

२६-१०-२०१२ - ॐ वैराग्यसप्तकं

26-10-2012 - om vairāgyasaptakam

वैराग्यं द्विविधं प्रोक्तं साधनं चेति ज्ञानस्य ।

परापरा च तद्वेद सहायकं मुमुक्षूणां ॥१॥

vairāgyam dvividham proktam sādhanam ceti jñānasya |
parāparā ca tadveda sahāyakaṁ mumukṣūṇām ||1||

1. Vairagya is spoken of as two types and is the sadhana for knowledge. Para and Aparā are the two and they are helpful for mumukshus.

अपरा जगतद्दोषदर्शनं हि प्रसिद्धा च ।

वैराग्यं तु यतः ज्ञानं लक्षणं विश्वमिथ्यात्वं ॥२॥

aparā jagataddośadarśanam hi prasiddhā ca |
vairāgyam tu yataḥ jñānam lakṣaṇam viśvamithyātvaṁ ||2||

2. Aparā is definitely “finding fault with the world” and famous also (knowing the world to be temporary and sorrowful). And this vairagya is that from which knowledge is attained of the nature of the world’s illusoriness.
(Aparā vairagya is split into four which are defined in the next slokas)

प्रश्नरूपेणविश्वस्य ज्ञानाल्लभेत वैराग्यं ।

यत् यतमाननामं तत् प्रथमेतिविदुर्प्राहुः ॥३॥

praśnarūpeṇaviśvasya jñānāllabheta vairāgyam |
yat yatamaṇānam tat prathametividurprāhuḥ ||3||

3. That vairagya which leads to knowledge about the world through questions, that is called yatamaana and it is the first, thus say learned people (first of Aparā vairagya).

व्यतिरेकं द्वितीयं च रागद्वेषस्यबोधेन ।

ज्ञायते हि यतः सुष्टुः प्रतिबन्धास्तु सर्वा हि ॥४ ॥

vyatirekaṁ dvitīyaṁ ca rāgadveṣasyabodhenā |
jñāyate hi yataḥ suṣṭuḥ pratibandhāstu sarvā hi ||4||

4. And second is vyatireka from which through knowledge of attachment and aversion, a person clearly knows about various obstacles, definitely.

एकश्च प्रतिबन्धः यत् ज्ञात्वा कर्म तु सर्वाणि

क्रियते तत्तृतीयं हि एकेन्द्रियेति चोच्यते ॥५ ॥

ekaśca pratibandhaḥ yat jñātvā karma tu sarvāṇi
kriyate tattṛtīyaṁ hi ekendriyeti cocyate ||5||

5. That is third and named as ekendriya where knowing that just one obstacle alone remains, all actions are performed.

चतुर्थं च (सर्वेन्द्रिय) वशीकारं मन्सेन्द्रियसंयमः ।

ततो रागप्राप्तिश्च मोक्षस्सुलभरूपेण ॥६ ॥

caturthaṁ ca (sarvendriya) vaśīkāraṁ mansendriyasamyamaḥ |
tato rāgaprāptiśca mokṣassulabharūpeṇa ||6||

6. Fourth is vasheekaara which is control of the mind and the sense organs. And as a result of this, attachment (to Brahman) and moksha is attained very easily.

ब्रह्मानुरक्तिरूपा च दायका तु परा साक्षात् ।

मोक्षस्स्थितिरनायासं अनन्तरं हि वेगेन ॥७ ॥

brahmānuraktirūpā ca dāyakā tu parā sākṣāt |
mokṣassthitiranāyāsam anantaraṁ hi vegena ||7||

7. Para is of the nature of love towards Brahman and giver of moksha directly without effort; and simultaneously (after para is attained) and quickly.