace, happiness etc. Hence, they are better.

रटै नाम निसिदिन प्रति स्वासा ।
तुलसी तेहि समान नहिं कोई
हम नीकें देखा सब कोई ॥ ४० ॥

जदपि साधु सबही बिधि हीना
तद्यपि समता के न कुलीना ।
यह दिन रैन नाम उच्चरै
वह नित मान अगिनि महँ जरै ॥ ४१ ॥

दोहा-दास रता एक नाम सों उभय लोक सुख त्यागि ।
तुलसी न्यारो ह्वै रहै दहै न दुख की आगि ॥ ४२ ॥

40. He who is totally surrendered to Lord *Hari* and chants His name day and night with each breath, Tulasīdāsa says that after observing all people well, he has come to the conclusion that such a man has no equal.

41. A pure hearted hermit (even of low-caste) though he possesses nothing and is utterly humble, is superior in comparison to a upper-caste born, because the former chants the Lord's name day and night while the latter burns daily in the fire of false-pride (of upper-caste birth).

42. The Lord's servant (one who has surrendered himself before the Lord) loves only the name of the Lord, leaving aside the pleasures of this world and heaven (after death). Tulasīdāsa says that such a person lives a unique life of detachment, and hence does not suffer (burn) from the fire

रैन को भूषन इंदु है दिवस को भूषन भानु ।
 दास को भूषन भक्ति है भक्ति को भूषन ग्यानु ॥ ४३ ॥

ग्यान को भूषन ध्यान है ध्यान को भूषन त्याग ।
 त्याग को भूषन शांतिपद तुलसी अमल अदाग ॥ ४४ ॥

चौपाई— अमल अदाग शांतिपद सारा
 सकल कलेस न करत प्रहारा ।
 तुलसी उर धारै जो कोई
 रहै अनंद सिंधु महँ सोई ॥ ४५ ॥

of sorrow.

DESCRIPTION OF PEACE

43-44. The moon is the jewel of the night; the sun adorns the day; a *Bhakta's* (one who has surrendered himself to the Lord) ornament is his devotion; knowledge (of *Brahman*) is the ornament of devotion; concentration (meditation) on the Pure-Self is the ultimate aim of concentration; renunciation is the (result) of ornament of concentration; and—according to Tulasīdāsa, realisation of Eternal Bliss (of the Eternal feet of the Lord) is the pinnacle of renunciation, which (itself) is pure and without blemish.

45. This pure and without blemish Eternal Blissful Feet of the Lord is the essence of all (knowledge), on realisation (attachment) of which no sorrows emanating from ignorance can make any attack (i.e., cannot do any harm).

बिबिध पाप संभव जो तापा
 मिटहिं दोष दुख दुसह कलापा ।
 परम सांति सुख रहै समाई
 तहँ उतपात न बेधै आई ॥ ४६ ॥

तुलसी ऐसे सीतल संता
 सदा रहै एहि भाँति एकंता ।
 कहा करै खल लोग भुजंगा
 कीन्ह्यौ गरलसील जो अंगा ॥ ४७ ॥

दोहा—अति सीतल अतिही अमल सकल कामना हीन ।
 तुलसी ताहि अतीत गनि वृत्ति सांति लयलीन ॥ ४८ ॥

Tulasīdāsa says that those who keep it (Eternal Blissful Feet of the Lord) in their heart are at all times immersed in everlasting peace and happiness.

46. The sufferings which are caused by various sins, and faults and unbearable sorrows are vanquished. He (who has realised that *Śānti-Pada*) enters that blissful state of mind which no violence can disturb.

47. Tulasīdāsa says that such cool (peaceful and placid) saints live a solitary life (i.e., live alone immersed in the thought of *Śānti-Pada* and bereft of attachment to the world). What harms can scoundrels, who have converted themselves like a poisonous snake (i.e., who always harm those who come to in contact with them), do them (saints who have attained *Śānti-Pada*).

चौपाई— जो कोइ कोप भरे मुख बैना
 सन्मुख हतै गिरासर पैना ।
 तुलसी तऊ लेस रिस नाहिं
 सो सीतल कहिए जग माहीं ॥ ४९ ॥

दोहा—सात दीप नव खंड लौ तीनि लोक जग माहिं ।
 तुलसी सांति समान सुख अपर दूसरो नाहीं ॥ ५० ॥

चौपाई— जहाँ सांति सतगुरु की दई
 तहाँ क्रोध की जर जरि गई ।
 सकल काम बासना बिलानी

48. Those who are of very cool (placid) temperament (i.e., give solace to others) are immensely pure, are without any desires whatsoever, and whose thoughts are immersed in Eternal Bliss—Tulasīdāsa says that such saints should be considered transcending the world and worldliness.

49. Tulasīdāsa says that even when someone speaks acrimoniously in anger and showers angry words sharp as arrows, those who are not the least ruffled by them (such words) are said to be cool (placid) saints in this world.

50. Tulasīdāsa says that there is no greater happiness as compared to peace of mind and heart anywhere in the seven continents, nine *Khaṇḍas* (parts or segments of the earth), and nor even in the three *Lokas* (i.e., Heaven or *Svarga-loka*, Earth or *Bhū-loka* and subterranean or *Pātāla-loka*).

तुलसी बहै सांति सहिदानी	॥ ५१ ॥
तुलसी सुखद सांति को सागर	
संतन गायो करन उजागर	
तामें तन मन रहै समोई	
अहं अगिनि नहिं दाहै कोई	॥ ५२ ॥
दोहा-अहंकार की अगिनि में दहत सकल संसार	
तुलसी बाँचै संतजन केवल सांति अधार	॥ ५३ ॥
महा सांति जल परसि कै सांत भए जन जोइ	

51. As soon as peace is given by *Sat-guru* (enlightened and truthful teacher) is received (by the disciple), his root of anger is burnt (i.e., destroyed), and all his desires and lust and vanished. Tulasīdāsa says that this is the test of true peace.

52. Tulasīdāsa says that the fire of false-pride and ego can never burn someone who is immersed body and mind in to what has been described by saints as dispenser of happiness, ocean of peace and source of light of enlightenment (i.e., one who has realised *Śānti-pada* as described in these verse, or knowledge of The self of *Brahma*).

53. The whole world is burning in the fire of false-pride (or egoism). Tulasīdāsa says that only saints are saved from it for they take shelter in inner peace of *Śānti-pada*.

अहं अग्नि ते नहिं दहैं कोटि करै जो कोइ ॥ ५४ ॥

तेज होत तन तरनि को अचरज मानत लोइ ।
तुलसी जो पानी भया बहुरि न पावक होइ ॥ ५५ ॥

जद्यपी सीतल सम सुखद जगमें जीवन प्राण ।
तदपि सांति जल जनि गनौ पावक तेल प्रमान ॥ ५६ ॥

चौपाई – जरै बरै अरु खीझि खिझावै
राग द्वेष महँ जनम गँवावै ।
सपनेहुँ सांति नहिं उन देही

54. Those saints who have attained peace on contact with the water of (Eternal or) Great Peace, do not burn from the fire of false-pride (egoism) no matter how hard anyone tries (to entice them).

55. The bright halo (glow of righteousness) effusing from the body of a saint who has gone beyond egoism is like that of the sun; people are surprised at it. Tulasīdāsa says that those who have become (cool as) water cannot become (hot as) fire again.

56. Though it (*Śānti-pada*) is cool, equitable and blissful, and the very life element of the (saints of the) world, yet it should not be mistaken for being (cool as) water because it as potent as fire.

तुलसी जहाँजहाँ ब्रत एही	॥ ५७ ॥
दोहा—सोइ पंडित सोइ पारखी सोई संत सुजान	।
सोई सूर सचेत सो सोई सुभट प्रमान	॥ ५८ ॥
सोइ ग्यानी सोइ गुनी जन सोई दाता ध्यानि	।
तुलसी जाके चित भई राग द्वेष की हानि	॥ ५९ ॥
चौपाई— राग द्वेष की अगिनि बुझानी	
काम क्रोध बासना नसानी	।
तुलसी जबहि सांति गृह आई	
तब उरहीं उर फिरी दोहाई	॥ ६० ॥

57. Those who are always burning (in the fire of ego and desire), are angry themselves and make others angry (by their behaviour), and spend their lives in attachment and repulsion—Tulasīdāsa says that wherever there is such a temperment, there can never be true peace in the wildest of dreams.

58-59. Tulasīdāsa says that from whose mind and thought both likes and dislikes have been banished, they are the true experts (in the essence of scriptures), true elevators (of qualities) clever, saints, brave, alert, proved warriors, truly enlightened and wise ones, benevolent and real meditators on the True Self (*Brahman*).

60. When the fire of (worldly) likes and dislikes has been

दोहा—फिरी दोहाई राम की गे कामादिक भाजि ।
तुलसी ज्यों रबि कें उदय तुरत जात तम लाजि ॥ ६१ ॥

यह बिराग संदीपनी सुजन सुचित सुनि लेहु ।
अनुचित बचन बिचारि के जस सुधारि तस देहु ॥ ६२ ॥

समस्तश्चायं ग्रन्थः
॥ श्रीसीतारामचन्द्रार्पणमस्तु ॥

doused; when desire, anger and lust have been vanished; and when peace has entered the inner-self (heart-mind-intellect)—Tulasīdāsa says that then only it is possible to invoke the kingdom of God to rule over the (inner) self.

61. Tulasīdāsa says that as soon as the kingdom of God is invoked in the inner-self (i.e., the inner-self is lightened up with the brightness of God's exuberance), the desire etc., ran away from the heart in a similar way as darkness shys away (goes away) when the sun rises.

62. Gentlemen! (Earnest devotees!) Please listen and pay attention to this *Vairāgya Sandīpanī* carefully and with full concentration; if any wrong (or incorrect) word / phrase (idea / thought) is found anywhere then please check / correct it after giving due (wise) thought.

*Thus ends the Vairāgya Sandīpanī composed by
Śrī Gosvāmī Tulasīdāsa.*

COLOPHON

This document was typeset using the L^AT_EX software along with the ‘Geometry’, ‘Devanagari’ and ‘Titlesec’ packages.

The original verses are typeset in ‘large’ point size in the ‘Devanagari’ font which comes with the *Devanagari* package, while the English translation is in ‘normalsize’ point size in ‘Computer Modern’ font, which comes with L^AT_EX software.

The original verses are largely based on the source from the ‘Sanskrit Documents’ website¹ and were modified for better readability. Specifically ‘commas’ are inserted in *Dohas* and *Sor̥thas* where a brief pause is given during recitation; apart from a few corrections in the text. The translation is a verbatim copy of that which appeared in ‘Kalyana-Kalpataru’ issues February through May 2004 penned by Ajai Kumar Chhawchharia.

This document is most humbly submitted with devotion unto Lord Śrī-Rāma, whose Lotus feet twain are alone the means to cross this unfathomable ocean of transmigratory existence and who alone shines forth as the One Truth, The Supreme *Brahman*².

॥ श्रीसीतारामचन्द्रार्पणमस्तु ॥

¹<http://www.sanskritdocuments.org>

²viz. *Śrī-Rāmacarita-Mānasa* - 1.6