

VERSE 1



OBEISANCE TO SADGURU

LINK (संबंध)

- 1) As per the tradition of giving anubandh chatusthay, Param Krupalu Dev has woven it in two verses with excellent proficiency.
- 2) In the first verse, He has explained the auspicious and relation and in the second verse, the subject and the purpose.
- 3) At the commencement of the Shastra, aligning with the ancient tradition, paying obeisance to His Sadguru, He says -

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत,
समज्यु ते पाद नमः - श्री साद्गुरु भगवन्त. १

Je swaroop samjya vina, pamyo dukh anant;
Samjavyu te pada namun, Shri Sadguru Bhagwant. 1

WORD TO WORD MEANING (शब्दार्थ)

- 1) Je swaroop = True nature of the Self
- 2) Samjya vina = Without understanding which
- 3) Pamyo = Suffered
- 4) Dukh anant = Infinite misery / endless suffering
- 5) Samjavyu = Who explained
- 6) Te pada namun = I bow at the Feet of / Salutations
- 7) Shri Sadguru Bhagwant = Enlightened Mentor who is Divine Guru and God

SHORT MEANING (संक्षिप्त अर्थ)

- The Soul has been enduring sorrow since infinite time, without realising the nature of the Self.
- I humbly bow to the Enlightened Mentor, who made me understand that nature of the Self.

VERSE 2



SUBJECT AND PURPOSE

LINK

- 1) Aligning with the ancient tradition of Great spiritual composers - Param Krupalu Dev paid obeisance to the benevolent Sadguru Bhagwan.
- 2) In this verse, weaving the remaining two aspects namely - the subject of the text and the purpose; He says -

वर्तमान काल में, मोक्षमार्ग बहु लोप,
विचारवा आत्मार्थिने, भक्थ्यो अत्र अगोप्ये. २

Vartman aa kaalma, mokshmarg bahu lop;
Vicharva atmarthine, bhakhyo atra agopya. 2

WORD TO WORD MEANING

- 1) Vartman aa kaalma = Currently / in present times
- 2) Mokshmarg = Path of liberation
- 3) Bahu lop = Almost disappeared / lost / forgotten
- 4) Vicharva = To contemplate
- 5) Atmarthine = True seeker / aspirant of Self-realisation
- 6) Bhakhyo = Explained / stated / shown
- 7) Atra = Here (in Shri Atmasiddhi Shastra)
- 8) Agopya = Clearly shown without concealing (hiding),
without any reservations

SHORT MEANING

- The path of liberation has, by and large become extinct in the present times (era).
- It has been clearly shown (stated) here explicitly (without any reservations / hiding).
- For the contemplation of true aspirants of Self-realisation.

VERSE 3



TWO TYPES OF DELUDED PEOPLE

LINK

- 1) Before revealing the true path of liberation Param Krupalu Dev is now pointing out the prevailing wrong beliefs and conduct regarding the path of liberation.
- 2) In this verse - Param Krupalu Dev gives a tragic picture of why the path seems disappeared in the present times. He says -

કોઈ ક્રિયા-સ વધ રહ્યા, શુષ્ક જ્ઞાનની કોઈ,
માને મારગ મોક્ષનો. કરુણા ઉપજે જોઈ. ૩

Koi kriyajada thai rahya, shushkjanma koi;
Maane marag mokshno, karuna upje joi. 3

WORD TO WORD MEANING

- 1) Koi = Seeing some
- 2) Kriyajada = Engrossed in rituals and external activities only
- 3) Thai rahya = Are stuck / have become
- 4) Shushkjanma = Gaining barren - superfluous knowledge
- 5) Koi = Some
- 6) Maane = Believe that this is
- 7) Marag mokshno = The path of liberation
- 8) Karuna upje = Compassion arises / feeling sympathy
- 9) Joi = On seeing them

SHORT MEANING

- Some people have become staunch ritualist.
- Others are having barren theoretical knowledge.
- Compassion arises for both of them - mechanical ritualist and dry intellectualist.
- As they believe themselves to be on the path of liberation.

VERSE 4



CHARACTERISTICS OF MECHANICAL RITUALIST

LINK

- 1) In order that both the category of people realise their mistake and others do not get carried away, Param Krupalu Dev explains the traits of both.
- 2) In this verse, for easy recognition of a kriyajada by describing its characteristics so that they can correct it and move forward on the path of liberation. He says -

બાહ્ય ક્રિયામાં રચતા, અંતરને તે ન કાઈ,
જ્ઞાનમાર્ગ નિષેધતા, તે ક્રિયાજાદા આઈ.

Bahya kriyama rachta, antarbhed na kai;
Jnanmarg nishedhta, the kriyajada aai. 4

WORD TO WORD MEANING

- 1) Bahya kriyama = Superficial religious rites / mechanical rituals
- 2) Rachta = Engrossed / revelling
- 3) Antarbhed = Differentiate between soul and body
- 4) Na kai = Does not
- 5) Jnanmarg = Path of knowledge
- 6) Nishedhta = Neglects / ignores / denounces
- 7) Teh kriyajada = Mechanical ritualist
- 8) Aai = He is / such indeed is a

SHORT MEANING

- The staunch ritualist is content with physical ritualistic activities (lifeless rituals).
- He doesn't differentiate between the body and the soul (so losing sight of their spiritual significance).
- Negates the path of knowledge (wisdom) regarding it unnecessary and difficult.

VERSE 5



CHARACTERISTICS OF DRY INTELLECTUALIST

LINK

- 1) After having shown the nature of kriyajada.
- 2) In this verse - Param Krupalu Dev described the nature of a shushkjni; so that those who have such traits can give them up and make progress in the right way on the path of liberation. He says -

બંધ મોક્ષ છે કલ્પના, બહકે વાની માહી,
વર્તે મોહવેશ્મા. શુશ્કજ્ઞાની તે આહી. ૫

Bandh moksh chhe kalpana, bhakhe vani mahi;
Varte mohaveshma, shushkjni te aahi. 5

WORD TO WORD MEANING

- 1) Bandh moksh chhe = Concept of bondage and liberation
- 2) Kalpana = Is just an imagination
- 3) Bhakhe vani mahi = Speaks
- 4) Varte = Behaves / becomes victim of
- 5) Mohaveshma = Passion of attachment
- 6) Shushkjni = Dry intellectualist / hollow intellectualist
barren scholar / one with superfluous knowledge
- 7) Te aahi = Consider him

SHORT MEANING

- A person having barren knowledge lives in delusion.
- He calls bondage and liberation of the soul as an illusion.
- They speak in words, but their life is full of delusions and are victims of infatuations.
- Thereby degenerating morally and spiritually.

VERSE 6



BENEFITS OF SPIRITUAL PRACTICES

LINK

- 1) Having described the nature of mechanical ritualist and dry intellectualist.
- 2) Now in verse 6 and 7, Param Krupalu Dev establishes the importance of renunciation and detachment, to join both the groups on the path of liberation. He says -

ଐଶ୍ଵର୍ୟାଦି ସଫଳ ଚି, ଯେ ସହ ଆତ୍ମଜ୍ଞାନ,
ତେଜ ଆତ୍ମଜ୍ଞାନୀ, ସଂପ୍ରାପ୍ତିତାନା ନିଦାନ. ୬

Vairagyadi safal to, jo sah atamjnan;
Tem j atamjnanni, praptitana nidan. 6

WORD TO WORD MEANING

- 1) Vairagyadi = Detachment etc.
- 2) Safal to = Successful / fruitful / meaningful - only if
- 3) Jo sah atamjnan = Along with Self-realisation
- 4) Tem j = And / or
- 5) Atamjnanni = Self-realisation
- 6) Prapti tana = To attain
- 7) Nidan = Goal / sole reason / only purpose

SHORT MEANING

- Detachment and other pure feelings like renunciation, compassion, charity etc. are fruitful if accompanied with experiential knowledge of the soul (Self-realisation).
- They are also the means for Self-realisation; if practised for the sole reason to achieve it.

VERSE 7



IMPORTANCE OF SPIRITUAL PRACTICES

LINK

- 1) After explaining the importance of renunciation / detachment etc. before the dawn of Self-realisation, He is now reinforcing it.
- 2) Showing the necessity and the benefits of them to mechanical ritualists and dry intellectualists He says -

त्याग विराग न चित्तमि, शयि न तेने ज्ञान,
अतडे त्याग विरागमि, तो भुले निजबान. ७

Tyag virag na chittma, thay na tene jnan;
Atke tyag viragma, to bhule nijbhan. 7

WORD TO WORD MEANING

- 1) Tyag virag = Renunciation and detachment
- 2) Na chittma = Not in your mind / heart
- 3) Thay na tene = Will not attain
- 4) Jnan = Enlightenment / Self-realisation
- 5) Atke = Stops there / gets satisfied
- 6) Tyag viragma = In renunciation and detachment
- 7) To bhule = He forgets
- 8) Nijbhan = Awareness of Self

SHORT MEANING

- One cannot attain enlightenment without having feelings of renunciation and detachment within him (in his heart).
- One also cannot attain enlightenment if he feels satisfied and forgets his Self-awareness.

VERSE 8



VIRTUE OF PRUDENCE

LINK

- 1) After describing the traits of kriyajada and shushkjni in verses 3 - 7.
- 2) Now in this verse, He explains the nature of a true aspirant - seeker of Self-realisation. He says -

જ્યાં જ્યાં જો જો યોગ્ય છે. ત્યાં જાનવું તેણે.
ત્યાં ત્યાં તે તે આચરે, આત્મર્થી જાન એણે. ૮

Jya jya je je yogya chhe, taha samajvu teh;
Tya tya te te achare, atmarthi jan eh. 8

WORD TO WORD MEANING

- 1) Jya jya = Wherever
- 2) Je je = Whatever
- 3) Yogya chhe = Is worthy of adoption / is appropriate
- 4) Taha samajvu teh = He understands it
- 5) Tya tya = There
- 6) Te te = That
- 7) Achare = Acts suitably / practises it / follows
- 8) Atmarthi jan eh = (Attribute of) a true seeker

SHORT MEANING

- One who understands everything in its appropriate context and acts accordingly.
- Is a true seeker of the soul.
- (The wise seeker adopts and practises renunciation etc. wherever it is fit to be practised - i.e. he lays the right degree of emphasis on the external modes of Self-realisation.)

VERSE 9



SADGURU IS ESSENTIAL

LINK

- 1) After showing the attributes of a true seeker (atmarthi) - now from verses 9 - 20 - He explains the necessity of a Sadguru.
- 2) In this verse, describing who can get his focus on the Self; He says -

सेवे साद गुरु मरणे, त्यागी १० निपक्ष,
पामे ते परमार्थने, निपदना ले लक्ष. ९

Seve Sadguru Charanne, tyagi dai nijpaksh;
Pamey te parmARTHne, nijpadno le laksh. 9

WORD TO WORD MEANING

- 1) Seve = Serves / engages himself
- 2) Sadguru Charanne = The Feet of an Enlightened Mentor / True Teacher
- 3) Tyagi dai = Giving up
- 4) Nijpaksh = Own beliefs / opinions / views / prejudices
- 5) Pamey te = Understands clearly
- 6) Parmarthne = The supreme truth
- 7) Nijpadno = Pure Self
- 8) Le laksh = Focus (attains Self-realisation)

SHORT MEANING

- One who serves the Feet of the Sadguru (Enlightened Mentor), giving up his own opinions.
- Realises the supreme truth and attains the goal of Self-realisation.

VERSE 10



QUALITIES OF SADGURU

LINK

- 1) The association of a Sadguru is a straight, simple and short way of getting the right guidance for the path of liberation.
- 2) However, the seeker is safe only if he has a true Guru. Therefore it is necessary to identify a Sadguru. So in this verse, He gives the characteristics of a true Guru. He says -

आत्मज्ञान समदर्शिता विचारे उदयप्रयोग,
अपूर्व वानि परमश्रुत, साद्गुरो लक्षणयोग्या १०

Atmajnan samdarshita, vichare udayprayog;
Apurva vani paramshrut, Sadguru lakshan yogya. 10

WORD TO WORD MEANING

- 1) Atmajnan = Self-realisation
- 2) Samdarshita = Impartial feeling / equanimity / equipoised
- 3) Vichare udayprayog = Lives according to the past karmas
- 4) Apurva vani = Unique speech
- 5) Paramshrut = Highest knowledge of scriptures
- 6) Sadguru = Enlightened Mentor
- 7) Lakshan yogya = Signs / qualities / characteristics

SHORT MEANING

- The admirable qualities of a True Teacher are - Self-realisation, equanimity, all actions are due to the operation of past karmas, unprecedented unique speech and knowledge of scriptures.

VERSE 11



IMPORTANCE OF LIVING SADGURU

LINK

- 1) After showing the qualities of a True Teacher (Guru).
- 2) In this verse, He shows how necessary it is to have a living Sadguru. He says -

प्रत्यक्ष साधुगुरुदेवान् नही, परोक्ष जिन उपकार,
एवो लक्ष थाया विना, उगे न आत्मविचार. ११

**Pratyaksh Sadguru sam nahi, paroksh Jina upkar;
Evo laksh thayava vina, uge na atmavichar. 11**

WORD TO WORD MEANING

- 1) Pratyaksh = Present / living
- 2) Sadguru = Enlightened Mentor
- 3) Sam nahi = Not same - but greater than
- 4) Paroksh Jina = Non-present Omniscient God (Tirthankaras)
- 5) Upkar = Obligations / favour
- 6) Evo laksh = More obliged to living Guru
- 7) Thayava vina = Without this definite understanding
- 8) Uge na = Does not rise
- 9) Atmavichar = Self-contemplation / think correctly about the Self

SHORT MEANING

- The basic thought process of the soul does not arise, until one realises.
- That the obligation of a living Enlightened Mentor is greater than the obligations of a non-present Omniscient God.

VERSE 12



BENEVOLENCE OF SADGURU

LINK

- 1) Having shown the importance of the living Sadguru (pratyaksh Sadguru).
- 2) Now shows His exceptional benevolence. He says -

સાધુરૂને ઉપદેશવણ, સમજાય ના જિનરૂપ,
સમજ્યાવણ ઉપકાર શો? સમજ્યે જિનસ્વરૂપ. ૧૨

Sadguruna updesha van, samjaya na jinroop;
Samjya van upkar sho? Samjye Jinswaroop. 12

WORD TO WORD MEANING

- 1) Sadguruna = Enlightened Mentor / True Teacher
- 2) Updesha van = Without His teaching
- 3) Samjaya na = Is not understood / grasped
- 4) Jinroop = The true nature of the Jinas (Conquerors)
- 5) Samjya van = Without this understanding
- 6) Upkar sho = How can any good be derived
- 7) Samjye = Then alone it is possible to comprehend
- 8) Jinswaroop = The true nature of the Jinas

SHORT MEANING

- One cannot understand the nature of Jineshwar Bhagwan, without the preaching of an Enlightened Mentor (Sadguru).
- What benefit could be derived by a soul without this understanding?
- One can comprehend and attain the true nature of the Jina only with such understanding.

VERSE 13



IN ABSENCE OF SADGURU

LINK

- 1) In verse 11 and 12, He clearly stated that the pratyaksh Sadguru is the ultimate refuge in the attainment of Self-realisation.
- 2) In this verse, He guides us - what to do if a qualified seeker cannot find a pratyaksh Sadguru, who is the ultimate benefactor. He says -

अत्मि अस्तित्वानि, जेह निरुपक शास्त्रे,
प्रत्यक्ष साधुगुरु योगनाहि, त्या आधार सुपात्रे. 13

Atmadi astitvana, jeh nirupak shastra;
Pratyaksh Sadguru yog nahi, tya adhar supatra. 13

WORD TO WORD MEANING

- 1) Atmadi astitvana = Existence of soul etc.
- 2) Jeh nirupak = That which explain this / establish this
- 3) Shastra = Such scriptures
- 4) Pratyaksh Sadguru = Living Enlightened Mentor
- 5) Yog nahi = In the absence
- 6) Tya adhar = Support / sustainer / depend on
- 7) Supatra = Deserving souls

SHORT MEANING

- When there is absence of an Enlightened Living Mentor, the scriptures.
- Which deal with the existence of soul and non-soul.
- Are the sustainer and authentic guides.
- Can be relied upon by deserving souls.
(But they do not have the capacity of an Enlightened Living Guru for removing seekers' delusion.)

VERSE 14



WHEN CONTINUOUS ASSOCIATION IS NOT POSSIBLE

LINK

- 1) He who has a pratyaksh Sadguru, but does not get to be in His company continuously.
- 2) In such a condition, what should be done? Giving guidance, now in this verse, He says -

अथवा साधुगुरुकैको इति, वे साधुगुरुकैको,
ते ते नित्य विचारवा, करी मतान्तरत्याज. १४

**Athva Sadgurue kahya, je avgahan kaj;
Te te nitya vicharva, kari matantar tyaj. 14**

WORD TO WORD MEANING

- 1) Athva = Or
- 2) Sadgurue kahya = Texts advised / guided / recommended by the Sadguru
- 3) Je avgahan = To be studied deeply
- 4) Kaj = For the benefit of the soul
- 5) Te te nitya = Regularly
- 6) Vicharva = Contemplated
- 7) Kari matantar = Personal opinions / traditional religious prejudices
- 8) Tyaj = Giving up

SHORT MEANING

- Or the texts recommended by the Enlightened Mentor should be studied.
- Regularly giving up prejudices and dogmatism for the benefit of the soul.

VERSE 15



REFRAIN FROM SELF-WILL

LINK

- 1) In verses 9 - 14, He clearly stated that the path of liberation is dependent on pratyaksh Sadguru.
- 2) By being in the state of devotion, ones' flaws like swachhand (self-will) gets easily destroyed.
- 3) This is described in 4 verses - 15 - 18. He says in this verse -

રોકે જીવ સ્વચ્છંદને, પામે અવશ્ય મોક્ષ,
પામ્યા એમ અનંત છે, ભાક્યું જિન નિર્દોષ. ૧૫

**Roke jiva swachhand to, pamey avashya moksh;
Pamyam em anant chhe, bhakhyu Jina nirdosh. 15**

WORD TO WORD MEANING

- 1) Roke jiva = If the soul gets free of
- 2) Swachhand = Self-willed behaviour / self-conceit
- 3) To = Only then
- 4) Pamey avashya = Surely attain
- 5) Moksh = Liberation
- 6) Pamyam em anant chhe = Infinite souls have attained
- 7) Bhakhyu = Have said by
- 8) Jina nirdosh = Faultless Jineshwar Bhagwan / Omniscient God

SHORT MEANING

- Faultless Pure Jineshwar Bhagwan has said.
- That a soul can surely attain liberation.
- Only if the soul gets free of self-willed behaviour.
- In the past, infinite souls have thus attained liberation.

VERSE 16



REMEDY TO REMOVE SELF-WILL

LINK

- 1) Knowing that swachhand is the biggest hindrance on the path of liberation,
- 2) In this verse, showing how to get rid of it, He says -

પ્રત્યક્ષ સાદગુરુ યોગથી, સ્વચ્છંદ તે રોકાયે,
અન્ય ઉપાય કાર્યથી. પ્રાયે બમણો થાયે. ૧૬

Pratyaksh Sadguru yogthi, swachhand te rokay;
Anya upay karya thaki, praye bamano thay. 16

WORD TO WORD MEANING

- 1) Pratyaksh Sadguru = Living Enlightened Mentor
- 2) Yogthi = Association / presence
- 3) Swachhand te rokay = Swachhand gets restrained / controlled
- 4) Anya upay = Adopting other means
- 5) Karya thaki = By / through (adopting)
- 6) Praye = Mostly / in most cases
- 7) Bamano thay = Becomes double / will multiply
Becomes manifold stronger

SHORT MEANING

- The self-willed behaviour / attitude is restrained in the presence of an Enlightened Mentor.
- Mostly, without an Enlightened Mentor swachhand will multiply.
- It would only lead to a higher level of swachhand and becomes stronger.

VERSE 17



BENEFIT OF ELIMINATING SELF-WILL

LINK

- 1) What state does one attain if he eliminates swachhand - the greatest flaw, by taking refuge of a pratyaksh Sadguru and living in accordance with His intent.
- 2) He explains in this verse -

स्वच्छन्द, मत आग्रह तजि, वरते सद्गुरुलक्ष्ण,
समकित तेने भक्खियु, करान गनि प्रत्यक्ष. १७

Swachhand, mat agrah taji, varte Sadgurulaksh;
Samkit tene bhakhiyu, karan gani pratyaksh. 17

WORD TO WORD MEANING

- 1) Swachhand = Self-willed behaviour / attitude
- 2) Mat = Sticking to ones' opinions / viewpoints
- 3) Agrah = Obstinacy
- 4) Taji = Giving up
- 5) Varte Sadgurulaksh = Strictly obeys the guidance of a true Guru
- 6) Samkit = (It is called) right belief
- 7) Tene bhakhiyu = (Jinas) have called it
- 8) Karan gani = Knowing it is the obvious cause
- 9) Pratyaksh = Direct cause (of liberation)

SHORT MEANING

- The person who follows the preachings of the Enlightened Mentor, and gives up swachhand etc. in supporting his wrong views,
- He is said to have right belief, as this is known to be the direct / obvious cause for right belief.

VERSE 18



VANQUISHING DEADLY FOES

LINK

- 1) Giving an easy and unfailing way to destroy the enemies like ego etc. that hinder the spiritual growth,
- 2) He says -

मानादिक शत्रु महा, निज चंदे न मरये,
जानि साधुगुरे शरणमा, अल्प प्रयासे जाय. १८

Maanadik shatru maha, nij chhande na maray;
Jata Sadguru sharanma, alp prayase jaay. 18

WORD TO WORD MEANING

- 1) Maanadik = Pride etc. (anger, deceit, greed etc.)
- 2) Shatru = Foes / enemies
- 3) Maha = Mighty / deadly
- 4) Nij chhande = By himself / by his own efforts
- 5) Na maray = Are not destroyed / eradicated
- 6) Jata = By going
- 7) Sadguru sharanma = Under the protection / shelter of a True Guru
- 8) Alp prayase = With slight efforts
- 9) Jaay = They go away / get destroyed

SHORT MEANING

- Pride and other passions are the biggest enemies of the soul as they hinder the spiritual growth.
- They cannot be destroyed by one's own efforts.
- By seeking refuge of the Enlightened Mentor, they get destroyed by little effort.

VERSE 19



IMPORTANCE OF HUMILITY

LINK

- 1) With the help of the Sadguru, one can destroy flaws like swachhand. Explaining this in verses 15 - 18, highlighted the greatness of the refuge of the benevolent Sadguru.
- 2) Depicting the kind of humility, a worthy disciple has towards a Sadguru, He says -

जे साद्गुरु उद्देश्ति, पाम्यो केवलज्ञान,
गुरु राह्या च्छादमस्थपान, विनये कुरे भगवान्. १९

Je Sadguru updeshti, pamyo kevaljnan;
Guru rahya chhadmasth pan, vinay karey Bhagwan. 19

WORD TO WORD MEANING

- 1) Je = He who
- 2) Sadguru updeshti = By the preaching of a True Guru
- 3) Pamyo = Has attained
- 4) Kevaljnan = Absolute / omniscient knowledge
- 5) Guru rahya = The Guru
- 6) Chhadmasth pan = Having not yet attained Godhood
- 7) Vinay kare = Shows reverence to the Guru
- 8) Bhagwan = Although he became the Omniscient

SHORT MEANING

- A disciple may attain omniscient knowledge by imbibing the preaching of the Enlightened Mentor.
- Even when the Master has not attained omniscience / absolute knowledge.
- Even then, the omniscient (disciple) respects the Enlightened Master - continues to pay respects to His Guru.

VERSE 20



PATH OF HUMILITY

LINK

- 1) Having shown the zenith of humility,
 - 2) Shedding more light on the subject of the path of humility,
He says -
-

એવો માર્ગ વિનયતનો, ભક્ષ્યો શ્રી વિત્રગ,
મૂળ હેતુ એ માર્ગનો, સમજે કોઈ સુભગ્યો. ૨૦

Evo marg vinay tano, bhakhyo Shri Vitrag;
Mool hetu e margno, samje koi subhagya. 20

WORD TO WORD MEANING

- 1) Evo marg = Noble path of
 - 2) Vinay tano = Humility
 - 3) Bhakhyo = Is revealed
 - 4) Shri Vitrag = By the completely non-attached Jinas
 - 5) Mool hetu = Realise the purpose and benefits
 - 6) E margno = Of this path
 - 7) Samje koi = Understood by only a few
 - 8) Subhagya = Fortunate souls
-

SHORT MEANING

- The path of reverence has been revealed by the Omniscient God, who are completely non-attached,
- Only some fortunate soul can understand the main purpose and the immense benefits of such a path.

VERSE 21



FATE OF FAKE GURU

LINK

- 1) The supremely beneficial path of humility must be followed towards a Sadguru endowed with virtues.
- 2) Without this eligibility, an asadguru cannot be helpful to anyone spiritually. Explaining the fate of an asadguru, He says -

असाधुगुरुं ओ विनयाने, लाभ लहे जो कै;
महामोहनि कर्मणि बुदे भवजल मही. २१

Asadguru e vinayno, laabh lahey jo kai;
Mahamohniya karmathi, bude bhavjal mahi. 21

WORD TO WORD MEANING

- 1) Asadguru = Untrue teacher / religious imposter
- 2) E vinayno = Such reverence / disciples humility
- 3) Laabh lahey = Advantage of / undue advantage of
- 4) Jo kai = If he takes
- 5) Mahamohniya karmathi = By intense deluding karmas
- 6) Bude = Drowns
- 7) Bhavjal mahi = In the ocean of cycles of birth and death

SHORT MEANING

- If a person acting as an Enlightened Mentor, takes any advantage of such reverence.
- He sinks in the ocean of infinite cycles of birth and death by being bound with intense deluding karma.

(Because such a teacher misleads the disciple therefore it is doubly harmful.)

VERSE 22



NECESSITY OF RIGHT INTERPRETATION

LINK

- 1) An asadguru is one who is ignorant and claims to be a Guru.
- 2) One who wishes to learn the path from such an asadguru is a bigot (matarthi), making that clear, He says -

હોય મુમુક્ષુ જીવ તે, સમજે એ વેચારે,
હોય મતાર્થી જીવ તે, અવલો લે નિર્ધાર. ૨૨

Hoy mumukshu jiva te, samje eh vichar;
Hoy matarthi jiva te, avlo le nirdhar. 22

WORD TO WORD MEANING

- 1) Hoy mumukshu jiva te = Soul desirous of liberation
- 2) Samje = Understands
- 3) Eh vichar = The path of reverence
- 4) Hoy matarthi jiva te = The bigotted soul / sectarian
- 5) Avlo = Misunderstands
- 6) Le nirdhar = Draws wrong conclusions / decides (wrongly)

SHORT MEANING

- The soul desirous of liberation understands the concept (nature and purpose) of reverence revealed by the Jinas and Masters.
- The soul who is a bigot misunderstands the concept of reverence, draws wrong conclusions.
- Bigot = fanatic, sectarian
Deluded soul absorbed in its own whims.
Obstinately convinced by his own opinions.
Prejudiced against those who hold different opinions.

VERSE 23



CHARACTERISTICS OF BIGOT

LINK

- 1) A bigot (matarthi) does not understand the purpose of the path of humility, so no matter how much efforts he puts, the basic error remains intact.
- 2) Depicting the outcome of such behaviour of a bigot, He says -

ହୈୟ ମତାର୍ଥୀ ତେହନେ, ଥାୟ ନା ଆତ୍ମଲକ୍ଷେ,
ତେହ ମତାର୍ଥୀ ଲକ୍ଷଣୋ, ଅହି କାହ୍ୟା ନିରପକ୍ଷେ. ୨୩

Hoy matarthi tehne, thay na atamlaksh;
Teh matarthi lakshano, ahi kahya nirpaksh. 23

WORD TO WORD MEANING

- 1) Hoy matarthi tehne = He who is a bigot
- 2) Thay na atamlaksh = Has no inclination to soul knowledge / awareness
- 3) Teh matarthi = Of such bigots
- 4) Lakshano = Characteristics
- 5) Ahi Kahya = I describe / stated here / will be showing now
- 6) Nirpaksha = Impartially - without any selfish motive

SHORT MEANING

- A bigot will not attain Self-realisation.
- The characteristics of such a bigot are stated here (hence) (in the following verses 24-33).
- Without any prejudice or selfish motive.

VERSE 24



BIGOT'S BELIEF REGARDING SADGURU

LINK

- 1) Describing the nature of a kriyajada matarathi who is under the illusion that he is practising right conduct, in 5 verses, Param Krupalu Dev throws light on his false beliefs regarding Dev-Guru-Dharma, the supreme benevolent factors of spiritual welfare.
- 2) In the first verse, depicting the matarathi's false beliefs regarding the Guru, Param Krupalu Dev says -

बाह्य त्याग पण ज्ञान नाही, ते माने गुरु सत्ये,
अथवा निजकुलधर्मना, ते गुरुमा ज मातवा. २४

Bahyatyag pan jnan nahi, te maney Guru satya;
Athva nijkuldharma, te Guruma j mamatva. 24

WORD TO WORD MEANING

- 1) Bahyatyag = Outward / external renunciation
- 2) Pan jnan nahi = No Self-realisation / not obtained Self-realisation
- 3) Te maney = Believes him / selects him
- 4) Guru satya = As a true Guru
- 5) Athva = Or
- 6) Nijkuldharma = Of his own birth - ancestors - forefathers religion / his family Guru
- 7) Te Guruma j = In such Guru
- 8) Mamatva = Deluded affection

SHORT MEANING

- A bigot, one whose approach is sectarian, believes that a person with external renunciation but no Self-realisation is fit to be a true Guru (though no inner detachment and enlightenment).
- Alternately, he believes in a person being followed by his forefathers, as true Guru. He must be convinced that he is enlightened or search of a true Guru will stop, or not even start.

VERSE 25



BIGOT'S BELIEF REGARDING GOD

LINK

- 1) Just as a matarathi makes a mistake in recognising a Sadguru, will now describe the mistake he makes in understanding the true nature of Satdev (true God).
- 2) Pointing out the prevalent false beliefs regarding Satdev, Param Krupalu Dev says -

जे जिन देह प्रमाणे, समवसरानादि सिद्धि,
वर्णन समजे जिन्नु, रोकि राहेय निज बुद्धि. २५

Je Jindeh praman ne, samvasaranadi siddhi;
Varnan samje Jinnu, roki rahey nij buddhi. 25

WORD TO WORD MEANING

- 1) Je = A person with the belief (bigot)
- 2) Jindeh praman ne = Size of the body of Omniscient God and
- 3) Samvasaranadi = Gorgeous decorations of the assembly of Omniscient God etc.
- 4) Siddhi = External manifestations and glory
- 5) Varnan samje = Considers these descriptions as the nature
- 6) Jinnu = Of Jina (Conquerors)
- 7) Roki rahey = Confines his / limits his
- 8) Nij buddhi = Intelligence (to such descriptions)

SHORT MEANING

- He understands the description of the body of the Omniscient God and the other outward appearance as the real description of Omniscient God, the Jinas.
- He who confines his intelligence to such external manifestations and glory as the nature of Jinas is a religious bigot.

VERSE 26



BIGOT'S DISREGARD FOR SADGURU

LINK

- 1) Verse 25 - explained the false belief regarding the nature of God.
Verse 24 - explained the false belief regarding the nature of Guru.
- 2) Now in this verse (26) - explains how a matarathi acts, despite finding a Sadguru. Param Krupalu Dev says -

प्रत्यक्ष सादगुरुचे योग्यां, वरते दृष्टि विमुक्त
आसाद्राधकरीने ६६ श्रुते. निजमानार्थे मुख्य २६

Pratyaksh Sadguruyogma, varte drashti vimukh;
Asadgurune dradh karey, nij maanarthe mukhya. 26

WORD TO WORD MEANING

- 1) Pratyaksh Sadguru = Living Enlightened Mentor
- 2) Yogma = Presence of / association of
- 3) Varte = Overlooks or disregards
- 4) Drashti vimukh = Maintains perverse attitude / opposite views
- 5) Asadgurune = Untrue teacher
- 6) Dradh karey = Follows with determination / strengthens his faith in him
- 7) Nij maanarthe = To gratify his vanity
- 8) Mukhya = Mainly

SHORT MEANING

- He behaves with perverse attitude in the presence of the Enlightened Mentor, when available - overlooks or disregards Him and
- He follows the untrue teacher with faith mainly to gratify his own pride.
- (To earn respect both from the imposter and the public attending on the imposter thereby he develops his pride and vanity.)

VERSE 27



BIGOT'S BELIEF REGARDING DHARMA

LINK

- 1) From verse 24 - 26 different aspects of false belief regarding the nature of Satguru and Satdev were explained.
- 2) Now in verse 27 - 28, prevailing false beliefs regarding the nature of religion are described.
- 3) In this verse, false belief regarding scriptures, and opinions regarding external attire are described. Param Krupalu Dev says -

ਦੇਵਾਦਿ ਗਤਿ ਬੰਗਮਾ, ਜੇ ਸਮਜੇ ਸ਼ਰੁਤਜਾਨ,
ਮਾਨੈ ਨਿਜ ਮਾਟ ਵੇਸ਼ਨੋ, ਅਗ੍ਰਾਹ ਮੁਕਤਿ ਨਿਦਾਨ. ੨੭

Devadi gati bhangma, je samje shrutjnan;
Maney nij mat veshno, agrah muktinidan. 27

WORD TO WORD MEANING

- 1) Devadi = Heavenly beings etc.
 - 2) Gati bhangma = Narrations of the classification / types of conditions of existence
 - 3) Je samje = He understands / believes
 - 4) Shrutjnan = As scriptural knowledge for Self-realisation
 - 5) Maney = Believes
 - 6) Nij mat veshno = Sectarian attire / adopted dress of his religion
 - 7) Agrah = Staunch adherence of / stuck
 - 8) Muktinidan = Cause of liberation
-

SHORT MEANING

- He believes that the narration of classification of celestial or heavenly beings etc. is the scriptural knowledge, which leads to Self-realisation.
- He regards the insistence of outward dress of his own religion (sectarian attire) as the cause of liberation.

VERSE 28



BIGOT'S BELIEF REGARDING DHARMA

LINK

- 1) Having shown the false belief about the nature of dharma - regarding scriptures and opinions regarding the external attire as cause of liberation.
- 2) Now showing the wrong notions regarding the components of dharma such as vows (austerities) Param Krupalu Dev says -

लह्युः स्व-स्वरूपं न वृत्तिं, ग्राह्युः व्रतं अभिमानं,
ग्राहे नहि पारमार्थ्ये, लेवा लौकिकमां. २८

Lahyu swaroop na vruttinu, grahyu vrat abhiman;
Grahe nahi parmARTHne, leva laukik maan. 28

WORD TO WORD MEANING

- 1) Lahyu swaroop = Neither understand the nature nor control the
- 2) Na vruttinu = Instinctive urges / tendencies
- 3) Grahyu vrat = Observes vows and practises penance
- 4) Abhiman = With a view to earn respect from others
- 5) Grahe nahi = Does not understand
- 6) Parmarthne = The spiritual significance
- 7) Leva = Interested in
- 8) Laukik maan = Worldly position / attention / honour
People's respect for him

SHORT MEANING

- He does not understand the nature of inner intent process of renunciation and vows, and
- Takes pride for the vows taken by him.
- He is focussed on achieving worldly position and misses out on supreme truth.

VERSE 29



BIGOT FORSAKES MEANS OF LIBERATION

LINK

- 1) From verse 24 - 28, Param Krupalu Dev explained the characteristics of a kriyajada matarathi (mechanical ritualist).
- 2) Now from verse 29 - 31 will explain the characteristics of a shushkjni matarathi (dry intellectualist).
- 3) Explaining the nature of a shushkjni matarathi Param Krupalu Dev says -

ଅଥବା ନିଶ୍ଚୟ ନୟା ଗ୍ରାହେ, ମାତ୍ରା ଶାବ୍ଦାନି ମାୟ;
ଲୋପେ ସାଧ୍ୟାବହାର୍ଣେ, ସାଧନା ରାହିତ ଥାଏ ୨୯

Athva nishchay naya grahe, matra shabdani maay;
Lope sadvyavharne, sadhan rahit thay. 29

WORD TO WORD MEANING

- 1) Athva = Or
- 2) Nishchay naya grahe = He adopts the absolute viewpoint
- 3) Matra = Only / to the extent
- 4) Shabdani maay = Of mere lip adoption
- 5) Lope = Negates / rejects
- 6) Sadvyavharne = Good conduct
- 7) Sadhan = Means of Self-realisation
- 8) Rahit thay = Without / devoid of / remains bereft (deprived)

SHORT MEANING

- Or
- He adopts the absolute viewpoint.
- Merely to the extent of speaking in words.
- He neglects the good conducts and becomes devoid of the means of Self-realisation. (Accepts the description of the true nature of the Self but does not make any efforts to realise it.)

VERSE 30



ASSOCIATION OF BIGOT

LINK

- 1) Shushkjni matarhi gives up the means that are instrumental in bringing his upliftment.
- 2) Now in the next two verses, is described how he forsakes his own good.
- 3) In this verse, showing the fate of those who associate with such matarhis, Param Krupalu Dev says -

ज्ञानदाशा पमेय नाही, साधंदाशा ना काय;
पमेय तेनो संग जे, ते बुदे भव माहि. ३०

Jnandasha pamey nahi, sadhandasha na kai;
Pamey teno sang je, te bude bhav mahi. 30

WORD TO WORD MEANING

- 1) Jnandasha = In Self-realisation / Self-knowledge
- 2) Pamey nahi = Neither established / neither obtains
- 3) Sadhandasha = Equipped with means / in right discipline
- 4) Na kai = Nor practises / nor established
- 5) Pamey teno sang = Who stay in the association of them
- 6) Je - te = Those - they
- 7) Bude = Drown / sink in
- 8) Bhav mahi = Ocean of mundane existence / misery

SHORT MEANING

- He does not attain Self-realisation and also does not practise the means.
- A person who stays in his company (also),
- Sinks in the ocean of infinite cycles of birth and death.

VERSE 31



BIGOTS STAND DISQUALIFIED

LINK

- 1) The shushkjni who is deluded cannot attain spiritual welfare.
- 2) Param Krupalu Dev considers such people as matarthis. Explaining that, He says -

એ પણ જીવ મતાર્થિ, નિજમાનદીકાજ,
પમેય નહિ પર્માર્થને, અન અધિકારિમાજ. ૩૧

E pan jiva matarthama, nijmaanadi kaaj;
Pamey nahi parmARTHne, an-adhikarima j. 31

WORD TO WORD MEANING

- 1) E pan jiva = This kind of soul
- 2) Matarthama = Is also bigoted
- 3) Nijmaanadi kaaj = Because of self-pride etc.
- 4) Pamey nahi = Cannot attain
- 5) Parmarthne = Supreme level / state
- 6) An-adhikarima j = Not worthy / don't deserve / unqualified / ineligible

SHORT MEANING

- This kind of soul is also stuck in bigotry like the mechanical ritualist as he takes pride in his viewpoint.
- He does not attain the supreme state as he is unworthy of it.
- [■ None of them are fit to be a seeker of liberation as both are attached to their whims (opinions) and do all for vanity; both run after pride and personal fame and so they run in the direction counter to that of truth.]

VERSE 32



COMMON ATTRIBUTES OF BIGOTS

LINK

- 1) From verse 24 - 31, Param Krupalu Dev described the distinct characteristics of the two types of matarthis - the kriyajada and the shushkjni and showed how they both are unworthy for the attainment of the supreme truth.
- 2) In this verse, showing the common characteristics of both types of matarthis, Param Krupalu Dev says -

ନାହି କାଶୟ ଉପଶାନ୍ତା, ନାହି ଅନ୍ତର ବୈରାଗ୍ୟ,
ସାରାଲପାନୁ ନା ମାଧ୍ୟାସ୍ତହା, ଏ ମାତାର୍ଥୀ ଦୁର୍ଭାଗ୍ୟ. 32

Nahi kashay upshantta, nahi antar vairagya;
Saralpanu na madhyasthata, e matarthis durbhagya. 32

WORD TO WORD MEANING

- 1) Nahi = There is no
- 2) Kashay upshantta = Subsidence of passions / unvanquished passions
- 3) Antar vairagya = Inner detachment / internal non-attachment
- 4) Saralpanu = Simplicity / frankness
- 5) Madhyasthata = Impartiality / openness
- 6) E matarthis = Such a bigot
- 7) Durbhagya = Is unfortunate

SHORT MEANING

- It is a misfortune of a bigot that he has
- No subsidence of passion / have not been disarmed
- No inner detachment / has not dawned
- No simplicity / have not developed frankness
- No impartiality / not have impartial insight
(For he can have no right faith and consequently no Self-knowledge for liberation.)

VERSE 33



PURPOSE OF EXPLANATION

LINK

- 1) Thus in the earlier nine verses (24 - 32) Param Krupalu Dev explained in detail the attributes of the unfortunate ones who have gone astray from the true path.
- 2) Now, concluding the subject, in this verse, He shows the purpose behind describing the attributes of a matarthi and pledges to explain the attributes of an atmarthi. Param Krupalu Dev says -

ଲକ୍ଷଣ କାହା ମାତାର୍ଥିନୀ, ମାତାର୍ଥ ଜାବା କାଜ,
ହାବେ କାହୁ ଅତ୍ମାର୍ଥିନୀ, ଅତ୍ମାର୍ଥା ସୁଖସାଜ. 33

Lakshan kahya matarthina, matarth java kaaj;
Havey kahu atmarthina, atma-aritha sukhsaaj. 33

WORD TO WORD MEANING

- 1) Lakshan kahya = Characteristics of a
- 2) Matarthina = Bigot - have been described / stated
- 3) Matarth java = Identifying and removing
- 4) Kaaj = Purely for the purpose of
- 5) Havey kahu = Now I will state / describe
- 6) Atmarthina = The characteristics of a true seeker
- 7) Atma-aritha = For the purpose of
- 8) Sukhsaaj = Attainment of bliss of the soul

SHORT MEANING

- The characteristics of a bigot have been stated for the purpose of identifying and removing bigotry.
- Now I will state the characteristics of a true seeker of the soul.
- Whose sole purpose is inner bliss (Self-realisation).

VERSE 34



TRUE SEEKER'S BELIEF REGARDING SADGURU

LINK

- 1) In this section, attributes of a true seeker (atmarthi), Param Krupalu Dev describes the atmarthi's belief regarding the most fundamental and important aspect - the nature of a true Guru (Sadguru).
- 2) Param Krupalu Dev says -

ଆତ୍ମଜ୍ଞାନ ତ୍ୟା ମୁନିପାଣି, ତେ ସାଚା ଗୁରୁ ହୋଇ,
ବାକି କୁଳ ଗୁରୁ କୁଳେନା, ଆତ୍ମଜ୍ଞାନେ ନାହିଁ ଜାଣି. ୩୪

Atmajnan tya munipanu, te sacha Guru hoy;
Baki kulguru kalpana, atmarthi nahi joy. 34

WORD TO WORD MEANING

- 1) Atmajnan = Self-knowledge / Self-realisation
- 2) Tya munipanu = True monkhood / asceticism is where there is
- 3) Te = He / They
- 4) Sacha Guru hoy = Are true Teachers / Gurus
- 5) Baki kulguru = To follow / worship teachers of one's own family tradition
- 6) Kalpana = Is delusional
- 7) Atmarthi = Soul seekers
- 8) Nahi joy = Know this

SHORT MEANING

- The primary attribute of an atmarthi is the correct understanding of a true Sadguru.
- He understands the importance of Self-realisation as a requisite of a Sadguru - true state of monkhood is not possible without Self-realisation.
- Following a Guru of the family, who is ignorant (without Self-realisation) is delusional, not helpful in delivering him from cycles of birth and death.

VERSE 35



LIVING SADGURU IS A BLESSING

LINK

- 1) Having explained what kind of Guru an atmarthi is devoted towards,
- 2) In this verse, Param Krupalu Dev describes the kind of devotion an atmarthi has towards Him, when he attains such a Sadguru. He says -

જાતીકા સરદુગરુ પ્રાપ્તિને, ગાનેય પરમ ઉપકારે,
ત્રાને યોગ એકવથી, વર્તે અજનાધર. ૩૫

Pratyaksh Sadguru praptino, ganey param upkar;
Trane yog ekatvathi, varte ajnadhar. 35

WORD TO WORD MEANING

- 1) Pratyaksh Sadguru = A living Enlightened Teacher
- 2) Praptino = The attainment of / on finding
- 3) Ganey = Reckons / feels
- 4) Param upkar = It supremely beneficial
- 5) Trane yog = The energies of mind, speech, body
- 6) Ekavathi = With the united activity / in unison
- 7) Varte = Acts on / follows
- 8) Ajnadhar = His command / advice / guidance

SHORT MEANING

- A true seeker of the soul considers the attainment of the living Enlightened Mentor as a unique opportunity; supremely beneficial to himself.
- He surrenders to Him through all the three energies of mind (thought), speech (word) and body (deed).
- And acts on His guidance - command - advice. Follows His ajna with inner devotion in every way.

VERSE 36



TRUE SEEKER'S BELIEF REGARDING PATH OF LIBERATION

LINK

- 1) The atmarthi has utmost veneration for the Sadguru. Giving up self-will, he follows the ajna and makes earnest effort to pursue the path of liberation.
- 2) Throwing light on the atmarthi's belief regarding the path of liberation, which forms the foundation of his desire to follow the path, Param Krupalu Dev says -

એક હોય ત્રણ કાલમાં, પરમાર્થનો પંથ.
પ્રેરે તે પરમાર્થને, તે વ્યવહાર સમંત. ૩૬

Ek hoy tran kaalma, parmarathno panth;
Prere te parmarthne, te vyavhar samant. 36

WORD TO WORD MEANING

- 1) Ek hoy = One is the (path)
- 2) Tran kaalma = In past, present, future / in all times
- 3) Parmarathno = Of the supreme truth / liberation
- 4) Panth = Path
- 5) Prere te = Which is instrumental / inspires / leads to
- 6) Parmarthne = To the path of supreme truth / liberation
- 7) Te vyavhar = That noble behaviour / practices
- 8) Samant = Should be accepted

SHORT MEANING

- There is only one path for achieving the supreme truth.
- In the past, present and future.
- One should accept, respect the practices which help lead to this one supreme truth. (Whichever practices lead the soul to liberation should be accepted, and no others.)

VERSE 37



SEEK SADGURU WITH TRUE PURPOSE

LINK

- 1) An atmarthi does not engage in practices that cannot annihilate the soul's impure state. Instead he engages himself in cultivating virtues which bring worthiness in him.
- 2) Explaining what an atmarthi does for his spiritual welfare, Param Krupalu Dev says -

એમ વિચારી અંતરે, શોધે સદ્ગુરુ યોગ,
કામ એક આત્માર્થનું. બીજો નહિ મનરોગ. ૩૭

Em vichari antare, shodhe Sadguru yog;
Kaam ek atmarthnu, bijo nahi mannrog. 37

WORD TO WORD MEANING

- 1) Em vichari = Thinking thus
- 2) Antare = In the mind
- 3) Shodhe = Searches for the
- 4) Sadguru yog = Proximity of a true Teacher
- 5) Kaam ek = Has only one desire
- 6) Atmarthnu = Of attaining Self-realisation
- 7) Bijo nahi = Has no other
- 8) Mannrog = Mental disease of cravings

SHORT MEANING

- Thinking thus in the mind,
- The true seeker searches for association of an Enlightened Mentor.
- He has only one desire to attain Self-realisation and harbours no other desires (has no other mental cravings).
- Spiritual welfare is the only goal of an atmarthi.

VERSE 38



IDENTITY OF TRUE SEEKER

LINK

- 1) Spiritual welfare is the only goal of an atmarthi.
- 2) Throwing light on what type of a person has such a desire of spiritual welfare, Param Krupalu Dev describes the attributes of an atmarthi, as He had shown the common attributes of matarthi in verse - 32 in the section of matarthi. Param Krupalu Dev says -

କ୍ଷୟିଣୀ ହୁଏତ୍ସନ୍ତା, ମାତ୍ର ମୋକ୍ଷ ଅଭିଳାଷ,
ଭାବେ କ୍ଷେଦ ପ୍ରାନିଦାୟା, ତ୍ୟା ଅତ୍ମାର୍ଥ ନିବାସ ୩୮

Kashayni upshantta, matra moksh abhilash;
Bhavey khed, pranidaya, tya atmarth nivas. 38

WORD TO WORD MEANING

- 1) Kashayni = Passions have
- 2) Upshantta = Subsided / weakened
- 3) Matra = Only has the
- 4) Moksh abhilash = Desire of liberation
- 5) Bhavey khed = Grief of rebirths (transmigration)
- 6) Pranidaya = Compassion for all beings
- 7) Tya = There is
- 8) Atmarth nivas = Abode of Self-realisation / identity of a true seeker

SHORT MEANING

- There is the abode of Self-realisation.
- Where there is -
Subsidence of passion (reducing worldly attachment).
Only desire of liberation (no other desire).
Grief for cycles of birth and death (reflects and removes his faults and flaws).
Compassion for all living beings (sympathy for all).
- When an aspirant has developed these attributes he is considered a true seeker, can proceed in search of truth (these are the requisites of truth seekers).

VERSE 39



NEED TO ATTAIN WORTHINESS

LINK

- 1) Until one attains such a state of worthiness, he is not qualified to attain the experience of the pure Self.
- 2) Thus, by using the method of negative assertion, Param Krupalu Dev says -

દાશા ના એવી સુધિ સુધી, જ્યાં લાહેય નહીં જોગ,
મોક્ષમર્ગ પામેય નહીં, મટે ના અંતરરોગ. ૩૯

Dasha na evi jya sudhi, jiva lahey nahi jog;
Mokshmarg pamey nahi, matey na antar rog. 39

WORD TO WORD MEANING

- 1) Dasha na evi = Above conditions (verse - 38) do not exist
- 2) Jya sudhi = So long as
- 3) Jiva lahey nahi = Cannot take advantage
- 4) Jog = Of the association of a Sadguru
- 5) Mokshmarg = Path of liberation
- 6) Pamey nahi = Is not attained
- 7) Matey na = Not cured
- 8) Antar rog = Disease of delusion

SHORT MEANING

- So long as the soul does not attain such a state of worthiness (as stated in verse - 38).
- Cannot take the advantage of the association of a Sadguru and other favourable circumstances.
- He does not attain the path of liberation and
- His inner disease of self-delusion (ignorance of the nature of the Self) also does not get cured.

VERSE 40



WORTHINESS LEADS TO RIGHT THINKING

LINK

- 1) After describing the state of a worthy seeker through the method of negative assertion, now Param Krupalu Dev
- 2) Establishes the state of a worthy one through method of positive assertion.
- 3) Showing what happens when one attains the state of an atmarthi, Param Krupalu Dev describes the sequence of attaining the path. He says -

આવે જ્યાં એવી દશા, સદ્ગુરુબોધ સુહય,
તે બોધે સુવિચારના, ત્યાં પ્રગટે સુખદય. ૪૦

Aavey jya evi dasha, Sadgurubodh suhay;
Te bodhe suvicharna, tya pragate sukhdhay. 40

WORD TO WORD MEANING

- 1) Aavey jya = When attained
- 2) Evi dasha = This condition (as verse - 38) / worthiness
- 3) Sadgurubodh = Teachings of the true Teacher
- 4) Suhay = Shines forth / bears fruits
- 5) Te bodhe = From this wise teaching
- 6) Suvicharna = Arises right thinking / develops
- 7) Tya pragate = Which leads to
- 8) Sukhdhay = State of true bliss

SHORT MEANING

- When the soul attains such a state.
- The preachings of the Enlightened Mentor bear fruits, become effective - rightly interpreted and adopted.
- That state leads to the state of true bliss.
- Because the disciple turns his mind from worldly thoughts to contemplation and meditation on the nature of the Self and gets glimpses of the souls bliss.

VERSE 41



RIGHT THINKING LEADS TO LIBERATION

LINK

- 1) Having explained how the state of right thinking emerges in an atmarthi,
- 2) Now explaining what the fruit of that right thinking is, that is, what happens after right thinking develops. Param Krupalu Dev says -

જ્યા પ્રગટે સુવિચારણા, ત્યા પ્રગટે નિજ્ઞાન,
જે જ્ઞાને ક્ષય મોહ થાય, પમેય પદા નિર્વાણ. ૪૧

Jya pragate suvicharna, tya pragate nij jnan;
Je jnane kshay moh thai, pamey pada nirvan. 41

WORD TO WORD MEANING

- 1) Jya pragate = There where arises
- 2) Suvicharna = Right thinking
- 3) Tya pragate = There occurs
- 4) Nij jnan = Enlightenment
- 5) Je jnane = By this knowledge / enlightenment
- 6) Kshay moh thai = Delusion being destroyed
- 7) Pamey pada = One attains the state
- 8) Nirvan = Of liberation

SHORT MEANING

- When the right thought process arises,
 - In him Self-realisation arises,
 - This Self-realisation results in annihilation of delusion and the soul attains liberation from cycles of birth and death.
- (■ With the contemplation on the nature of the Self comes Self-realisation which removes infatuation and ignorance and the soul attains liberation.)

VERSE 42



SIX TRUTHS FOR RIGHT THINKING

LINK

- 1) Param Krupalu Dev commenced the description of the attributes of an atmarthi from verse - 34, which He now concludes in this verse - 42.
- 2) He clearly stated that the right mindset marks the beginning of the true seeker and when the state develops completely he attains liberation.
- 3) He now refers to the fundamentals, an atmarthi must know to attain the state of right thinking. He says -

ॐ ते सुविचारणा, मोक्षमार्गं समज्य,
गुरुशिश्यासंवादथि, भक्नुं शतपदं आहि. ४२

Upje te suvicharna, moksh marg samjay;
Gurushishyasamvadthi, bhakhu shatpad aahi. 42

WORD TO WORD MEANING

- 1) Upje = That which generates
- 2) Te suvicharna = The right thinking
- 3) Moksh marg = The path of liberation
- 4) Samjay = Is understood
- 5) Gurushishyasamvadthi = In the form of dialogue between the Mentor and the disciple
- 6) Bhakhu = That I state
- 7) Shatpad aahi = Here as six aphorisms / six fundamental truths

SHORT MEANING

- In order to initiate the right thought process, which leads to the understanding of the path of liberation.
- I state here six aphorisms in the form of dialogue between the Enlightened Mentor and the disciple.

VERSE 43



NAMING SIX FUNDAMENTAL TRUTHS

LINK

- 1) As an introduction of the main subject of the text, Param Krupalu Dev has composed this section as 'naming of the six fundamentals' comprising of 2 verses.
- 2) In verse - 42, He indicated that He would explain the six fundamentals for reflection upon the Self. Naming these six fundamentals, He says -

આત્મા છે તે નિત્ય છે, છે કર્તા નિઃકર્મ,
છે ભોક્તા વલિ મોક્ષ છે, મોક્ષ ઉપાય સુધર્મ. ૪૩

'Atma chhe', 'Te nitya chhe', 'Chhe karta nijkarma';
'Chhe bhokta', vali 'Moksh chhe', 'Moksh upay sudharma'. 43

WORD TO WORD MEANING

- 1) Atma chhe = Soul exists
- 2) Te nitya chhe = It is eternal
- 3) Chhe karta nijkarma = It is the doer of its actions (karmas)
- 4) Chhe bhokta = It is the enjoyer / endurer / receiver of its consequences
- 5) Vali Moksh chhe = It can be liberated
- 6) Moksh upay = There is a path of liberation
- 7) Sudharma = That is true religion

SHORT MEANING

- The soul exists, it is eternal, it is doer of karmas, it is the enjoyer / endurer / receiver of fruits of karma, there is liberation. The path of liberation, which is true religion exists.
- (A true religion liberates the soul from the worldly cycle of birth and death.)

VERSE 44



PURPOSE OF EXPLAINING SIX FUNDAMENTAL TRUTHS

LINK

- 1) The six fundamentals were named in verse - 43.
- 2) Before commencing their detailed description in the form of dialogue between a Sadguru and sushishya, Param Krupalu Dev composed one more introductory verse.
- 3) Showing that it also explains the gist of 6 major philosophies as well as the purpose of explaining these six fundamentals, He says -

ॐ शतश्लोक संक्षेपमा, शतदर्शनान् पणते,
संज्ञा पारमार्थने, कथा ज्ञानिभ्यो एह. ४४

**Shatsthanak sankshepma, shatdarshan pan teh;
Samjava parmarnthne, kahya Jnanie eh. 44**

WORD TO WORD MEANING

- 1) Shatsthanak = Six aphorisms / truths mentioned
- 2) Sankshepma = Briefly
- 3) Shatdarshan = Six main philosophies / six schools of thought
- 4) Pan teh = Also includes
- 5) Samjava parmarnthne = To understand the supreme truth
- 6) Kahya eh = Have stated them / explained by
- 7) Jnanie = Enlightened Ones

SHORT MEANING

- These six aphorisms are stated here briefly.
- They also constitute the six types of philosophies.
- The Enlightened Ones have stated them to make us understand the supreme truth.
(The six truths mentioned above also include a critical appreciation of the six systems of philosophy. These truths have been explained by the Enlightened Ones to understand the nature of ultimate reality.)

VERSE 45



DOUBT 1 - SOUL CANNOT BE EXPERIENCED BY SENSES

LINK

- 1) To accept the existence of soul is the first step of the path of liberation. Therefore, it is important to be doubtless about it. For this fundamental Param Krupalu Dev has composed 14 verses (45 - 58).
- 2) In the first 4 verses (45 - 48), Param Krupalu Dev has presented the disciple's doubts regarding the existence of the soul which have arisen due to the influence of the atheistic Charvaka philosophy.
- 3) Presenting the first argument (without naming the Charvaka philosophy), He says -

ନଥା ଦ୍ରଷ୍ଟିମା ଆବତୋ, ନଥା ଜାଣାତୁ ରୂପ,
ବିଜୋ ପାଞ୍ଚ ଅନୁଭବ ନାହି, ତେଥି ନା ଜିବସ୍ଵରୂପ. ୪୫

Nathi drashtima aavto, nathi janatu roop;
Bijo pan anubhav nahi, tethi na jivswaroop. 45

WORD MEANING

- 1) Nathi drashtima aavto = Cannot be seen
- 2) Nathi janatu roop = Its form is unknown
- 3) Bijo pan anubhav nahi = Cannot be experienced by any other senses
- 4) Tethi na jivswaroop = Hence it does not exist

SHORT MEANING

- The soul cannot be seen by eyes.
- It has no form - its form is unknown.
- There is no other way of experiencing it by any senses.
- Therefore, the soul does not exist.
(The soul cannot be seen, known or experienced. It is only spoken of, but does not exist.)

VERSE 46



DOUBT 2 - SOUL IS BODY, SENSES OR BREATH

LINK

- 1) Having expressed the reason of doubting the existence of the soul,
- 2) The disciple presents one more argument regarding that.

અથવા દેહ જ આત્મા, અથવા ઈન્દ્રિય, પ્રાણ,
મિથ્યા જુદો માનવો, નહિ જુદો એવું છે. ૪૬

Athva deh j atama, athva indriya pran;
Mithya judo manvo, nahi judu endhan. 46

WORD TO WORD MEANING

- 1) Athva deh j atama = Soul is body itself
- 2) Athva indriya = Or soul is the senses
- 3) Pran = Or soul is the breath
- 4) Mithya judo manvo = It's false to believe it separate from them
- 5) Nahi judu endhan = As there is no sign of its being separate

SHORT MEANING

- Or the soul is body itself,
- Or it's the senses and breath.
- It is false to believe it to be separate from them.
- There is no sign of it being separate from them (body, senses, breath).

VERSE 47



DOUBT 3 - SOUL IS NOT KNOWABLE LIKE POT-CLOTH

LINK

- 1) There is no distinct sign of the soul, therefore the disciple is not willing to accept the existence of the soul as separate from the body.
- 2) He puts forth another argument in this context.

ଏକି ଯେ ଆତ୍ମା ହୋଇ ଗୋ, ଜାଣାଏ ତେ ନାହିଁ କେମି?
ଜାଣାଏ ଯେ ତେ ହୋଇ ଗୋ, ଧର ଧର ଆଦି ଜେମ. ୪୭

Vali jo atma hoy to, janay te nahi kem?
Janay jo te hoy to, ghat pat adi jem. 47

WORD TO WORD MEANING

- 1) Vali jo = And if
- 2) Atma hoy to = There is soul / soul exists
- 3) Janay te nahi kem = Why is it not known / knowable
- 4) Janay jo te hoy to = It would be known / if knowable
- 5) Ghat pat adi jem = As pot, cloth etc.

SHORT MEANING

- And if the soul exists, why is it not known?
- If it exists, it should be known like pot, cloth etc.
(If the soul exists, as a substance then it should be felt by the senses as pots and clothes. But it cannot be perceived by any senses, hence it does not exist.)

VERSE 48



CONCLUDING HIS OBSERVATIONS

LINK

- 1) Through the arguments presented in verses 45 - 46 - 47, the disciple is inclined to believe that there is no substance like the soul, which has an independent existence.
- 2) Based on this belief, the disciple concludes that -

તમે છે નહિ આત્મા, મિથ્યા મોક્ષ ઉપાય,
એ અંતર શંકા તાને, સમજાવો સદુપાય. ૪૮

Matey chhe nahi atama, mithya moksh upay;
E antar shanka tano, samjavo sadupay. 48

WORD TO WORD MEANING

- 1) Matey chhe nahi atama = Therefore, the soul is not
- 2) Mithya moksh upay = The means of liberation is useless
- 3) E antar shanka tano = Tell me / give me
- 4) Samjavo sadupay = A satisfactory solution for the doubt in my mind

SHORT MEANING

- The soul, therefore does not exist.
- The means of its liberation are therefore, useless.
- Please give me a satisfactory solution for the doubt that I have in my mind.

(If religion is a method of soul's liberation it is not required at all since the soul does not exist. O true Teacher, please remove my doubt and explain the nature of the soul's existence if at all there is any.)

VERSE 49



ROOT CAUSE OF DOUBT

LINK

- 1) The disciple presented his doubts regarding the existence of the soul to the Guru in the previous 4 verses (45 - 48).
- 2) Knowing the disciple to be worthy of knowledge, the Guru answers his doubts in 10 verses (49 - 58), as a result of this, his doubts are resolved and he develops faith in the first fundamental truth - the soul exists.
- 3) Before sequentially answering the various arguments of the disciple, the Guru draws his attention to the root cause of this doubt. In two verses, the Guru strikes on the basic flaw of all his doubts regarding existence of soul. He says -

ભાસ્યો દેહાદ્યસ્થિ, અત્મા દેહ સમાન,
પાન તે બાને ભિન્ના છે, પ્રગટ લક્ષણે બહાન. ૪૯

**Bhasyo dehadhyasthi, atma deh saman;
Pan te banne bhinna chhe, pragat lakshane bhan. 49**

WORD TO WORD MEANING

- 1) Bhasyo = Appear (illusion)
- 2) Dehadhyasthi = Because of false identification (delusion)
- 3) Atma deh saman = Soul and body as same
- 4) Pan te banne = But they are
- 5) Bhinna chhe = Separate entities
- 6) Pragat = Obvious / evident (distinct)
- 7) Lakshane bhan = Characteristics (known)

SHORT MEANING

- The soul and the body appear as the same due to false identification of the soul with the body.
- But both of them are separate entities and can be identified separately from their evident characteristics (obviously distinct).

VERSE 50



ROOT CAUSE OF DOUBT - ANALOGY

LINK

- 1) Having shown that the soul is a substance that has an independent existence.
- 2) To further strengthen that conviction, the Sadguru repeats the first three parts of the previous verse and then clarifies that principle with an apt example. He says -

ભાસ્યો દેહદેહ્યાસ્થી, આત્મા દેહ સમાન,
પણ તે બંને ભિન્ન છે, જેમ આસને સ્થિત. ૮૦

Bhasyo dehadhyasthi, atma deh saman;
Pan te banne bhinna chhe, jem asi ne myan. 50

WORD TO WORD MEANING

- 1) Bhasyo = Appears (illusion)
- 2) Dehadhyasthi = Because of false identification (delusion)
- 3) Atma deh saman = Soul and body as same
- 4) Pan te banne = But they are
- 5) Bhinna chhe = Separate entities
- 6) Jem asi ne myan = Like the sword and the sheath

SHORT MEANING

- The soul and the body appear same due to false identification.
- But both of them are separate entities, like the sword and the sheath.

VERSE 51



REPLY 1 - SOUL IS SEER

LINK

- 1) After drawing the disciple's attention towards the basic flaw which is the root cause of all his doubts regarding the soul.
- 2) The Guru gives precise answers to all the arguments one after the other, thus resolving all his doubts.
- 3) In this verse 51, the Guru answers the doubt raised by the disciple in verse 45 - the soul is not seen through eyes, its form or shape is not known, not known by other senses, therefore the soul does not exist.
- 4) Resolving this doubt of the disciple, the Guru says -

જે દ્રશ્ય છે દ્રશિનો, જે જાણે છે રૂપ,
અબધ્યા અનુભવ જે રહે, તે છે જીવસ્વરૂપ. ૫૧

Je drashta chhe drashtino, je janey chhe roop;
Abadhya anubhav je rahey, te chhe jivswaroop. 51

WORD TO WORD MEANING

- 1) Je drashta chhe = That which is the seer
- 2) Drashtino = Of sight
- 3) Je janey chhe roop = That which is knower of all forms
- 4) Abadhya anubhav = Continuous experience (of consciousness)
- 5) Je rahey = Always remaining
- 6) Te chhe jivswaroop = This is the nature / this is the characteristic of the soul

SHORT MEANING

- That which is the seer of the sight and knower of all forms. (It is the soul itself who is behind the eyes knowing the forms.)
- The experience of consciousness, which is continuous, cannot be subtracted, independent of external objects is the nature of the soul (characteristic / sign).

VERSE 52



KNOWER OF ALL FIVE SENSES

LINK

- 1) The Guru gave an accurate solution to the disciple's argument expressed in verse 45, by saying that the nature of the soul cannot be perceived by the senses.
- 2) Explaining this further, kindling conviction about the soul through the attribute of knowledge, the Guru says -

છે ઈન્દ્રિય પ્રત્યેકને, નિજ નિજ વિષયનું જ્ઞાન,
પાંચ ઈન્દ્રિયા વિષયનું, પાન અત્માનેભાન. ૫૨

Chhe indriya pratyekne, nij nij vishaynu jnan;
Panch indrina vishaynu, pan atmane bhan. 52

WORD TO WORD MEANING

- 1) Chhe indriya pratyekne = Each sense has
- 2) Nij nij vishaynu jnan = Knowledge of its own subject matter (faculty)
- 3) Panch indrina vishaynu = Subject matter of all five senses
- 4) Pan atmane bhan = Soul has knowledge / knows

SHORT MEANING

- Each sense organ enables us to know only its faculty - ears cannot see, eyes cannot hear.
- But the soul knows the subject matter of all five senses at one given time.
- (■ No sense can function without the soul.
- It's the coordinator and also remembers the experience in future.)

VERSE 53



REPLY 2 - BODY, SENSE, BREATH FUNCTION DUE TO SOUL

LINK

- 1) After giving an apt solution to the argument presented by the disciple in verse 45, now the Guru resolves the doubt put forth in verse 46.
- 2) In verse 46, the disciple said that the body, senses or breath alone should be considered as the soul. There is no sign of existence of the soul separate from these.
- 3) The first half of this argument is resolved in verse 53 and the second half in verse 54.
- 4) Proving independent existence of the soul as separate from body, senses and breath, the Guru says -

ਦੇਹ ਨਾ ਜਾਨੇ ਤੇਹਨੇ, ਜਾਨੇ ਨਾ ਚੰਦ੍ਰਿ ਪ੍ਰਾਨ,
ਅਠਮਾਨ ਸਾ ਵਾਯੇ ਤੇਹ ਖਲ੍ਹੈ ਜਾਨੇ. ੫੩

Deh na janey tehne, janey na indri pran;
Atmani satta vadey, teh pravarte jaan. 53

WORD TO WORD MEANING

- 1) Deh na janey tehne = The body does not know it
- 2) Janey na indri pran = Nor do the senses and the breath
- 3) Atmani satta vadey = In the presence of the soul
- 4) Teh pravarte jaan = They all function

SHORT MEANING

- The body does not know it.
- The senses and the breath also do not know it.
- The soul is the knower of the body, senses and the breath.
- And they all function only due to the presence of the soul, else they lie inert.

VERSE 54



CONSCIOUSNESS IS SIGN OF SOUL

LINK

- 1) The second part of the disciple's argument in verse 46 was that there is no sign of the soul evidently known, therefore, to believe it as separate from the body etc. is false.
- 2) Answering that, in this verse 54, the Guru says -

સર્વ અવસ્થાને વિષે, ન્યારો સદા જાણે,
પ્રગટરૂપ ચૈતન્યમયે, એ એકાંત સદાયે. ૫૪

Sarva avasthane vishe, nyaro sada janay;
Pragatroop chaitanyamay, e endhan saday. 54

WORD TO WORD MEANING

- 1) Sarva avasthane vishe = Through all the states
- 2) Nyaro = (The soul) is separate
- 3) Sada janay = Always known
- 4) Pragatroop = Such an evident (sign)
- 5) Chaitanyamay = Consciousness
- 6) E endhan = Is the characteristic of the soul
- 7) Saday = Permanent / eternal

SHORT MEANING

- Though present in all the states (waking, dream, sleep) that which remains separate from those states,
- Which continues to exist even after those states are gone and which knows those states,
- Such is its evident nature of consciousness that is, to keep knowing is its evident nature and the sign is always present. The sign is never destroyed.

VERSE 55



REPLY 3 - KNOWLEDGE ESTABLISHES KNOWER

LINK

- 1) In verse - 47, the disciple had presented the argument that if the soul does exist, then why is it not known the way pot, cloth etc. are known. If the soul has an existence then it should be known the way a pot, cloth etc. are known.
- 2) Resolving this doubt, the Guru says -

ਘਟ, ਪਟ ਆਦਿ ਜਾਨੁ ਤੁ, ਤੇਠੀ ਤੇਨੇ ਮਾਨ,
ਜਾਨਾਨਾਰ ਤੇ ਮਾਨ ਨਾਹਿ, ਕਾਹਿ ਕੇਵੁ ਜਨਾਨ? ੫੫

Ghat, pat adi jaan tu, tethi tene maan;
Jananar te maan nahi, kahie kevu jnan? 55

WORD TO WORD MEANING

- 1) Ghat, pat adi = Pot, cloth etc.
- 2) Jaan tu = Know them
- 3) Tethi tene maan = So believe in their existence
- 4) Jananar = Knower (of these objects)
- 5) Te maan nahi = Do not believe / accept
- 6) Kahie = What should one say
- 7) Kevu jnan = Of such knowledge

SHORT MEANING

- You believe in the existence of pot, cloth etc. because you have their knowledge.
- But you do not believe in the existence of the knower of these objects.
- What should one say about such knowledge?
(If the knower is absent, the knowledge is also absent. The presence of the knower is implicit in the knowledge of the objects.)

VERSE 56



BODY AND SOUL ARE NOT ONE

LINK

- 1) The attribute of knowing, is not of the body, it is of the soul which is separate from the body. This was the solution given by the Guru in verses 53 and 54.
- 2) Now in this verse 56, the same thing is established again through another logic (giving an example).
- 3) To uproot the disciple's doubt completely that the body itself is the soul, and to strengthen his conviction, that the attribute of knowing is not the nature of the body; the Guru says -

ਪਰਮਬੁੱਧਿ ਕੁਸ਼ ਫੇਮਾ, ਸਥੂਲ ਫੇ ਮਨਿਅਲਪ,
ਫੇ ਫੋਮ ਜੋ ਅਤਮਾ, ਘਟੇ ਨਾ ਅਮ ਵਿਕਲਪ। ੨੬

Param buddhi krush dehma, sthool deh mati alp;
Deh hoy jo atama, ghate na aam vikalp. 56

WORD TO WORD MEANING

- 1) Param buddhi = Super intelligence
- 2) Krush dehma = Thin / slim body
- 3) Sthool deh = Fat / heavy body
- 4) Mati alp = Less intelligence
- 5) Deh hoy jo atama = If the body is the soul
- 6) Ghate na aam vikalp = Such a contradiction would not arise

SHORT MEANING

- Super intelligence is found in one who has a thin body.
- While less intelligence is found in one who has a fat body.
- If the body and the soul were one, such contradiction would not arise. (This should not happen).

VERSE 57



DISTINCTNESS OF BOTH SUBSTANCES

LINK

- 1) The soul is a substance with the attribute of knowingness and is separate from the body - after proving this through various logical arguments,
- 2) To further strengthen the true resolve of the disciple regarding the existence of the soul, in this concluding verse 57, the Guru says -

જડ ચેતનને ભિન્ન છે, કેવલ પ્રગટ સ્વભાવ,
અકાલ પદ્મ પામે નહીં, ત્રણ કાલ હૃદય ભાવ. ૫૭

Jada chetanno bhinna chhe, keval pragat swabhav;
Ekpanu pamey nahi, trane kaal dvaybhav. 57

WORD TO WORD MEANING

- 1) Jada chetanno = Lifeless (non-sentient, inanimate) and living (sentient, conscious) substance
- 2) Bhinna chhe = Entirely different
- 3) Keval pragat swabhav = Is their nature (characteristics)
- 4) Ekpanu pamey nahi = Never become one
- 5) Trane kaal = In all the three times
- 6) Dvaybhav = Remain (distinguishably) separate

SHORT MEANING

- The nature (characteristics) of the living beings (sentient) and the non-living beings (non-sentient) are always different.
- Both have their own separate manifestation of characteristics which are entirely different.
- The two separate substances cannot merge into one and
- They remain as two separate substances at all times - past, present and the future (distinction between the two is unmistakably clear at all times.)

VERSE 58



SOUL IS DOUBTER OF ITSELF!

LINK

- 1) From verse 49 - 57, the Guru satisfactorily resolves the disciple's doubts, using profound arguments containing logic and examples.
- 2) Finally, expressing something astonishing that will lead the disciple into deep contemplation, the Guru says -

આત્માની શંકા કરે, આત્મા પોતે આત્મ,
શંકાનો કરનાર તે, અચરજ એક અમાપ. ૫૮

Atmani shanka karey, atma potey aap;
Shankano karnar te, acharaj eh amap. 58

WORD TO WORD MEANING

- 1) Atmani = The one which expresses
- 2) Shanka karey = Doubt of the soul
- 3) Atma potey aap = Is the soul itself
- 4) Shankano karnar te = Soul is Self-doubter
- 5) Acharaj = Matter of surprise
- 6) Eh amap = Beyond measure / immeasurable / cannot be measured

SHORT MEANING

- The existence of the soul is doubted by the soul itself.
- It is a matter of immeasurable surprise that the soul doubts the existence of itself.
- (It is a matter of surprise beyond measure that the soul is doubter of itself!)

VERSE 59



DISCIPLE'S CONVICTION OF SOUL'S EXISTENCE

LINK

- 1) The disciple, eager to gain knowledge, put forth arguments regarding the existence of the soul, which the Guru resolved with counter arguments backed by logic and evidence.
- 2) By deeply contemplating upon the solution received from the Guru, the disciple is convinced about its correctness. He says -

આત્માના અસ્તિત્વના, આપે કહ્યા પ્રકારે,
સંભવ તેનો થયે છે, અંતર કાર્યે વિચારે. ૫૯

Atmana astitvana, Aape kahya prakar;
Sambhav teno thay chhe, antar karye vichar. 59

WORD TO WORD MEANING

- 1) Atmana astitvana = (Regarding) the existence of the soul
- 2) Aape kahya prakar = Logic and examples explained by You
- 3) Sambhav teno thay chhe = Seems possible / is acceptable
- 4) Antar = Internally
- 5) Karye vichar = Contemplating upon / reflecting upon

SHORT MEANING

- By internally contemplating over the clarification given by You, regarding the existence of the soul,
- It seems possible.
(He declares that he has been clearly convinced by it and the existence of the soul is acceptable to him.)

VERSE 60



DOUBT 1 - SOUL IS NOT ETERNAL

LINK

- 1) After getting convinced of the truth of the first proposition (fundamental truth) i.e. the soul exists,
- 2) The disciple proceeds to his doubts about the second proposition i.e. the soul is eternal.
- 3) In this verse 60, under the influence of the Charvaka philosophy, from the perspective of gross modification, expressing the impermanence of the soul, the disciple says -

બીજી શંકા થાય ત્યાં, આત્મા નહીં અવિનાશી,
દેહ યોગથી ઉપજે, દેહ વિયોગે નાશી. ૬૦

Biji shanka thay tya, atma nahi avinash;
Dehyogthi upje, dehviyoge nash. 60

WORD TO WORD MEANING

- 1) Biji shanka thay = Second doubt arises
- 2) Tya = Now
- 3) Atma nahi = Soul is not
- 4) Avinash = Indestructible / eternal / immortal
- 5) Dehyogthi upje = Takes birth with the union of the body
- 6) Dehviyoge nash = Gets destroyed on the separation with the body

SHORT MEANING

- Now arises the second doubt that the soul is not indestructible - immortal - eternal.
- It is created with the association of the body and is destroyed with the separation from the body.

(The disciple feels that the soul might be arising with the formation of the body and might be destroyed at the time of death.)

VERSE 61



DOUBT 2 - SOUL IS MOMENTARY

LINK

- 1) Having expressed to the Guru - his doubt regarding the indestructible nature of the soul, that rose under the influence of the Charvaka philosophy, said that it seems the nature of the soul is creation and destruction.
- 2) Disciple now presents an argument that has arisen under the influence of the Buddhist philosophy from the perspective of subtle modification of life like the states of anger etc. that change every moment therefore it is momentary.
- 3) The disciple influenced by the Buddhist doctrine of momentariness, says -

અથવા વસ્તુ ક્ષણિક છે, ક્ષણે ક્ષણે પલટાય,
એ અનુભવથી પણ નહીં, આત્મા નિત્ય જાય. ૬૧

Athva vastu kshanik chhe, kshane kshane paltay;
E anubhavthi pan nahi, atma nitya janay. 61

WORD TO WORD MEANING

- 1) Athva = Or
- 2) Vastu kshanik chhe = Substance is transient
- 3) Kshane kshane paltay = (As it is seen) changing every moment
- 4) E anubhavthi pan = From this experience also
- 5) Nahi atma nitya janay = Soul is not known to be eternal

SHORT MEANING

- Or
- Substance is seen to undergo modifications every moment (keeps on changing every moment) and therefore all objects are momentary.
- Judging from experience too, the soul does not seem eternal.

VERSE 62



REPLY 1 - WHO KNOWS CREATION AND DESTRUCTION?

LINK

- 1) The Guru now provides a methodical - impactful - firm - wisdom-filled solution to the logical arguments arising due to the disciple's sequential thought process.
- 2) As a result of this, 'Soul is eternal' the second fundamental of samyagdarshan is proven to the disciple.
- 3) Establishing through different evidences like logic, experience and inference, the Guru completely uproots the doubt in the disciple's mind.
- 4) In verse 62 - 63, the Guru discusses whether there is any witness (knower) of the event of the soul's creation and destruction. The Guru says -

દેહ માત્ર સંયોગ છે, વલિ જાદ રૂપી દ્રશ્ય,
ચેતના ઉત્પત્તિ લાય, કોના અનુભવ વશ્યા? ૬૨

Deh matra sanyog chhe, vali jad roopi drashya;
Chetanna utpatti laya, kona anubhav vashya? 62

WORD TO WORD MEANING

- 1) Deh matra sanyog chhe = Body is formed by union of non-living matter
- 2) Vali jad, roopi, drashya = Also lifeless, with form, visible
- 3) Chetanna utpatti laya = (Then) creation and destruction of soul
- 4) Kona anubhav vashya? = Depends upon whose experience? (observation)

SHORT MEANING

- The body is formed by union of non-living matter and it is only in temporary association with the soul.
- It is non-living, with form and visible.
- Then who experiences i.e. who can have the knowledge of the creation and destruction of the soul. (As the body is without consciousness how and who knows that the soul is created and destroyed?)

VERSE 63



KNOWER HAS TO BE SEPARATE ENTITY

LINK

- 1) When contemplating upon the answer to the question posed in verse 62, there seems 2 possible options -
 - a) If it is said - that such experience depends on the body, then it is not possible, as the body does not have the attribute of knowingness - therefore cannot know the creation - destruction of the soul.
- 2) In verse 62 itself the Guru negated the first option as the body is inanimate - has a form - is visible.
- 3) Now in verse 63, the Guru gives the solution to the second option -
 - b) Showing how the option that the creation and destruction of the soul is known by consciousness is not possible, the Guru says -

જેના અનુભવવશ્યે એ, ઉત્પન્ન લયનું જ્ઞાન,
તે તેથી જુદા વિના, થાય ના કેમે બધાં. ૬૩

Jena anubhav vashya e, utpann layanu jnan;
Te tethi juda vina, thay na keme bhan. 63

WORD TO WORD MEANING

- 1) Jena anubhav vashya e = Upon whom the experience of
- 2) Utpann layanu jnan = Creation and destruction of the soul
- 3) Te tethi juda vina = Has to be separate from it
- 4) Thay na keme bhan = To know it

SHORT MEANING

- One who claims to know the birth and death of the soul must be different from it.
- The knowledge of the emergence and extinction can in no way arise, unless the agency experiencing that knowledge is different from the object.

VERSE 64



SOUL NOT PRODUCED BY ASSOCIATION

LINK

- 1) In verse 62 - 63, the Guru proved that no one can know the creation and destruction of the soul. Therefore, the argument that the soul is created and destroyed through association with the body, is not backed by experience.
- 2) Now through logical reasoning in verses 64 - 66, the Guru will show that the soul is uncreated and indestructible.
- 3) Resolving the disciple's probable doubt that the soul is also created (like the body) by some association the Guru says -

जे संयोगो दृशिमे, ते ते अनुभवद्रश्या;
उपे नहि संयोगाथि, आत्मा नित्यप्रत्यक्षे. ६४

Je sanyogo dekhiye, te te anubhav drashya;
Upje nahi sanyogathi, atma nitya pratyaksh. 64

WORD TO WORD MEANING

- 1) Je sanyogo dekhiye = Whatever combinations are seen
- 2) Te te anubhav drashya = Soul knows them
- 3) Upje nahi sanyogathi = Soul is not born through any combination and for that reason
- 4) Atma nitya pratyaksh = The soul is evidently eternal

SHORT MEANING

- Whatever unions or combinations of atoms are observed and experienced (known) by the soul.
- Reflecting on the nature of these combinations, we find none is competent to create a soul.
- The soul is not observed to arise from the union of the elements of the body (combination of atoms).
- Therefore (evidently) the soul is eternal and present at all times.

VERSE 65



SUCH EXPERIENCE CANNOT EXIST

LINK

- 1) The disciple's belief is that it is probable that the soul is created from inanimate body. It lasts as long as the body lasts and is destroyed when separated from the body.
- 2) The three earlier verses (62 - 64) were the introduction to the solution of this argument.
- 3) Now addressing the argument directly in this verse 65, the Guru says -

જડથી ચેતન ઉપજે, ચેતનથી જડ થાય,
એવો અનુભવ કોને, ક્યારે કદી ન થાય. ૬૫

Jadthi chetan upje, chetanthi jad thay;
Evo anubhav koine, kyare kadi na thay. 65

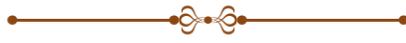
WORD TO WORD MEANING

- 1) Jadthi chetan upje = Consciousness arising from matter
 - 2) Chetanthi jad thay = Or matter arising from consciousness
 - 3) Evo anubhav koine = Such experience to anyone
 - 4) Kyare kadi na thay = Has never been possible
-

SHORT MEANING

- No one has ever experienced.
- Consciousness getting created from non-conscious matter.
- And non-conscious matter getting created from consciousness.
(This experience has never been possible to anyone, anywhere, any time.)

VERSE 66



SOUL IS DEFINITELY ETERNAL

LINK

- 1) By contemplating upon every association, no such association is known from which the soul can be created. The soul is the knower of the association and not the product of any association.
- 2) Therefore, the Guru showed the fallacy of believing that the soul, which is not the product of association and is of the nature of knowingness, can be created from inanimate substance.
- 3) In verse 64 - 65, He established that the soul is uncreated. Now in this verse 66, the Guru establishes the soul's indestructibility. He says -

કોઈ સંયોગથી નહીં, જેની ઉત્પત્તિ થાય,
નાશ ના તેનો કોઈમા, તેથી નિત્ય સદાય. ૬૬

Koi sanyogothi nahi, jeni utpatti thay;
Nash na teno koima, tethi nitya saday. 66

WORD TO WORD MEANING

- 1) Koi sanyogothi nahi = That which - by any union
- 2) Jeni utpatti thay = Cannot be created
- 3) Nash na teno koima = Cannot be destroyed into anything else
- 4) Tethi nitya saday = Therefore soul is always (definitely) eternal

SHORT MEANING

- That which cannot be created by any kind of union or combination of atoms or things,
- Cannot be destroyed into anything else by the cessation of contact or disintegration of atoms.
- According to the universal law one that is created can be destroyed; but the soul is not created so cannot be destroyed.
- Therefore, it is eternal.
(Souls cannot be created by combination of objects or destroyed by separation of objects. Thus it is eternal.)

VERSE 67



TENDENCIES CONFIRM SOUL'S ETERNITY

LINK

- 1) By deeply contemplating upon the Guru's solution regarding the eternal nature of the soul, the disciple feels that his argument was baseless.
- 2) In this verse 67, to strengthen the faith of his, the Guru proves the eternal nature of the soul through inference. Giving an authentic evidence to prove the soul is not created and destroyed with the creation and destruction of the body, the Guru says -

क्रोधोद्यत तदभेदा, सर्पादिदिक्नि माये,
पूर्वजन्म संस्कारे ते, जिव नित्यता त्यये. ६७

Krodhadi tartamyata, sarpadikni mai;
Poorvajanma sanskar te, jiva nityata tyay. 67

WORD TO WORD MEANING

- 1) Krodhadi tartamyata = Variation in tendencies of anger etc.
- 2) Sarpadikni mai = Are found in snake etc.
- 3) Poorvajanma sanskar te = Due to the orientations of past lives
- 4) Jiva nityata tyay = (This proves) for this reason also the soul is eternal

SHORT MEANING

- There is a burst of anger and other passions in snakes etc. from their very birth,
- This is due to the tendencies acquired by them from previous births.
- This proves the eternity of the soul.

VERSE 68



REPLY 2 - NATURE OF SOUL

LINK

- 1) In verse 61, the disciple had raised the doubt that the object is seen to undergo modification every moment, therefore all objects are momentary.
- 2) Looking at the feelings of anger etc., which change every moment, the disciple feels that the soul is not eternal, rather it's momentary.
- 3) Explaining the true nature of the soul, the Guru says -

આત્મા દ્રવ્યે નિત્ય ચ્હે, પાર્યાયે પલ્તાય,
બાલ્યાદિ વય ત્રણાનુ, જ્ઞાન એકને થાયે ૬૮

Atma dravye nitya chhe, paryaye paltay;
Baladi vay tranyanu, jnan ekne thay. 68

WORD TO WORD MEANING

- 1) Atma = The soul
- 2) Dravye nitya chhe = As a substance is eternal (unchanging)
- 3) Paryaye paltay = But its states continue to change
- 4) Baladi vay tranyanu = Childhood etc. three stages
- 5) Jnan ekne thay = Knowledge of all three stages are known by the same entity

SHORT MEANING

- The soul,
- As a substance is eternal, unchanging.
- But its states continue to change.
- Childhood, adulthood, old age are different stages of life, but the eternal soul, which has the knowledge of all the three stages, is the same throughout.

VERSE 69



NARRATOR IS NOT MOMENTARY

LINK

- 1) Although every substance has the qualities of permanence and impermanence, there are some who accept the existence of the soul, and yet believe that it is absolutely impermanent, created and destroyed every moment.
- 2) Logically proving the incorrectness of their belief, explaining how it is not possible for the soul to have momentary existence; the Guru says -

अथवा ज्ञान क्षणिकं, ते ज्ञानि वदन्तः,
वदन्तः ते क्षणिकं नहि, कर अनुभव निर्धार. ५९

Athva jnan kshaniknu, je jani vadnar;
Vadnaro te kshanik nahi, kar anubhav nirdhar. 69

WORD TO WORD MEANING

- 1) Athva = Or
- 2) Jnan kshaniknu = Knowledge of momentariness
- 3) Je jani = The one who knows
- 4) Vadnar = And speaks / narrates
- 5) Vadnaro te = Speaker / narrator
- 6) Kshanik nahi = Is not momentary
- 7) Kar anubhav nirdhar = Ascertain by your own experience

SHORT MEANING

- Or,
- The narrator (speaker) who has the knowledge of momentary states, is not momentary himself.
(The speaker who knows and speaks about momentariness is not momentary, for the speaker must be continuous - to know and to speak.)
- Ascertain this by your own experience (observation).

VERSE 70



NO SUBSTANCE IS COMPLETELY DESTROYED

LINK

- 1) The Guru imparted a logical understanding to the disciple establishing the eternal nature of the soul, from verse 62 till this concluding verse 70.
- 2) Of all the rational solutions given by the Guru, this concluding verse is the pinnacle.
- 3) In this verse 70, drawing the disciple's attention to the universal law of conservation, accepted by science, applicable to every substance, the Guru skillfully proves that the soul is eternal.
- 4) Rebutting the false belief of the Buddhist philosophy of momentariness, and establishing the existence of the soul in all three periods of time, in this verse the Guru says -

ક્યારે કોઈ વસ્તુને, કેવળ હોય ના નાશ,
ચેતન પમેય નાશ તો, કેમ ભાલે તપસ. ૭૦

Kyare koi vastuno, keval hoy na nash;
Chetan pamey nash to, kema bhaley tapas. 70

WORD TO WORD MEANING

- 1) Kyare koi vastuno = Never any substance
- 2) Keval hoy na nash = Can be destroyed completely
- 3) Chetan pamey nash to = If the soul is destroyed
- 4) Kema bhaley tapas = Find in what it is transmuted / converted to

SHORT MEANING

- Never any substance can be entirely destroyed (into nothing).
- Examine, if the soul is destroyed, what will it get converted into? (If consciousness is destroyed, find in what it is transmuted.)

VERSE 71



DOUBT 1, 2, 3 - SOUL IS NON-DOER OF KARMA

LINK

- 1) The disciple presents arguments supporting his doubt, that has arisen under the influence of well-known philosophies and schools of thought, regarding the third fundamental, the doership of the soul.
- 2) In this first verse 71, the disciple says -

કર્તા જીવ ના કર્મનો, કર્મ કર્તા કર્મ;
અથવા સહજ સ્વભાવ કા, કર્મ જીવનો ધર્મ. ૭૧

Karta jiva na karmano, karma j karta karma;
Athva sahaj swabhav ka, karma jivno dharm. 71

WORD TO WORD MEANING

- 1) Karta = Doer
- 2) Jiva na karmano = Not the soul of karma
- 3) Karma j karta karma = Karmas do karmas (doer)
- 4) Athva = Or
- 5) Sahaj swabhav = Karma binds automatically / accidentally
- 6) Ka = Or
- 7) Karma jivno dharm = Bondage of karma is the nature of the soul

SHORT MEANING

- The soul is not the doer of karma,
- Karmas are done by karmas, hence karma is the doer of karma (present karmas are the result of past karmas).
- Or, karmas bind to the soul automatically (without any specific reason or condition).
- Or bondage of karma is the nature of the soul (so the soul can never be rid of karmas).

VERSE 72



DOUBT 4, 5 - MATTER OR GOD IS DOER

LINK

- 1) Although existence and eternity of the soul is proved, the disciple is unable to grasp that the soul is the doer of karmas, so bent on proving that the soul is not the doer.
- 2) In the previous verse presented three arguments to support his view - now in this verse 72, presents two more.
- 3) It is clearly visible that both these arguments stem from the influence of Vedic philosophies (Sankhya, Nyaya etc.) which believe that the soul is unbound.
- 4) Caught in a whirlpool of doubts, yet having intense eagerness to know the truth, the disciple says -

आत्मः सदा असंगने, करे प्रकृति बन्ध,
अथवा ईश्वर प्रेरणा, तेषां जिव आबन्ध. ७२

Atma sada asang ne, karey prakruti bandh;
Athva Ishwar prerna, tethi jiva abandh. 72

WORD TO WORD MEANING

- 1) Atma sada asang ne = Soul is always free and unattached
- 2) Karey prakruti bandh = Nature / matter itself creates bondage
- 3) Athva = Or
- 4) Ishwar prerna = God inspires to act
- 5) Tethi jiva abandh = Therefore the soul is unbound

SHORT MEANING

- The soul is unattached and free so cannot be the creator of karma.
- Prakriti (matter) by its very nature creates bondage.
- Or it's God who is the creator of souls and prompter of their karmas; all karmas are the result of His intervention and desire.
- Therefore, whether it's prakriti (matter) or God, the soul cannot be held responsible for bondage of karmas.

VERSE 73



CONCLUDING CONTENTION

LINK

- 1) Influenced by various beliefs prevalent in different philosophies regarding the non-doership of the soul, doubts have risen in the disciple regarding the soul as the doer of karmas.
- 2) In the two earlier verses (71 - 72), he put forth his arguments to show the soul cannot be the doer of karmas.
- 3) Expressing the conclusion, he is drawing based on what he has presented in the previous two verses, the disciple says -

નારે મોક્ષ ઉપાયનો, કોઈ ન હેતુ જાણે;
કર્મનાણું કરનાર હણું, કો નહિં, કો નહિં જાય. ૭૩

Matey moksh upayno, koi na hetu janay;
Karmatanu kartapanu, ka nahi, ka nahi jaay. 73

WORD TO WORD MEANING

- 1) Matey moksh upayno = For the means of liberation
- 2) Koi na hetu janay = Seems there is no reason / purpose
- 3) Karmatanu kartapanu = Doership of karma
- 4) Ka nahi = Is not the soul's
- 5) Ka nahi jaay = Or will never go / be eliminated

SHORT MEANING

- It seems, therefore,
- That there is no purpose in seeking the path of liberation.
- Either the soul is the non-doer of the karma.
- Or if the soul is the doer, it cannot be free from that doership nature; it stays forever.

VERSE 74



REPLY 1 - SOUL IS INSPIRER OF KARMA

LINK

- 1) In previous 3 verses (71 - 73), the disciple put forth to the Guru various options arising in his mind, regarding the soul not being the doer of karmas.
- 2) The Guru sequentially solves each of his arguments one by one in five verses (74 - 78).
- 3) In this verse, the Guru solves the argument of the first half of verse 71. The disciple says that the doer of the karma is karma itself. Resolving this argument, the Guru says -

होये न चेतन प्रेरणा, होए तबे तो कर्म,
जड स्वभाव नहि प्रेरणा, जुओ धर्मो दिखारी धर्म. ७४

Hoy na chetan prerna, kaun grahe to karma?
Jadswabhav nahi prerna, juo vichari dharma. 74

WORD TO WORD MEANING

- 1) Hoy na = If there is no
 - 2) Chetan prerna = Inspiration from the soul
 - 3) Kaun grahe to karma = Then who inspires / acquires the karmas
 - 4) Jadswabhav = The lifeless matter
 - 5) Nahi prerna = Has no capacity to inspire / acquire karmas
 - 6) Juo vichari dharma = Ponder on the nature of substances
-

SHORT MEANING

- If the soul does not inspire the karma, who else will inspire it? Inanimate matter does not have the nature or capacity to inspire.
- Reflect upon the nature of both the substances - the sentient soul and non-sentient matter. It will be evident that conscious activity is not the nature of mundane matter or body. It's the soul which induces, thus it's the doer of karmas.

VERSE 75



REPLY 2, 3 - SOUL'S IMPURE TENDENCY IS DOER

LINK

- 1) In the latter half of verse 71, the disciple said that karmas automatically get bound to the soul without any effort of the soul. Therefore, it is appropriate to believe that the soul is unbound.
- 2) If this is not the case and if the soul is the doer of karma, then to do karma becomes its inherent nature.
- 3) Clarifying both these options in this verse, the Guru says -

જો ચેતન કરતું નથી, નથી થતાં તો કર્મ.
તેથી સહજ સ્વભાવ નહિ, તેમ જ નહિ જિવધર્મ. ૭૫

Jo chetan kartu nathi, nathi thata to karma;
Tethi sahaj swabhav nahi, tem j nahi jivdharma. 75

WORD TO WORD MEANING

- 1) Jo chetan kartu nathi = If soul activity does not exist
- 2) Nathi thata to karma = Then there would be no accumulation of karma
- 3) Tethi sahaj swabhav nahi = So karmas do not occur automatically
- 4) Tem j nahi jivdharma = Nor is it the nature of the soul

SHORT MEANING

- The act of binding karmas takes place through the inspiration of consciousness.
- If the sentient soul does not engage in craving and aversion, karmas do not bind the soul.
- Therefore, neither does karma bind automatically nor it's the innate nature of the soul.

(Thus, the soul is the doer of karmas though not its nature, but it is its tendency which is contrary to its nature, and can be eliminated.)

VERSE 76



REPLY 4 - SOUL IS NOT ABSOLUTELY UNBOUND

LINK

- 1) Two arguments that the disciple had put forth in verse 71 about the soul not being the doer of karma, were resolved perfectly by the Guru in verses 74 - 75.
- 2) Now the solution of the two options presented in verse 72 of the doctrine of doership of prakriti and doctrine of doership of God, will be given in verses 76 - 77.
- 3) In the first half of verse 72, the disciple said that the soul is non-attached and prakriti binds karma influenced by the Sankhya philosophy. The disciple projected the doership of karma on prakriti.
- 4) Explaining the flaw in the disciple's reasoning and bringing about the right conviction, the Guru says -

કેવલ હોતે અસંગ જો, ભાસત તને ન કેમ?

અસંગ છે પરમાર્થથી, પણ નિજભાને તેમ. ૭૬

Keval hota asang jo, bhasat taney na kem?

Asang chhe parmarthathi, pan nijbhane tem. 76

WORD TO WORD MEANING

- 1) Keval hota asang jo = If the soul is absolutely non-attached
- 2) Bhasat taney na kem? = Then why is it not experienced by you?
- 3) Asang chhe parmarthathi = Soul is non-attached from higher viewpoint
- 4) Pan nijbhane tem = But this can be attained when one experiences its pure Self

SHORT MEANING

- If the soul is absolutely non-attached and pure, if it is without the association of karma,
- Then why is it not experienced by you? You should have been able to experience it right from the beginning itself.
- It is non-attached from the absolute viewpoint, but from the relative viewpoint it becomes absolutely non-attached (liberated) only when it experiences the true nature, abides in it, and gets rid of all karmic bondage.

VERSE 77



REPLY 5 - GOD IS NOT INSPIRER

LINK

- 1) In the latter half of verse 72, the disciple had said that God inspires the soul to do karma and therefore the soul is unbound.
- 2) That is, God has created the world and the activities of the world take place as per God's will and inspiration. Whatever karmas are done by worldly beings are through God's inspiration alone. Since there is no fault of the soul in doing karmas, the soul is proved unbound.
- 3) Resolving this argument of the disciple, the Guru says -

इति ईश्वर को नहि, ईश्वर शुद्ध स्वभाव,
अथवा प्रेरक ते गान्ये, ईश्वर दोष प्रभाव. ७७

**Karta Ishwar koi nahi, Ishwar shuddha swabhav;
Athva prerak te ganye, Ishwar doshprabhav. 77**

WORD TO WORD MEANING

- 1) Karta Ishwar koi nahi = God is not the doer
- 2) Ishwar shuddha swabhav = God is the achiever of purest state
- 3) Athva = If God
- 4) Prerak te ganye = Is considered the inspirer of karma of the soul
- 5) Ishwar doshprabhav = Then He would be deemed as flawed

SHORT MEANING

- There is no God who is the creator of universe or inspirer of actions of living beings.
- God is the soul who has achieved complete pure, natural state.
- If God is considered as inducing the souls to do actions (karmas).
- Then God will be associated with defects and contradictions.

VERSE 78



SOUL IS DOER

LINK

- 1) In verses 74 - 77, the Guru perfectly explained how the soul is the doer of karma, through simple and heart-touching logical arguments.
- 2) Out of selfless compassion, the Guru guides the disciple's flow of thoughts which have been blemished by one-sidedness, in the right direction and in conclusion expounds the eternal principle.
- 3) In verse 73, the disciple expressed that there seems to be no purpose in pursuing the means of liberation. Clearing the disciple's confusion the Guru says -

चेतन जो निज भानमा, कर्ता अप स्वभाव,
वर्ते नहि निज भानमा, कर्ता कर्म प्रभव. ७८

**Chetan jo nij bhanma, karta aap swabhav;
Varte nahi nij bhanma, karta karma-prabhav. 78**

WORD TO WORD MEANING

- 1) Chetan jo nij bhanma = If the soul is aware of its true nature
- 2) Karta aap swabhav = It's the doer of its pure nature
- 3) Varte nahi nij bhanma = If it is not in the awareness of its true nature
- 4) Karta karma-prabhav = It becomes the doer of karmas

SHORT MEANING

- If the soul abides in the awareness of its pure nature (i.e. when it becomes steadfast in its flawless, non-attached nature),
- Then it becomes the doer of its pure nature (in the sense of its manifestation).
- When it does not abide in the awareness of its pure nature,
- Then, it is the doer of impure feelings which are instrumental in binding material karmas.

VERSE 79



DOUBT 1 - KARMA DEVOID OF KNOWINGNESS

LINK

- 1) To show that it is impossible for the soul to be the receiver of the fruits of karma, the disciple presents his first argument -

જીવ કર્મ કરતો કહે, પણ ભોક્તા નહિ રહે,
શુ સમજે જાદા કર્મ કે, ફાલ પરિણામી હશે. ૭૯

Jiva karma karta kaho, pan bhokta nahi soy;
Shu samje jada karma ke, fal parinami hoy? 79

WORD TO WORD MEANING

- 1) Jiva = The soul
- 2) Karma karta = Is the doer of karma
- 3) Kaho = Can be accepted / you may say
- 4) Pan = But
- 5) Bhokta = Receiver of fruits of karma
- 6) Nahi soy = It cannot be
- 7) Shu samje = How can
- 8) Jada karma ke = Lifeless karma know
- 9) Fal parinami hoy = That they should inflict the fruits of karmas upon the doer (giving result - parinami)

SHORT MEANING

- It can be accepted that the soul is the doer of karma, but it does not necessarily follow that it is the receiver (enjoyer or sufferer) of karmas, as
- How can inanimate (lifeless matter) karma have the understanding to give fruits of the karmas to the doer, the soul (in a particular way at a particular time).

VERSE 80



DOUBT 2 - GOD BESTOWS FRUITS OF KARMA

LINK

- 1) As the thinking of the disciple progresses, he reasons that karmas are devoid of the ability to know, therefore cannot give the fruits of karmas on their own.
- 2) Hence one must believe in the inspiration of some conscious entity, which can be none other than God.
- 3) However, stating the difficulty which arises in harbouring this belief, the disciple says -

इत्युक्तौ ईश्वरं गच्छेत्, भोक्तृत्वस्य सधयः;
अथ इदं ईश्वरानुसं, ईश्वरपानु ज जाय. ८०

Faldata Ishwar ganye, bhoktapanu sadhay;
Em kahye Ishwartanu, Ishwarpanu j jaay. 80

WORD TO WORD MEANING

- 1) Faldata = The giver of fruits of karmas
- 2) Ishwar ganye = If you take God to be
- 3) Bhoktapanu = Then the soul being the receiver
- 4) Sadhay = Can be established
- 5) Em kahye Ishwartanu = But by stating this
- 6) Ishwarpanu j jaay = His Godliness goes away

SHORT MEANING

- If God is accepted as the bestower (giver) of the fruits of karmas, then it can be established that the soul is the receiver of the fruits of karmas.
- However, if this is accepted, God will lose the state of Godhood. (If God is accepted as the fruit-giver then Godliness cannot be associated with Him.)

VERSE 81



FALLACIOUS CONCLUSION

LINK

- 1) While deeply contemplating over whether the soul can be considered the receiver of the fruits of karmas or not, the disciple has understood that God cannot be proved to be the bestower of the fruits of karmas in any manner.
- 2) However, if it is not God, then many other difficulties arise. Expressing his confusion, he says -

ଈଶ୍ଵର ଯଦି ବିଦ୍ୟମାନ ନୁହେଁ, ତେଣୁ ଜଗତର ନିୟମ ନାହିଁ;
ପାଚ୍ଠି ଶୁଭାଶୁଭ କର୍ମମାନ, ଭୋଗସ୍ଥାନ ନାହିଁ କୌଣସି । ୮୧

Ishwar siddha thaya vina, jagat niyam nahi hoy;
Pachhi shubhashubh karmana, bhogyasthan nahi koy. 81

WORD TO WORD MEANING

- 1) Ishwar = If (existence of) God
- 2) Siddha thaya vina = Is not accepted
- 3) Jagat niyam = World's management
- 4) Nahi hoy = Will not be possible
- 5) Pachhi shubhashubh karmana = For the fruition of good - bad karmas
- 6) Bhogyasthan = Places to obtain results
- 7) Nahi koy = Will not be there

SHORT MEANING

- Without establishing the existence of God as the power that maintains order and system in the world; there will be anarchy and chaos everywhere.
- There will also be no designated places like heaven and hell to obtain the results of good and bad karmas.
- (Under such circumstances one has to admit that the soul cannot be the receiver of the fruits of karmas.)

VERSE 82



REPLY 1 - PROCESS OF BONDAGE

LINK

- 1) In the following 5 verses - the Guru takes up sequentially the points raised by the disciple regarding 'soul is the receiver of fruits of karmas' and puts his doubts at rest.
- 2) In verse 79, the disciple had said that, how can inanimate karma have the understanding to give fruits. Karma lacking consciousness is incapable of giving fruits and therefore the soul is not the receiver of the fruits of karma.
- 3) The Guru resolves this doubt in 3 verses (82 - 84).
- 4) To explain how the soul is the receiver, the Guru first shows why and how the association with karma takes place. He says -

ભાવકર્મ નિઃકલ્પના, મતે ચેતનરૂપ,
જિવવિર્યાની સ્ફુરણા, ગ્રાહણ કરે જાદાધૂપ. ૮૨

**Bhaavkarma nij kalpana, matey chetanroop;
Jivaviryani sfurana, grahan karey jadadhoop. 82**

WORD TO WORD MEANING

- 1) Bhaavkarma = Impure feelings
- 2) Nij kalpana = Arise within the soul
- 3) Matey chetanroop = They are therefore conscious
- 4) Jivaviryani sfurana = Through soul's own vibrancy
- 5) Grahan karey = Is acquired causing bondage
- 6) Jadadhoop = Of karmic matter

SHORT MEANING

- The soul's impure feelings like impulses, desires originate within the soul and they are therefore conscious or sentient acts.
- They induce the soul's energy to work in attracting the karmic particles, resulting in its bondage with the soul.
(The passions of the soul are the cause of bondage of karmic matter to it.)

VERSE 83



NON-SENTIENT MATTER SHOWS EFFECTS

LINK

- 1) From verse 82, the Guru is explaining how the material karmas bound by the soul give fruits and how the soul receives them.
- 2) Using an example that will make it easy to understand how inanimate karma gives fruits, the Guru says -

ઝેર સુધા સમજે નહીં, જીવ ખાય ફલ થાય;
એમ શુભશુભ કર્મણી, ભોક્તાપણુ જાણે. ૮૩

Jher sudha samje nahin, jiva khay fal thay;
Em shubhashubh karmanu, bhoktapanu janay. 83

WORD TO WORD MEANING

- 1) Jher sudha = Poison and nectar
- 2) Samje nahin = Have no knowledge
- 3) Jiva khay = Person who consumes it
- 4) Fal thay = Experiences its results
- 5) Em shubhashubh karmanu = So with regards to good or bad karmas
- 6) Bhoktapanu janay = Understand the enjoyment to be in the soul

SHORT MEANING

- Poison and nectar do not know their qualities or effects but the person who consumes them experiences its results.
- In the same way, the fruition of auspicious and inauspicious karmas are experienced by the soul.
(Similarly the soul bears the consequences of good and bad karmas.)

VERSE 84



NOTHING HAPPENS WITHOUT REASON

LINK

- 1) In verses 82 - 83, the Guru explained the process of karmic bondage and proved that accumulated karmas give fruits on their own at the appropriate time.
- 2) Proving that the soul is the receiver of the fruits of auspicious and inauspicious karma through a familiar example, the Guru says -

એક રાંકને એક નરુપ, એ આદિ જેલોહ;
કારણ વિના ન કાર્ય તે, તે જ શુભાશુભવેદ્ય. ૮૪

Ek raank ne ek nrup, e adi je bhed;
Karan vina na karya te, te j shubhashubh vedya. 84

WORD TO WORD MEANING

- 1) Ek raank ne = One person is poor
- 2) Ek nrup = Another person is a king
- 3) E adi je bhed = Similar differences are seen
- 4) Karan vina na karya te = Without cause there is no effect
- 5) Te j shubhashubh vedya = Likewise the result of good and bad karmas are experienced

SHORT MEANING

- One person is a pauper and another is a prince, and similar differences are observed in the world.
- Know likewise the results of good and bad karmas are experienced because never anything happens without a reason.
(Such differences prove that there is fruition of auspicious and inauspicious karmas of the past; as effect is not possible without a cause.)

VERSE 85



REPLY 2 - KARMA FRUCTIFY BY THEIR OWN NATURE

LINK

- 1) In verse 80, the disciple had said that if God is considered to be the bestower of the fruits of karmas, then it can be established that the soul is the receiver of the fruits of karma. However, if that is accepted, then His Godliness itself does not remain.
- 2) The disciple's mind was confused between these two options and unable to arrive at the right conclusion. To eliminate this confusion of the disciple, in this verse, the Guru says -

ફલદાતા ઈશ્વરતાણી, એમી નથી જરૂર,
કર્મ સ્વભાવે પરિણમે, થાય ભોગથી દુર. ૮૫

Faldata Ishwartani, ema nathi jaroor;
Karma swabhava pariname, thay bhogthi dur. 85

WORD TO WORD MEANING

- 1) Faldata = Fruit-giver
- 2) Ishwartani = God
- 3) Ema nathi jaroor = Not necessary
- 4) Karma swabhava pariname = Karmas fruitify by their own nature
- 5) Thay bhogthi dur = And exhausted as soon as their effects are experienced

SHORT MEANING

- There is no necessity to consider God as fruit-giver, imparting the results of the past karmas.
- Karmas fruitify by their own nature and they shed away after giving their fruits; as soon as their effects are experienced.

VERSE 86



DEEP SUBJECT EXPLAINED BRIEFLY

LINK

- 1) In verse 81, the disciple had said that without establishing the existence of God, no law will prevail in the world; then there will be no designated places like heaven and hell to obtain the fruits of one's deeds.
- 2) If God is established as the fruit-giver and the creator of the world then it hinders His Godliness.
- 3) Solving this confusion of the disciple - the Guru says -

ते ते भोग्ये विशेशना, स्थानक-द्रव्य-स्वभाव,
गहन वात च शिष्ये आ, कहि संक्षेपे साव. ८६

**Te te bhogya visheshna, sthanak dravya swabhav;
Gahan vaat chhe shishya aa, kahi sankshepe saav. 86**

WORD TO WORD MEANING

- 1) Te te = In order that the soul
- 2) Bhogya visheshna = Experiences the fruits of its karmas
- 3) Sthanak = There are designated places
- 4) Dravya swabhav = Due to self-nature of the substances
- 5) Gahan vaat chhe = The subject matter is very deep
- 6) Shishya aa = Disciple
- 7) Kahi sankshepe saav = Has been spoken of briefly

SHORT MEANING

- In order that the soul experiences the fruits of karma, in the form of enjoyment and sufferings, there are associated places and forms, through their inherent Self-nature.
- Oh disciple! This is a deep topic, but it has been stated very briefly, over here.
(The philosophy of heaven and hell are described in detail in scriptures, but being difficult to grasp, only a brief idea is given here.)

VERSE 87



DOUBT 1 - THERE CANNOT BE LIBERATION

LINK

- 1) In the first verse, presenting an argument in support of his doubt regarding the fifth fundamental truth - 'There is liberation.'
- 2) Which has arisen under the influence of Purva Mimansa philosophy, the disciple says -

કર્તા ભોક્તા જીવા હો, પણ તેનો નહિ મોક્ષ,
વિત્યો કાલ અનંત પણ, વર્તમાન છે દોષ. ૮૭

Karta bhokta jiva ho, pan teno nahi moksh;
Vityo kaal anant pan, vartaman chhe dosh. 87

WORD TO WORD MEANING

- 1) Karta bhokta = Doer and receiver (of karmas)
- 2) Jiva ho = The soul may be
- 3) Pan = But
- 4) Teno nahi moksh = There is no liberation from it
- 5) Vityo kaal anant = Infinite time has passed
- 6) Pan = And yet
- 7) Vartaman chhe dosh = Impurity still continues

SHORT MEANING

- Though, the soul may be the acquirer and bearer of consequences,
- But it cannot achieve liberation from them (absolute freedom from bondage is not possible because),
- Infinite time has passed and yet the impurity still continues to prevail. (If liberation was possible then despite infinite time having passed by, why has the soul not attained liberation till date.)

VERSE 88



DOUBT 2 - SOUL IS NOWHERE WITHOUT KARMA

LINK

- 1) The disciple's understanding has grown and his discriminating intellect has bloomed.
- 2) Looking at the transmigration of worldly souls in the four states of existence, another logical argument supporting his doubt regarding the liberation of the soul arises in him.
- 3) Presenting it to the Guru, he says -

શુભ કરે ફલ ભોગવે, દેવદી ગતિ માટે,
અશુભ કરે નરકદી ફલ, કર્મ રહીત ન ક્યાયે. ૮૮

Shubh karey fal bhogve, devadi gatimai;
Ashubh karey narkadi fal, karma rahit na kyai. 88

WORD TO WORD MEANING

- 1) Shubh karey = If it does auspicious karmas
- 2) Fal bhogve = It enjoys their fruits
- 3) Devadi gatimai = In state of heaven etc.
- 4) Ashubh karey = If it does inauspicious karmas
- 5) Narkadi fal = Bears the fruits in hell etc.
- 6) Karma rahit na kyai = Nowhere is it without karmas

SHORT MEANING

- If the soul does auspicious karmas, it enjoys its fruits in the state of heavenly beings etc.
- If it does inauspicious karmas, it suffers its fruits in hell etc.
- The soul is nowhere without karmas.
[Never / nowhere is the soul found without karmas in any state of existence (gati).]

VERSE 89



REPLY 1 - CESSATION OF KARMA IS LIBERATION

LINK

- 1) In verse 87, the disciple had expressed a doubt that if liberation of the soul was possible, then despite infinite time having passed by, why has it not attained liberation till date?
- 2) The Guru has given the solution to this doubt in two verses (89 - 90).
- 3) In this verse (89), the Guru proves the existence of liberation and in the next verse (90) the Guru explains why liberation has not been attained and what should be done to attain it. The Guru says -

એ શુભ શુભ કર્મપદ, જાન્યા સફળ પ્રમાણ,
તેમ નિવૃત્તિ સફળતા, મટે મોક્ષ સુજાણ. ૮૯

**Jem shubhashubh karmapada, janya safal praman;
Tem nivrutti safalta, matey moksh sujaan. 89**

WORD TO WORD MEANING

- 1) Jem shubhashubh karmapada = Just as good and bad karmas
- 2) Janya safal praman = Bear fruits for the soul
- 3) Tem nivrutti safalta = Similarly the cessation of karmas is also fruitful
- 4) Matey moksh = There is therefore liberation
- 5) Sujaan = O knowledgeable one / intelligent one

SHORT MEANING

- Just as good and bad karmas are fruitful in their way, cessation of karmas is also fruitful.
- O wise one, there is therefore liberation.

VERSE 90



ELIMINATION OF IMPURE FEELINGS

LINK

- 1) Explaining what is the cause of the soul's transmigration and how an end can be brought to that, the Guru says -

વીત્યો કાલ અનંત તે, કર્મ શુભશુભ ભાવ,
તે શુભશુભ છેદતાં, ઉપજે મોક્ષ સ્વભાવ. ૯૦

Vityo kaal anant te, karma shubhashubh bhaav;
Teh shubhashubh chhedta, upje moksh swabhav. 90

WORD TO WORD MEANING

- 1) Vityo = Passed away
- 2) Kaal anant te = Infinite time
- 3) Karma shubhashubh bhaav = Indulging in auspicious / inauspicious feelings
- 4) Teh shubhashubh chhedta = By destroying it
- 5) Upje moksh swabhav = Arises liberation which is the nature of the soul

SHORT MEANING

- Since infinite time, the soul is engaged in auspicious and inauspicious feelings.
- With the snapping / breaking / destroying of it the soul attains liberation which is its true nature.

VERSE 91



REPLY 2 - CONCEPT OF LIBERATION

LINK

- 1) In verse 88, the disciple had said that if the soul does auspicious karmas it goes to heaven etc. and if it does inauspicious karmas it goes to hell etc. However, the soul is not without karmas at any place.
- 2) The disciple is unable to find any such place where the soul has no association of karma.
- 3) Resolving this doubt and describing the nature of liberation, the Guru says -

देहादिक संयोगाने, अत्यंतिक वियोग,
सिद्धा मोक्ष शश्वत पदे, निज अनंत सुख भोग. ५१

**Dehadik sanyogno, atyantik viyog;
Siddha moksh shashwat padey, nij anant sukhbhog. 91**

WORD TO WORD MEANING

- 1) Dehadik sanyogno = Of body and other associations
- 2) Atyantik viyog = Total dissociation / separation
- 3) Siddha moksh = State of Siddhahood is accomplished
- 4) Shashwat padey = Which is permanent
- 5) Nij anant sukhbhog = Where it enjoys its own bliss

SHORT MEANING

- With the permanent disassociation of the soul from the body and other associations (like karmas),
- It eternally stays in the liberated state.
- And experiences its own infinite bliss.

VERSE 92



DOUBT 1 - ANNIHILATING KARMA IN ONE LIFETIME

LINK

- 1) After attaining the correct understanding of the nature of liberation and its benefits, the disciple desirous of putting an end to his transmigration, is eager to know the correct method to attain liberation.
- 2) He has some doubts regarding the path of liberation. Presenting his confusion, the disciple says -

હોય કદાપી મોક્ષપદા, નહિ અવિરોધ ઉપાય;
કર્મો કાલ અનંતનાં, શતી ચ્છેદ્યા જાય? ૯૨

Hoy kadapi mokshpada, nahi avirodh upay;
Karmo kaal anantna, shathi chhedyajay? 92

WORD TO WORD MEANING

- 1) Hoy kadapi = Even if there is
- 2) Mokshpada = A state of liberation
- 3) Nahi avirodh upay = No undisputed way
- 4) Karmo kaal anantna = Karmas of infinite times
- 5) Shathi chhedyajay = How can it be destroyed

SHORT MEANING

- Even if there is a state of liberation, there appears no undisputed path to attain it.
- How can karmas accumulated since infinite times, be annihilated in this short lifespan?

VERSE 93



DOUBT 2 - NO UNDISPUTED MEANS TO LIBERATION

LINK

- 1) The disciple presented an argument supporting his doubt that there are no undisputed means, that is, no authentic unfailing path to attain liberation.
- 2) Putting forth a second argument in support of the same doubt, he says -

अथवा नान्य दृश्याः, इह विद्ये अनेक;
तेषां नान्योऽप्येक, अथ नान्ये विवेक. ५३

Athva mat darshan ghana, kahey upay anek;
Tema mat sacho kayo, baney na eh vivek. 93

WORD TO WORD MEANING

- 1) Athva = Or
- 2) Mat darshan ghana = There are many views and schools of thought
- 3) Kahey upay anek = Stipulate the path in numerous ways
- 4) Tema mat sacho kayo = Which one is true
- 5) Baney na eh = Not possible to
- 6) Vivek = Decide

SHORT MEANING

- Or
- There are many opinions and philosophies which show innumerable ways of liberation and claim its infallibility and superiority.
- It is difficult to decide as to which of the proposed path is correct and worthy of adoption by a true seeker.

VERSE 94



DOUBT 3 - MULTIPLICITY OF VIEWS REGARDING CASTE AND CLOTHING

LINK

- 1) The thoughtful disciple has studied several religions, philosophies and is aware of their beliefs. He is confused by the differences in the path of liberation propounded by them and therefore feels there is no undisputed path of liberation.
- 2) Putting forth the third argument in support of his doubt, he says -

કૌંમી જાતિમાં મોક્ષ છે કૌંમી વેશમાં મોક્ષ,
એનો નિશ્ચય ના બને, ઘણા ભેદ એ દોષ. ૯૪

Kai jatima moksh chhe, kaya veshma moksh;
Eno nishchay na baney, ghana bhed e dosh. 94

WORD TO WORD MEANING

- 1) Kai jatima = Which caste or gender
- 2) Moksh chhe = Leads to liberation
- 3) Kaya veshma moksh = Which garb leads to liberation
- 4) Eno nishchay = To decide it
- 5) Na baney = Is not possible
- 6) Ghana bhed = Differences in opinion
- 7) E dosh = Is the problem

SHORT MEANING

- Which caste or clothes are required to attain liberation? Because of the diverse opinions, it is extremely difficult to determine the undisputed path of liberation.

VERSE 95



CONCLUSION DRAWN FROM DISCUSSION

LINK

- 1) The disciple presented 3 arguments (verses 92 - 94) regarding the last fundamental - 'There is a path of liberation.'
- 2) Expressing the conclusion he has drawn regarding the path of liberation on account of his doubt, he says -

તેથી એમ જાણાય છે, મલે ન મોક્ષ ઉપાય;
જિવદી જાયા તાનો, શો ઉપકાર જ થાય? ૯૫

Tethi em janay chhe, maley na moksh upay;
Jivadi janya tano, sho upkar j thay? 95

WORD TO WORD MEANING

- 1) Tethi = Therefore
- 2) Em janay chhe = It seems
- 3) Maley na = Cannot attain / know
- 4) Moksh upay = Means of liberation
- 5) Jivadi = Soul etc.
- 6) Janya tano = Knowledge of
- 7) Sho upkar j thay = What benefit is it

SHORT MEANING

- Therefore, it seems that the path of liberation is not obtainable.
- Then what benefit can be gained, by knowing about the soul etc.?

VERSE 96



INTENSE LONGING FOR PATH

LINK

- 1) In verses 92 - 94, the disciple put forth 3 arguments supporting his doubt regarding the path of liberation.
- 2) In verse 95, he expressed the importance of understanding the undisputed path of liberation.
- 3) Now, in the concluding verse, exhibiting an intense longing to understand the path of liberation, he says -

ପାଞ୍ଚେ ଉତ୍ତରଥା ଥୟୁ, ସାମାଧାନ ସାର୍ବାଙ୍ଗ;
ସାମଞ୍ଜ ମୋକ୍ଷ ଉପାୟେ ତୋ, ଉଦୟ ଉଦୟ ସାଧୁଭାଗ୍ୟେ. ୯୬

Panche uttarthi thayu, samadhan sarvang;
Samju moksh upay to, uday uday sadbhagya. 96

WORD TO WORD MEANING

- 1) Panche uttarthi thayu = The first five replies have
- 2) Samadhan = Cleared my doubts
- 3) Sarvang = Completely
- 4) Samju moksh upay to = If I understand the means of liberation
- 5) Uday uday = That will be the arising
- 6) Sadbhagya = Of my good fortune

SHORT MEANING

- Upon receiving the answers to my earlier five questions,
- I am entirely satisfied as all my doubts have been cleared.
- I will consider myself the most fortunate one if I would get similar satisfaction regarding the path of liberation.

VERSE 97



ASSURANCE TO DISCIPLE

LINK

- 1) The solutions given by the Guru have kindled the disciple's eagerness to know the path of liberation as, without knowing it all other knowledge is useless, so it is extremely important to understand it.
- 2) The Guru too, reciprocates to the disciple's feelings with an equally befitting response. The Guru gives a detailed solution regarding it in 22 verses.
- 3) Before beginning to resolve the disciple's arguments sequentially, assuring him, the Guru says -

પાંચે ઉત્તરની થઈ, આત્માવિષે પ્રતિત,
થાશે મોક્ષોપાયની, સાહજ પ્રતિત એ રીત ૫૭

Panche uttarni thai, atma vishe pratit;
Thashe mokshopayani, sahaj pratit e reet. 97

WORD TO WORD MEANING

- 1) Panche uttarni thai = By the five replies
- 2) Atma vishe pratit = Belief in the soul has arisen
- 3) Thashe mokshopayani = Will arise in the means of liberation
- 4) Sahaj = Very easily
- 5) Pratit = Belief
- 6) E reet = In the same way

SHORT MEANING

- Just as you are convinced in the existence etc. of the soul through the five replies,
- In the same way, you will also be convinced easily, about the means of liberation.

VERSE 98



REPLY 1 - KNOWLEDGE DISPELS IGNORANCE

LINK

- 1) In verse 92 the disciple had posed the argument that, even if the state of liberation exists, no undisputed path to attain it seems to be known. Moreover, how can karmas that have been accumulated since infinite times be annihilated in this short lifespan?
- 2) The Guru has answered this argument from verses 98 - 104 (98 - 101 = first line, 102 - 104 = second line).
- 3) In the opening verse of the solution to the doubt regarding the undisputed means of liberation, the Guru says -

કર્મ-ભાવ અજ્ઞાન છે, મોક્ષભાવ નિજ્વાસ,
અંધકાર અજ્ઞાનસમા, નાશો જ્ઞાનપ્રકાશ. ८૮

**Karmabhaav ajnan chhe, mokshbhaav nijvas;
Andhkar ajnan sama, nashe jnanprakash. 98**

WORD TO WORD MEANING

- 1) Karmabhaav = Impurity of the soul arising due to karmas
- 2) Ajnan chhe = Is ignorance
- 3) Mokshbhaav = Liberation is
- 4) Nijvas = Abiding in the Self
- 5) Andhkar = Darkness
- 6) Ajnan sama = Ignorance is like
- 7) Nashe = Destroyed
- 8) Jnanprakash = By light of knowledge

SHORT MEANING

- Impurity of the soul is ignorance of the Self.
- While abiding in the Self is liberation.
- Just as darkness gets destroyed by light, ignorance gets destroyed by light of knowledge of the Self.

VERSE 99



PATH OF BONDAGE AND LIBERATION

LINK

- 1) Expanding on the truth stated earlier, now the Guru will throw light on the subtleties of the path of liberation.
- 2) In verse 99, the first of the three verses explaining the right method of liberation, the Guru says -

जे जे कारणे बंधना, ते बंधनो पन्थ;
ते कारणे छेदक दशा, मोक्ष-पन्थ भवन्तः ॥९९

Je je karan bandhna, teh bandhno panth;
Te karan chhedak dasha, mokshpanth bhavant. 99

WORD TO WORD MEANING

- 1) Je je karan = Whichever are the causes
- 2) Bandhna = Of bondage
- 3) Teh bandhno panth = Is the path of bondage
- 4) Te karan = Those causes
- 5) Chhedak dasha = State that destroys
- 6) Mokshpanth = Is the path of liberation
- 7) Bhavant = End of embodiment

SHORT MEANING

- Whatever are the causes of bondage is the path of bondage.
- The state that eliminates them is the path of liberation.
- And is the end of cycles of birth and death.

VERSE 100



PATH OF LIBERATION - NEGATIVE ASSERTION

LINK

- 1) Showing the causes resorting to which one advances on the path of bondage, and the causes retiring from which one advances on the path of liberation, the Guru now says -

રાગ, દ્વેષ અજ્ઞાન એ, મુખ્ય કર્મની ગંધ,
થાય નિવૃત્તિ જેવળા, તે જ મોક્ષનો પંથ. ૧૦૦

Raag, dwesh, ajnan e, mukhya karmani granth;
Thay nivrutti jehathi, te j mokshno panth. 100

WORD TO WORD MEANING

- 1) Raag, dwesh = Attachment, aversion / likes, dislikes
- 2) Ajnan e = And ignorance
- 3) Mukhya = Are the main / principle
- 4) Karmani granth = Knots of karma
- 5) Thay nivrutti = Withdrawing from them
- 6) Jehathi = By which
- 7) Te j = Is
- 8) Mokshno panth = The path of liberation

SHORT MEANING

- Attachment, aversion and ignorance are the main knots of karma.
- That by which one recedes from them constitutes the path of liberation.

VERSE 101



PATH OF LIBERATION - POSITIVE ASSERTION

LINK

- 1) In verse 100, the Guru said that one's progress on the path of liberation is proportional to the extent that he has reduced likes, dislikes, ignorance.
- 2) Thus in verse 100, the Guru explained the path of liberation through a method of negative assertion and in verse 101, explains through a method of positive assertion.
- 3) Illuminating characteristic of the path of liberation as abidance in the pure Self, the Guru says -

આત્મા સત ચૈતન્યમયે, સર્વભાસ રહિત,
જેથી કેવલ પામિયે, મોક્ષપંથ તે રીત ૧૦૧

Atma sat chaitanyamay, sarvabhaas rahit;
Jethi keval pamiye, mokshpanth te reet. 101

WORD TO WORD MEANING

- 1) Atma = The soul is
- 2) Sat = Everlasting existence
- 3) Chaitanyamay = Consciousness
- 4) Sarvabhaas rahit = Free of all illusions
- 5) Jethi = By which
- 6) Keval pamiye = The pure soul is attained
- 7) Mokshpanth = Path of liberation
- 8) Te reet = Is the method

SHORT MEANING

- The nature of the soul is eternal existence, consciousness, devoid of all illusions.
- The way by which one experiences and abides in the pure Self is the path of liberation.

VERSE 102



CHIEF KARMA IS DELUDING KARMA

LINK

- 1) In verses 100 - 101, an extremely important essence was expanded. One's progress on the path of liberation is proportional to the extent that he has reduced likes, dislikes, ignorance and gained abundance in the Self.
- 2) Until now, the Guru explained the path of liberation from the perspective of eliminating impure feelings.
- 3) Now in 3 verses (102 - 104) He answers the argument expressed by the disciple in the latter half of verse 92 that karmas have been accumulated since infinite times, how can they be annihilated in a short lifespan?
- 4) In this verse, explaining from the perspective of annihilating material karmas, the Guru says -

કર્મ અનંત પ્રકારનાં, તેમાં મુખ્યે આઠ,
તેમાં મુખ્યે મોહનિયા, હાનય તે કહું ૫૧૬. ૧૦૨

Karma anant prakarna, tema mukhye aath;
Tema mukhye mohaniya, hanay te kahu paath. 102

WORD TO WORD MEANING

- 1) Karma = Karmas
- 2) Anant prakarna = Of infinite kinds
- 3) Tema mukhye aath = Of which eight are main ones
- 4) Tema mukhye mohaniya = Amongst them, chief is deluding karma
- 5) Hanay te = To destroy them / for its destruction
- 6) Kahu paath = I will speak / state the lesson

SHORT MEANING

- There are infinite types of karmas.
- Of these, there are mainly eight broad divisions.
- Amongst these eight, deluding karma is the most prominent.
- I will show the way to destroy it.

VERSE 103



UNFAILING REMEDY TO DESTROY DELUDING KARMA

LINK

- 1) Deluding karma is instrumental in binding of all the other karmas. Therefore it is extremely essential to know the means to destroy it to attain liberation, which is the annihilation of all karmas.
- 2) Revealing the unfailing means to destroy deluding karma, in this verse the Guru says -

કર્મ મોહનિયા ભેદ બે, દર્શન ચારિત્રનામ,
હાનેય બોધ વિત્રગ્તા, અચુક ઉપાય આમ. ૧૦૩

Karma mohaniya bhed bey, darshan charitra naam;
Haney bodh vitragta, achuk upay aam. 103

WORD TO WORD MEANING

- 1) Karma mohaniya = Deluding karmas
- 2) Bhed bey = Are of two kinds
- 3) Darshan charitra naam = Deluders of - faith and conduct
- 4) Haney = Destroyer
- 5) Bodh = Enlightenment (former)
- 6) Vitragta = Dispassion (latter)
- 7) Achuk upay = Infallible, unfailing means
- 8) Aam = This

SHORT MEANING

- The deluding karmas are of two types pertaining to belief and behaviour, namely faith deluding karma and conduct deluding karma.
- They can be destroyed by enlightenment and dispassion.
- That is the unfailing remedy.

VERSE 104



EVIDENT EXPERIENCE OF ALL

LINK

- 1) The Guru made it crystal clear in the earlier verses that the path by which deluding karma is annihilated is the path of liberation.
- 2) Now in this verse, He explains what one should do at the practical level to attain liberation. The truth has been explained through an example, making it palatable even to a layman.
- 3) Ensuring a doubtless resolve regarding the path of liberation, the Guru says -

કર્મબંધ ક્રોધાદિશ, હાનેય ક્ષમાદિક તેહ,
પ્રત્યક્ષ અનુભવ સર્વને, એમં શો સંદેહ? ૧૦૪

**Karmabandh krodhadithi, haney kshamadik teh;
Pratyaksh anubhav sarvane, ema sho sandeh? 104**

WORD TO WORD MEANING

- 1) Karmabandh = Karma bondage
- 2) Krodhadithi = Is due to anger etc.
- 3) Haney = Destroyed by
- 4) Kshamadik teh = Forgiveness etc.
- 5) Pratyaksh anubhav sarvane = Evident to all by experience
- 6) Ema sho sandeh? = What doubt can be there in this?

SHORT MEANING

- The bondage of karma due to anger etc. can be destroyed by forgiveness etc.
- That is the evident experience of everyone.
- How can there be any doubt about it?

VERSE 105



REPLY 2 - IMPARTIAL PERSPECTIVE LEADS TO LIBERATION

LINK

- 1) In verse 93, the disciple had said that there are many sects and schools of thought prevalent in the world, which expound different paths to attain liberation, and it is not possible to determine which of those is correct.
- 2) Having studied the beliefs of various religions and philosophies, the disciple is confused.
- 3) Putting an end to his confusion, the Guru says -

छेदी मत दर्शनताने, आग्रह तेह विकल्प,
कह्यो मार्ग आ साधसे, जन्म तेहना अल्प. १०५

Chhodi mat darshan tano, agrah tem vikalp;
Kahyo marg aa sadhashe, janma tehna alp. 105

WORD TO WORD MEANING

- 1) Chhodi = Giving up
 - 2) Mat darshan tano = Opinions and schools of thought
 - 3) Agrah = Insistence
 - 4) Tem vikalp = And choices
 - 5) Kahyo marg = The path of liberation indicated here
 - 6) Aa sadhashe = Follows
 - 7) Janma tehna alp = Future births become fewer
-

SHORT MEANING

- Giving up strong insistence and choices about his beliefs and philosophies,
- One who pursues the above mentioned path,
- Shall attain liberation in only a few births.

VERSE 106



COMPLETE UNDERSTANDING OF SIX APHORISMS

LINK

- 1) Having asked the questions with a genuine desire to know the truth, the worthy disciple receives the apt solutions from the Guru.
- 2) Strengthening the conviction in the path of liberation, the Guru says -

ॐ षट्पदानि षट् प्रश्नते, पूछ्यां कृत्वा विचारः,
ते षट्पदी सर्वान्गता, मोक्षमार्गं निर्धारय. १०६

Shatpadna shatprashna te, poochhya kari vichar;
Te padni sarvangata, mokshmarg nirdhar. 106

WORD TO WORD MEANING

- 1) Shatpadna = Six aphorisms / six fundamentals
- 2) Shatprashna te = You raised six questions
- 3) Poochhya kari vichar = After pondering over them
- 4) Te padni sarvangata = From all viewpoints / in totality
- 5) Mokshmarg nirdhar = Determine it as the sure path of liberation

SHORT MEANING

- You have very thoughtfully asked six questions regarding the six fundamental truths.
- Determine with certainty that a complete understanding of these fundamental truths from multiple viewpoints is the sure path of liberation.

VERSE 107



REPLY 3 - CASTE OR CLOTHING HAVE NO ROLE

LINK

- 1) The Guru illuminated the right path of liberation to the worthy disciple.
- 2) Now resolving his last question regarding the path of liberation, expressed in verse 94, that which caste (or gender) and attire is required to attain liberation, the Guru says -

જાતિ, વેશનો ભેદ નહિ, કહ્યો માર્ગ જો હોય,
સાધે તે મુક્તિ લાહે, એમી ભેદ ન કોય. ૧૦૭

**Jati, veshno bhed nahi, kahyo marg jo hoy;
Sadhe te mukti lahey, ema bhed na koy. 107**

WORD TO WORD MEANING

- 1) Jati = Caste or gender
- 2) Veshno = Garb / attire / clothing
- 3) Bhed nahi = No discrimination
- 4) Kahyo marg = Said path / prescribed path of liberation
- 5) Jo hoy = If there
- 6) Sadhe = Pursues / follows
- 7) Te mukti lahey = Attains liberation
- 8) Ema bhed = Doubt / difference of opinion
- 9) Na koy = There is no

SHORT MEANING

- There is no discrimination of caste or garb (attire) in the prescribed path of liberation.
- Whoever pursues it, attains liberation;
- There is no doubt in this.

VERSE 108



FOUR VIRTUES OF ASPIRANT

LINK

- 1) Having established the path of liberation in the earlier verses (97 - 107), now a complete stepwise course for the pursuit of liberation has been described in 6 verses (second group).
- 2) The ascending sequence of the stages of spiritual development (gunasthanak) has been subtly woven into it.
- 3) In this verse 108, showing who is worthy of attaining the path of supreme truth, what virtues should have developed in him, so that he can be called an aspirant of the path of liberation, the Guru says -

કુષ્ઠભેદના ઉપશાંતતા, માત્ર મોક્ષ આભિલાષ,
ભવે કહે અંતરદયા, તે કહીએ જિજ્ઞાસુ. ૧૦૮

**Kashayni upshantata, matra mokshabhilash;
Bhavey khed antar daya, te kahie jignas. 108**

WORD TO WORD MEANING

- 1) Kashayni upshantata = Passions have calmed down
- 2) Matra mokshabhilash = Exclusive desire is for liberation
- 3) Bhavey khed = Disaffection / grief for embodiment
- 4) Antar daya = Inner compassion
- 5) Te kahie = Is called
- 6) Jignas = Truth seekers

SHORT MEANING

- One whose passions have subsided, only desire is for liberation, who has grief for cycles of birth and death, who holds compassion for all from within is called an aspirant for liberation.

VERSE 109



GURU'S GUIDANCE TRIGGERS INNER QUEST

LINK

- 1) Having perfectly shown the attributes by which an aspirant who is truly worthy of the path to liberation can be recognised.
- 2) Now, the Guru describes how the one with such a state advances sequentially on the path, after the association with a Sadguru. He says -

ते जिज्ञासु जिवने, थाये साद्गुरुबोधे,
तो पामे समकीर्तने, वरते अंतरशोधे. १०९

Te jignasu jivne, thay Sadgurubodh;
To pamey samkitne, varte antarshodh. 109

WORD TO WORD MEANING

- 1) Te jignasu jivne = If such a truth seeker / aspirant soul
- 2) Thay Sadgurubodh = Gets advice from a true Guru
- 3) To pamey samkitne = He attains right belief
- 4) Varte antarshodh = Leads a life of internal purification

SHORT MEANING

- If such a spiritual aspirant gets guidance from a true Guru,
- He attains unwavering faith in Him and His teachings. He then engages in an inner quest and embarks on the journey of self-purification.

VERSE 110



ACHIEVES PURE EXPERIENTIAL FAITH

LINK

- 1) As stated in the previous verse, the worthy soul has already attained faith in fundamental truths and the One preaching those truths, which is called vyavhar samkit.
- 2) Explaining how he attains pure faith emerging from experience of the Self which is called nishchay samkit, now the Guru says -

मम दर्शन आग्रह तजि, वरते सादगुरुलक्ष,
लाहे शुद्ध समकित ते, जेमा भेद ना पक्ष. ११०

Mat darshan agrah taji, varte Sadgurulaksh;
Lahey shuddh samkit te, jema bhed na paksh. 110

WORD TO WORD MEANING

- 1) Mat darshan = Opinions and ideology / philosophy
- 2) Agrah taji = Giving up his insistence
- 3) Varte Sadgurulaksh = Follows the guidance of a true Guru
- 4) Lahey = Attains
- 5) Shuddh samkit te = Pure belief / experiential faith
- 6) Jema bhed = There are no differences
- 7) Na paksh = Or divisions in this

SHORT MEANING

- One who follows the path as directed by a true Guru, giving up insistence regarding his opinions and beliefs,
- As a result he experiences the pure Self and attains experiential faith.
- Irrespective of any religion, sect, caste, method or means, through which this shuddh samkit is attained, the experience of the true nature of the Self is the same for all aspirants; without any differences or divisions in it.

VERSE 111



STATE OF ENLIGHTENED SELF

LINK

- 1) The aspirant embarks on the pursuit of Self-realisation in the refuge of the Sadguru.
- 2) Focusing single-pointedly on the Self, he attains shuddh samkit (experiential faith) having experienced the pure Self.
- 3) Describing the state of the one who has tasted the nectar of Self-realisation, in this verse, the Guru says -

वर्ते नि स्वभावतो, अनुभव लक्ष प्रती,
वृत्तिवाहे निभावमा, परमार्थे समकी १११

**Varte nijswabhavno, anubhav laksh pratit;
Vrutti vahey nijbhavma, paramarthe samkit. 111**

WORD TO WORD MEANING

- 1) Varte = Where there prevails
- 2) Nijswabhavno = Of one's own nature
- 3) Anubhav = Experience
- 4) Laksh = Awareness
- 5) Pratit = Conviction
- 6) Vrutti vahey = Tendency flows
- 7) Nijbhavma = Inwards / within
- 8) Paramarthe = Supreme / in the absolute sense
- 9) Samkit = Right faith

SHORT MEANING

- Where there exists direct experience, constant awareness, firm conviction of one's own nature,
- And the tendency flows inwards;
- This state is called (termed as) the highest form of right faith.

VERSE 112



STATE OF COMPLETE DISPASSION

LINK

- 1) From verses 109 - 111, the Guru described the nature of vyavhar and nishchay samkit, as well as provided a glimpse into the inner state of a Self-realised soul.
- 2) Now in this verse, He explains how the fruit of Self-realisation - the state of dispassion is attained. The Guru says -

वर्धमाने वाचसिते धर्म, तले मिथ्याभासा,
उदये धर्मे चरित्राने, विव्रगपादा वस. ११२

Vardhaman samkit thai, taley mithyabhas;
Uday thay charitrano, vitragpada vas. 112

WORD TO WORD MEANING

- 1) Vardhaman = Increasing / growth
- 2) Samkit thai = Of right belief
- 3) Taley = Removes
- 4) Mithyabhas = Conduct delusion
- 5) Uday thay = Rises
- 6) Charitrano = Right conduct
- 7) Vitragpada vas = Attains state of dispassion / non-attachment / detached

SHORT MEANING

- As the state of right faith gets intensified, all feelings under the influence of deluding (mohniya) karma, that is passions and aversions, get destroyed gradually;
- With the advent of right conduct, one abides in the state of complete dispassion.

VERSE 113



ATTAINMENT OF OMNISCIENCE

LINK

- 1) The state of dispassion results in the unblemished, pure, constant, complete state of omniscience.
- 2) Demystifying the extraordinary essence of the nature of omniscience, the Guru says -

કેવળ નિઃસ્વભવનું, અખંડ વર્તે જ્ઞાન,
કાહ્યે કેવળજ્ઞાન તે, દેહ છતાં નિર્વાણ. ૧૧૩

Keval nijswabhavnu, akhand varte jnan;
Kahie kevaljnan te, deh chhata nirvan. 113

WORD TO WORD MEANING

- 1) Keval = Exclusively
- 2) Nijswabhavnu = One's own nature of Self
- 3) Akhand varte jnan = Constant knowledge
- 4) Kahie kevaljnan te = Is called omniscience
- 5) Deh chhata = In spite of the presence of the body
- 6) Nirvan = Liberation

SHORT MEANING

- When there is uninterrupted constant absorption in one's nature only,
- It is known as omniscience;
- In spite of the association of the body, it is known as a liberated state.

VERSE 114



DELUSION OF INFINITY VANISHES ON AWAKENING

LINK

- 1) After explaining the stages of spiritual progress, the Guru begins the third group of verses (114 - 118) which are inspirational, relating to the attainment of perfect purity.
- 2) The soul has been engaging in feelings contrary to its true nature, since time immemorial.
- 3) Citing a simple example to briefly answer how such impure feelings of infinite past can be eliminated and how long would it take to eliminate them, the Guru says -

કોટિ વર્ષનું સ્વપ્ન ૫૯, જાગૃત થતાં શમયે,
તેમ વિભવ અનાદિનો, જ્ઞાન થતાં દુર થયે. ૧૧૪

**Koti varshnu swapna pan, jagrut thata shamay;
Tem vibhav anadino, jnan thata dur thay. 114**

WORD TO WORD MEANING

- 1) Koti varshnu = Of million years
- 2) Swapna pan = A dream may be
- 3) Jagrut thata shamay = Disappears on awakening
- 4) Tem vibhav = Similarly even delusion / impurity
- 5) Anadino = Of beginningless time
- 6) Jnan thata = As soon as right knowledge is attained
- 7) Dur thay = Gets vanished / disappears

SHORT MEANING

- As a dream of millions of years vanishes as soon as one awakens,
- Similarly delusion prevailing since infinity, vanishes as one attains enlightenment.

VERSE 115



ESSENCE OF TRUE RELIGION

LINK

- 1) Having explained in a perfect and simple manner that one does not require infinite time to annihilate delusion of infinity, now presenting 3 mystical verses (115 - 117) which can be considered as the pinnacle like verses of this shastra.
- 2) Illuminating the essence of dharma in the first of the three mystical verses, the Guru says -

छूटे देहध्यास तो, नहि कर्ता तुं कर्म,
नहि भोक्ता तुं तेजो, एव धर्मो मर्म. ११८

Chhute dehadhyas to, nahi karta tu karma;
Nahi bhokta tu tehno, e j dharmano marma. 115

WORD TO WORD MEANING

- 1) Chhute dehadhyas to = When false identification ceases
- 2) Nahi karta tu karma = Neither doer of karmas
- 3) Nahi bhokta tu tehno = Nor endurer of its fruits
- 4) E j dharmano marma = This is essence of religion

SHORT MEANING

- On renouncing the false identification with the body you no longer remain the doer of karmas nor the endurer of its fruits;
- This is the essence of religion.

VERSE 116



ONLY THIS RELIGION LEADS TO LIBERATION

LINK

- 1) The effort to retreat from impure feelings and become established in the true nature of the Self alone is dharma.
- 2) Thus, implicitly stating that dharma is dependent on the Self, now in the next two pinnacle-like verses, the Guru describes the nature of the Self. He says -

એ જ ધર્મથી મોક્ષ છે, તું છે મોક્ષ સ્વરૂપ,
અનંત દર્શન જ્ઞાન તું, અવ્યાબધ સ્વરૂપ. ૧૧૬

E j dharmathi moksh chhe, tu chho moksh swaroop;
Anant darshan jnan tu, avyabadh swaroop. 116

WORD TO WORD MEANING

- 1) E j dharmathi moksh chhe = Only that religion leads to liberation
- 2) Tu chho moksh swaroop = You are of liberation nature
- 3) Anant darshan jnan tu = You are infinite perception and knowledge
- 4) Avyabadh swaroop = You are unobstructed Self

SHORT MEANING

- Only that religion as mentioned in the previous verse, leads to liberation.
- As pure Self, you are liberation itself.
- You are infinite perception and knowledge.
- You are of unobstructed nature.

VERSE 117



SPLENDOUR OF SOUL

LINK

- 1) Now, in this verse, the Guru describes more qualities of the soul.
- 2) Defining the nature of the soul through five wondrous attributes, He says -

शुद्धबुद्धचैतन्यघन, स्वयंज्योतिस्सुखधाम;
बिजु कहिये कतलु? कर विचार तो पाम. ११७

**Shuddh buddh chaitanyaghan, swayamjyoti sukhdam;
Biju kahie ketalu? Kar vichar to paam. 117**

WORD TO WORD MEANING

- 1) Shuddh = Pure
- 2) Buddh = Knowledgeable
- 3) Chaitanyaghan = Indivisible mass of consciousness
- 4) Swayamjyoti = Self-luminous / radiant
- 5) Sukhdham = Abode of bliss
- 6) Biju kahie ketalu = What more can be said
- 7) Kar vichar to paam = Think over it and realise

SHORT MEANING

- You are pure, knowledgeable, full of consciousness, self-luminous and the abode of bliss.
- What more should I say to you?
- Contemplate deeply and realise your Self.

VERSE 118



UNIVERSAL MESSAGE OF ALL ENLIGHTENED ONES

LINK

- 1) In 21 verses, through the Guru, Param Krupalu Dev conveyed the fundamental nature of the path to liberation, a complete continuous sequence of attaining it and three mystical pinnacle-like verses.
- 2) Now, in this verse 118, He concludes the dialogue between the Guru and the disciple that had commenced in verse 45.
- 3) In this last verse that is addressed to the disciple, the Guru says -

निश्चये सर्वज्ञानिने, आवी अत्र समये,
धरी मौनता ओपकहि, साहजसमाधि मी. ११८

Nishchay sarve jnanino, avi atra samay;
Dhari maunta em kahi, sahajsamadhi mai. 118

WORD TO WORD MEANING

- 1) Nishchay = Conclusion
- 2) Sarve jnanino = Of all the Enlightened Ones
- 3) Avi atra samay = Converge at this point
- 4) Dhari maunta = Becomes quiet / assumes silence
- 5) Em kahi = After saying this
- 6) Sahajsamadhi mai = Into deep meditative state, effortlessly

SHORT MEANING

- The conclusion of all the Enlightened Ones has been encompassed here.
- Having said this, the Guru assumes silence and enters into effortless Self-absorption.

VERSE 119



DISCIPLE'S ATTAINMENT OF ENLIGHTENMENT

LINK

- 1) In this section 'Expression of disciple's Enlightenment', Param Krupalu Dev gives an amazing heart-touching account of the disciple's state after attaining Self-realisation as well as his feeling of devotion towards the benevolent Guru.
- 2) Immersed in the feeling of gratitude, expressing his attainment of Enlightenment, the worthy disciple says -

સાદ્ગુરુના ઉપદેશથી, અવ્યુ અપૂર્વભાન,
નિજપદ નિજમહિ લાહ્યુ, દુર થયુ અજ્ઞાન. ૧૧૯

Sadguruna updeshthi, avyu apurva bhan;
Nijpada nijmahi lahyu, dur thayu ajnan. 119

WORD TO WORD MEANING

- 1) Sadguruna updeshthi = By teachings of the Enlightened Mentor
- 2) Avyu = Attained
- 3) Apurva bhan = Unprecedented realisation
- 4) Nijpada = True Self
- 5) Nijmahi = Within me
- 6) Lahyu = Obtained
- 7) Dur thayu = Disappeared
- 8) Ajnan = Ignorance

SHORT MEANING

- By the teachings of the true Guru,
- I realised my true Self within, which I had never experienced before,
- And my self-delusive ignorance was destroyed.

VERSE 120



EXPERIENCED HIMSELF AS PURE CONSCIOUSNESS

LINK

- 1) Through the Guru's solutions, the disciple gained doubtless conviction regarding the six fundamental truths resulting in his experiencing the Self.
- 2) The knowledge, which till now functioned as wrong knowledge, turned into right knowledge.
- 3) Expressing how he has perceived his nature on attaining right knowledge, the disciple says -

ભા. સ્વેં (નેન અ-વરૂપે તે, શુદ્ધ ચેતનારૂપે,
અજ અમર અવિનાશિ ને, દેહાતિત સ્વારૂપે. ૧૨૦

**Bhasyu nijswaroop te, shuddha chetnaroop;
Ajar, amar, avinashi ne, dehatit swaroop. 120**

WORD TO WORD MEANING

- 1) Bhasyu = Experienced
 - 2) Nijswaroop te = Himself as
 - 3) Shuddha chetnaroop = Pure consciousness
 - 4) Ajar - amar - avinashi ne = Unchanging - immortal - imperishable
 - 5) Dehatit swaroop = Separate from the body
-

SHORT MEANING

- I now experience my Self as pure consciousness which is ageless, immortal, indestructible and distinct from the body. (Free from old age, death and destruction.)

VERSE 121



EXPERIENCES HIMSELF AS NON-DOER OF KARMA

LINK

- 1) The disciple stated that he was convinced regarding the first 2 fundamental truths - the soul's existence and eternal nature.
- 2) Now in verses 121 and 122, he conveys the conviction he has gained regarding the third and fourth fundamental truth, that is, the soul being the doer and enjoyer of karma.
- 3) Describing how the soul's doership and enjoyership modifies after the advent of Self-realisation, the disciple says -

કર્તા ભક્તા કર્મણો, વિભવ વર્તે જયઃ,
વ્રુત્તિ વહી નિજ ભાવમા, થયો અકર્તા ત્યયઃ. ૧૨૧

Karta bhokta karmano, vibhav varte jyay;
Vrutti vahi nij bhaavma, thayo akarta tyay. 121

WORD TO WORD MEANING

- 1) Karta bhokta karmano = Doer and enjoyer of karma
- 2) Vibhav varte jyay = Till delusion prevails
- 3) Vrutti vahi nij bhaavma = When tendency flows within
- 4) Thayo akarta tyay = Becomes non-doer of karma

SHORT MEANING

- The soul is the doer and the enjoyer of karma as long as there is delusion.
- When the attentiveness flowed towards my own Self, I became the non-doer of the karma. (Also non-enjoyer of its fruits.)

VERSE 122



DOER AND ENJOYER OF PURE STATE

LINK

- 1) When the tendencies flow towards one's own pure nature, the soul becomes the non-doer and non-enjoyer of impure feelings and material karma.
- 2) Despite this, it is certainly the doer and enjoyer of the pure modifications.
- 3) The fact has been explained in this verse -

अथवा निरुपरिवर्तमान मे, शुद्ध चेतनारूप,
इत्यादि कारुण्यतेह नो, निर्विकल्पस्वरूपे १२२

**Athva nijparinam je, shuddha chetnaroop;
Karta bhokta tehno, nirvikalp swaroop. 122**

WORD TO WORD MEANING

- 1) Athva = Or / alternately
- 2) Nijparinam je = Own modifications
- 3) Shuddha chetnaroop = Pure consciousness
- 4) Karta bhokta tehno = Doer and enjoyer of it
- 5) Nirvikalp swaroop = Unperturbed nature

SHORT MEANING

- Alternately it may be said that,
- I became the doer and enjoyer of my own modifications which are of the nature of pure consciousness without any thought activity.

VERSE 123



LIBERATION AND ITS PATH

LINK

- 1) Now the worthy disciple, narrates how the Guru had explained and how he has understood the last 2 fundamental truths of the soul - 'there is liberation' and 'there is a path of liberation'. The disciple says -

मोक्ष काह्ये निजशुद्धता, ते पामे ते पन्थ;
समजव्यो संक्षेपमा, सकल मार्गनिर्ग्रन्थ. १२३

Moksh kahyo nijshuddhata, te pamey te panth;
Samjavyo sankshepma, sakal marg nirgranth. 123

WORD TO WORD MEANING

- 1) Moksh kahyo = Liberation was said
- 2) Nijshuddhata = Purity of the soul
- 3) Te pamey = By which you achieve this state
- 4) Te panth = Is the path
- 5) Samjavyo sankshepma = Explained concisely
- 6) Sakal marg = Complete path
- 7) Nirgranth = Disentangled

SHORT MEANING

- Liberation is the pure state of one's own Self,
- The way it is attained is the path.
- The entire path of the disentangled Lord,
- Has been explained in brief.

VERSE 124



DISCIPLE'S GRATITUDE TOWARDS GURU

LINK

- 1) In verses 119 - 123, Param Krupalu Dev has imparted the essence of the understanding of the 6 fundamental truths in the form of the disciple narrating his own experience.
- 2) Now from verses 124 to 127, the worthy disciple expresses his gratitude towards the Guru with immense exhilaration for His great compassion.
- 3) In the first of these verses, the disciple says -

અહો! અહો! શ્રી સદ્ગુરુ, કરુણાસિન્ધુ અપાર,
આ પમાર પાર પ્રભુ કાર્યો, અહો! અહો! ઉપકાર. ૧૨૪

**Aho! Aho! Shri Sadguru, karunasindhu apar;
Aa pamar par Prabhu karyo, aho! Aho! Upkar. 124**

WORD TO WORD MEANING

- 1) Aho! Aho! Shri Sadguru = O! O! The true Guru
- 2) Karunasindhu apar = Boundless ocean of compassion
- 3) Aa pamar par Prabhu karyo = Done on this wretched disciple
- 4) Aho! Aho! Upkar = O! O! Favour

SHORT MEANING

- O! O! The great Enlightened Guru, unfathomable ocean of compassion;
- On this worthless being,
- O Lord! You have done the immense benevolence.

VERSE 125



OFFERS HIMSELF AT GURU'S FEET

LINK

- 1) As the worthy disciple wishes to reciprocate the supreme benevolence bestowed upon him by the Guru, he now ponders over how he could possibly do so.
- 2) In a humble expression of offering at the Lotus Feet of the Guru, the disciple says -

શુ પ્રભુ ચરણાધારે ધરું, આત્માથી સૌ હીન;
તે તો પ્રભુએ આપ્યો, વર્તુ ચરણાધીન. ૧૨૫

Shu Prabhucharan kaney dharu, atmathi sau heen;
Te to Prabhue apiyo, vartu charanadheen. 125

WORD TO WORD MEANING

- 1) Shu Prabhucharan kaney dharu = What can I offer at Your Feet
- 2) Atmathi sau heen = Everything lower than the soul
- 3) Te to Prabhue apiyo = Which the Lord has given me
- 4) Vartu charanadheen = I live under Your directions

SHORT MEANING

- O Lord! What can I offer at Your Lotus Feet in return of Your immense benefaction?
- Everything in this world is inferior than the soul.
- The soul itself (i.e. Self-realisation) has been bestowed upon me by You.
- Thus, it being impossible for me to offer anything, I firmly decide to live at Your command for the rest of my life.

VERSE 126



SENSE OF SERVITUDE

LINK

- 1) The humble disciple has harboured the wish to offer everything of his at the Lotus Feet and lead a surrendered life.
- 2) In this verse, strengthening the desire to live as per His will, the disciple says -

આ દેહાદિ આજથી, વર્તો પ્રભુ આદેહ,
દાસ, દાસ હુ દાસ ચ્હુ, તેહ પ્રભુનો દેહ. ૧૨૬

Aa dehadi aajthi, varto Prabhu adheen;
Das, das hu das chhu, teh Prabhuno deen. 126

WORD TO WORD MEANING

- 1) Aa dehadi = This body etc.
 - 2) Aajthi = From this moment
 - 3) Varto = Act
 - 4) Prabhu adheen = As commanded by the Lord
 - 5) Das, das hu das chhu = Servant, servant, servant I am
 - 6) Teh Prabhuno deen = Of that Lord
-

SHORT MEANING

- From now onwards, let this body etc. be employed in the service of the Lord.
- Let me be a servant, a humble servant, the most humble servant of the Lord.

VERSE 128



DOUBTLESS CONVICTION ON CONTEMPLATION

LINK

- 1) In verse 42, Param Krupalu Dev had said that He would state the six fundamentals of the soul in the form of a dialogue between a Guru and a disciple, so that the path of liberation could be understood.
- 2) Furthermore, in verse 44, He had stated that the purposeful spiritual discussion of the six schools of philosophy is encompassed within these six fundamentals.
- 3) In accordance with that, through the dialogue between the Guru and the disciple, Param Krupalu Dev expounded the six fundamental truths which pervade the six schools of philosophy.
- 4) Now concluding this subject, Param Krupalu Dev says -

દર્શન શટે સમાય છે, આ શટ સ્થાનક માહિ,
વિચાર્તા વિસ્તાર્થ, સંશય રહે ન કૈ. ૧૨૮

**Darshan shatey samay chhe, aa shat sthanak mahi;
Vicharta vistarthi, sanshay rahey na kai. 128**

WORD TO WORD MEANING

- | | |
|-------------------------|--------------------------------|
| 1) Darshan = Philosophy | 9) Vicharta = On contemplation |
| 2) Shatey = All six | 10) Vistarthi = At length |
| 3) Samay = Included | 11) Sanshay = Doubt |
| 4) Chhe = Are | 12) Rahey = Remains |
| 5) Aa = This | 13) Na = Not |
| 6) Shat = Six | 14) Kai = Any |
| 7) Sthanak = Aphorisms | |
| 8) Mahi = In | |

SHORT MEANING

- All the six schools of philosophy are encompassed in these six fundamental truths.
- No doubt can remain if one contemplates them in detail.

VERSE 129



REMEDY OF SPIRITUAL AILMENT

LINK

- 1) In this verse, Param Krupalu Dev describes the disease of self-delusion and its remedy.
- 2) He has beautifully portrayed this through the analogy of treating a disease. Param Krupalu Dev says -

आत्मभ्रान्ति सम रोगनाहि, साद्गुरु वैद्य सुजाण.
गुरु आशासाम पथ्यानाहि, औषध विचार ध्यान. १२९

Atmabhranti sam rog nahi, Sadguru vaidya sujaan;
Guruajna sam pathya nahi, aushadh vichar dhyan. 129

WORD TO WORD MEANING

- 1) Atmabhranti = Self-delusion
- 2) Sam = Like
- 3) Rog = Illness
- 4) Nahi = No
- 5) Sadguru = Enlightened Mentor
- 6) Vaidya = Physician
- 7) Sujaan = Expert
- 8) Guru = Mentor
- 9) Ajna = Commands
- 10) Sam = Like
- 11) Pathya = Dietary restrictions
- 12) Nahi = No
- 13) Aushadh = Medicine
- 14) Vichar = Contemplation
- 15) Dhyan = Meditation

SHORT MEANING

- There is no disease like self-delusion.
- An Enlightened Mentor is an expert physician capable of curing this disease.
- There is no regimen like the instructions of the Guru.
- The only medicine is contemplation and meditation upon the true Self.

VERSE 130



STRIVE HARD FOR SUPREME GOAL

LINK

- 1) In this concluding section, Param Krupalu Dev has composed several profound verses to iterate the grave flaws one commits, that render him incapable of curing the disease of self-delusion. So that a worthy soul can reflect upon them and make the necessary effort to eradicate them.
- 2) In the first counsel among a series of beneficial teachings given in this concluding section, inspiring one to put in the right effort, Param Krupalu Dev says -

જો ઇચ્છો પરમાર્થને, કરો સાત્ય પુરુષાર્થ,
ભવસ્થિતિ આદિ નામ લઈ, છે દો નહિ આત્માર્થ ૧૩૦

Jo iccho parmarth toh, karo satya purusharth;
Bhavstheti adi naam lai, chhedo nahi atmarth. 130

WORD TO WORD MEANING

- | | |
|-----------------------------|---------------------------------|
| 1) Jo = If | 8) Bhavstheti = Destiny |
| 2) Iccho = Wish | 9) Adi = Etc. |
| 3) Parmarth = Supreme truth | 10) Naam = Name |
| 4) Toh = Then | 11) Lai = Taking |
| 5) Karo = Do | 12) Chhedo = Destroy |
| 6) Satya = True | 13) Nahi = Not |
| 7) Purusharth = Effort | 14) Atmarth = Spiritual welfare |

SHORT MEANING

- If you desire to attain the supreme goal of liberation, then put in the right effort.
- Do not block your spiritual progress by using excuses such as time, fate, destiny, etc.

VERSE 131



ATTAIN GOAL WITH RIGHT BALANCE

LINK

- 1) Having given clear guidance to those who are bereft of right effort in verse 130, now in verses 131-134, Param Krupalu Dev points out the flaw in harbouring one-sided beliefs.
- 2) He states that only an outlook which integrates the absolute and relative viewpoints will be beneficial on the path of liberation.
- 3) This verse is addressed to those who one-sidedly adopt the absolute viewpoint and have turned away from the path of liberation.
- 4) The guidance to steer them towards the path has been given here. Param Krupalu Dev says -

નિશ્ચય વાણી સાંભળી, સાધન તજવાં નહીં,
નિશ્ચય રાખી લક્ષમાં, સાધન કરવાં સોય. ૧૩૧

Nishchayvani sambhli, sadhan tajva no'y;
Nishchay rakhi lakshama, sadhan karva soy. 131

WORD TO WORD MEANING

- | | |
|---|-------------------------------------|
| 1) Nishchayvani = Speech from absolute viewpoint | 6) Nishchay = Absolute viewpoint |
| 2) Sambhli = Listening | 7) Rakhi = Keeping |
| 3) Sadhan = Means | 8) Lakshama = In focus |
| 4) Tajva = Leave | 9) Sadhan = Means |
| 5) No'y = Not | 10) Karva = Do |
| | 11) Soy = That |

SHORT MEANING

- Upon listening to the statements regarding the Self from the absolute viewpoint, one should not give up the means of attaining it.
- The means should be pursued, keeping the absolute viewpoint in mind.

VERSE 132



INTEGRATING BOTH VIEWPOINTS

LINK

- 1) The path of liberation is the combination of the awareness of the pure Self and right conduct.
- 2) However, it is often observed that seekers are unable to maintain a balance of both and, hence cannot progress on the path of liberation.
- 3) In order to emphasise that the goal of liberation cannot be accomplished by pursuing it with a one-sided approach, in this verse Param Krupalu Dev says -

નહીં નિશ્ચયે એકાંતથી, અમા નથી કહેલ,
એકાંતે વ્યવહાર નહીં, બન્ને સથ રહેલ. 132

Naya nishchay ekantthi, ama nathi kahel;
Ekante vyavhar nahi, banne sath rahel. 132

WORD TO WORD MEANING

- | | |
|---------------------------|---------------------------------|
| 1) Naya = Viewpoint | 7) Ekante = One-sidedly |
| 2) Nishchay = Absolute | 8) Vyavhar = Relative viewpoint |
| 3) Ekantthi = One-sidedly | 9) Nahi = Not |
| 4) Ama = Here | 10) Banne = Both |
| 5) Nathi = Not | 11) Sath = Together |
| 6) Kahel = Stated | 12) Rahel = Present |

SHORT MEANING

- Here, in this scripture, the account has not been given from the one-sided view of the absolute standpoint or the one-sided view of the relative standpoint.
- The harmony of both the standpoints has been kept in view.

VERSE 133



ESSENCE OF SPIRITUAL PURSUIT

LINK

- 1) Describing those who wrongly adopt the relative viewpoint and those who are deluded regarding the absolute viewpoint, Param Krupalu Dev says -

गच्छमत्नी के कल्पना, ते नहि सद्व्यवहार,
भान नही निज रूपनुं, ते निश्चय नही सारे. 133

Gacchmatni je kalpana, te nahi sadvyavhar;
Bhan nahi nijroopnu, te nishchay nahi saar. 133

WORD TO WORD MEANING

- 1) Gacchmatni = Of sect and creed
- 2) Je = Those
- 3) Kalpana = Imagined distinctions
- 4) Te = That
- 5) Nahi = Not
- 6) Sadvyavhar = Right conduct
- 7) Bhan = Focus
- 8) Nahi = Not
- 9) Nijroopnu = Of own self
- 10) Te = That
- 11) Nishchay = Absolute viewpoint
- 12) Nahi = Not
- 13) Saar = Beneficial

SHORT MEANING

- Sectarian views and imaginary opinions of religious orders do not constitute the right practice.
- In the same way, where there is no awareness of one's pure Self, the knowledge from the absolute standpoint is futile.

VERSE 134



THE PATH IN ALL TIMES

LINK

- 1) Shedding light on the path of supreme truth, Param Krupalu Dev says -

આગળ જ્ઞાની થઈ ગયા, વર્તમાનમાં હોય,
થાશે કાલ ભવિષ્યમાં, માર્ગ ભેદ નાહું કોયે. ૧૩૪

Agal Jnani thai gaya, vartamanma hoy;
Thashe kaal bhavishyama, margbhed nahi koy. 134

WORD TO WORD MEANING

- 1) Agal = In past
- 2) Jnani = Enlightened Ones
- 3) Thai gaya = Have been
- 4) Vartamanma = In present
- 5) Hoy = Are
- 6) Thashe = Will be
- 7) Kaal = Times
- 8) Bhavishyama = In future
- 9) Margbhed = Difference in path
- 10) Nahi = Not
- 11) Koy = Any

SHORT MEANING

- All the Enlightened Ones of the past, present and future have attained, do attain and will attain liberation in the same way; there is no difference in the path.
- It is definite and undisputable in all three periods of time.

VERSE 135



TWO CAUSES OF LIBERATION

LINK

- 1) From verses 131-134, Param Krupalu Dev demonstrated that the path of supreme truth is the integration of the absolute and relative viewpoints.
- 2) He pointed out a significant fact that there is no spiritual benefit in holding on to one-sided beliefs.
- 3) Now, in verses 135-136, He states that the path of liberation is the acceptance of both the principal and instrumental causes. Param Krupalu Dev says -

સર્વ જીવ છે સિદ્ધ સમ, જે સમજે તે થાય,
સદગુરુજ્ઞે આજ્ઞા જિન્દાશા, નિમિત્ત કારણમાં. ૧૩૫

Sarva jiva chhe Siddh sam, je samje te thay;
Sadguruajna Jindasha, nimit karan mai. 135

WORD TO WORD MEANING

- | | |
|------------------------|--|
| 1) Sarva = All | 10) Sadguruajna = Commands of |
| 2) Jiva = Souls | Enlightened Mentor |
| 3) Chhe = Are | 11) Jindasha = State of Omniscient One |
| 4) Siddh = Liberated | 12) Nimit = Instrumental |
| 5) Sam = Like | 13) Karan = Causes |
| 6) Je = Who | 14) Mai = Are |
| 7) Samje = Understands | |
| 8) Te = He | |
| 9) Thay = Attains | |

SHORT MEANING

- All souls by nature are like the Liberated Ones.
- The one who realises this fact becomes liberated.
- The commands of a true Guru and the pure state of the Omniscient Ones are the instrumental causes of this.

VERSE 136



FORSAKING ONE CAUSE IS FATAL

LINK

- 1) Explaining what fate awaits those who adopt only the principal cause and disregard the contribution of the instrumental causes, Param Krupalu Dev says -

उपादानं नाम एव, ए ते ते निमित्त,
पामे नहि सिद्धत्वा ने, राहे भ्रान्तिमा स्थित. १३६

Upadannu naam lai, e je taje nimit;
Pamey nahi siddhatvane, rahey bhrantima sthit. 136

WORD TO WORD MEANING

- | | |
|-------------------------------|------------------------------|
| 1) Upadannu = Principal cause | 8) Pamey = Attains |
| 2) Naam = Name | 9) Nahi = Not |
| 3) Lai = Taking | 10) Siddhatvane = Liberation |
| 4) E = He | 11) Rahey = Remains |
| 5) Je = Who | 12) Bhrantima = In delusion |
| 6) Taje = Forsakes | 13) Sthit = Established |
| 7) Nimit = Instrumental cause | |

SHORT MEANING

- Putting forward the principal cause, one who abandons the instrumental cause does not attain liberation, remaining entangled in delusion.

VERSE 137



HYPOCRITES BETRAY ENLIGHTENED ONES

LINK

- 1) In verse 136, Param Krupalu Dev illustrated the state of the dry intellectualist, who one-sidedly holds the absolute viewpoint.
- 2) Now, clearly depicting the offence of the dry intellectualist, Param Krupalu Dev says -

મુખથી જ્ઞાન કાઠે અને, અંતર ચ્હુત્યો ન મોહ,
તે પામર પ્રાણી કારે, માત્ર જ્ઞાનિનો દ્રોહ. ૧૩૭

Mukhthi jnan kathe ane, antar chhutyo na moh;
Te pamar prani karey, matra Jnanino droh. 137

WORD TO WORD MEANING

- | | |
|-----------------------|--|
| 1) Mukhthi = Verbally | 9) Te = That |
| 2) Jnan = Knowledge | 10) Pamar = Wretched |
| 3) Kathe = Preaches | 11) Prani = Being |
| 4) Ane = And | 12) Karey = Does |
| 5) Antar = Inside | 13) Matra = Only |
| 6) Chhutyo = Left | 14) Jnanino = Towards Enlightened Ones |
| 7) Na = Not | 15) Droh = Betrayal |
| 8) Moh = Delusion | |

SHORT MEANING

- One who engages in lofty discussions of knowledge, despite internally possessing strong delusion, is a hypocrite.
- Such a wretched one only betrays the Enlightened Ones.

VERSE 138



SEVEN CARDINAL VIRTUES OF SEEKER

LINK

- 1) One who engages in lofty speeches of knowledge despite possessing strong delusion within, is certainly not an Enlightened One. He is not even worthy of being called a true seeker.
- 2) Portraying the virtues that adorn a true seeker, that is, the qualities which have blossomed in one desirous of liberation, Param Krupalu Dev says -

દયા, શાંતિ, સમતા, ક્ષમા, સત્ય, ત્યાગ, વૈરાગ્ય,
હોય મુમુક્ષુ ગઠ વિષે, એ સદાય સુજગ્ય. ૧૩૮

Daya, shanti, samta, kshama, satya, tyag, vairagya;
Hoy mumukshu ghat vishe, eh saday sujagya. 138

WORD TO WORD MEANING

- | | |
|------------------------------|--------------------------------------|
| 1) Daya = Sympathy | 8) Hoy = Are |
| 2) Shanti = Peace | 9) Mumukshu = Desirous of liberation |
| 3) Samta = Equipoise | 10) Ghat = Heart |
| 4) Kshama = Forgiveness | 11) Vishe = In |
| 5) Satya = Truth | 12) Eh = These |
| 6) Tyag = Renouncement | 13) Saday = Constantly |
| 7) Vairagya = Non-attachment | 14) Sujagya = Vigilant |

SHORT MEANING

- Compassion, tranquillity, equanimity, forgiveness, truthfulness, renunciation, detachment are qualities that are constantly awake in the heart of an aspirant of liberation.

VERSE 139



ENLIGHTENED ONE AND VERBAL INTELLECTUALIST

LINK

- 1) In the previous verse, describing the virtues of a true seeker in seven words, Param Krupalu Dev portrayed a mumukshu.
- 2) Now in verses 139 and 140, He describes the attributes of an Enlightened One. In this verse Param Krupalu Dev says -

મોહભાવ ક્ષય હોય જ્યાં, અથવા હોય પ્રશાંત,
તે કહીયે જ્ઞાનદાશા, બાકી કહીયે ભ્રાંત ૧૩૯

Mohbhaav kshay hoy jya, athva hoy prashant;
Te kahiye Jnanidasha, baki kahiye bhrant. 139

WORD TO WORD MEANING

- 1) Mohbhaav = Delusion
- 2) Kshay = Destroyed
- 3) Hoy = Is
- 4) Jya = Where
- 5) Athva = Or
- 6) Hoy = Is
- 7) Prashant = Calmed down
- 8) Te = That
- 9) Kahiye = Is called
- 10) Jnanidasha = Enlightened state
- 11) Baki = All else
- 12) Kahiye = Is called
- 13) Bhrant = Illusion

SHORT MEANING

- Where delusion has been destroyed or has subsided, that is the state of an Enlightened One.
- All others are in illusion.

VERSE 140



HOW WORLD APPEARS TO ENLIGHTENED ONES

LINK

- 1) The difference between an Enlightened One and a verbal intellectualist became clearly visible in the previous verse.
- 2) Describing two analogies regarding how the world appears to an Enlightened One, Param Krupalu Dev says -

सकल जगत् ते अथवा, अथवा स्वप्नसमान,
ते कथिते ज्ञानिदशा, बकि वचजनान् ॥ १४० ॥

Sakal jagat te ethvat, athva swapna saman;
Te kahiye Jnanidasha, baki vachajnan. 140

WORD TO WORD MEANING

- 1) Sakal = Whole
- 2) Jagat = Universe
- 3) Te = That
- 4) Ethvat = Like leftover food
- 5) Athva = Or
- 6) Swapna = Dream
- 7) Saman = Like
- 8) Te = That
- 9) Kahiye = Is called
- 10) Jnanidasha = Enlightened state
- 11) Baki = All else
- 12) Vachajnan = Verbal knowledge

SHORT MEANING

- When the whole world appears like leftover food or like a dream, that is considered the enlightened state.
- Otherwise it is mere verbal knowledge.

VERSE 141



RESULT OF STUDYING THIS SCRIPTURE

LINK

- 1) Describing the nature of the Enlightened One, which can clearly be differentiated from the verbal intellectualist, Param Krupalu Dev brought this subject to a close.
- 2) Before completing Shri Atmasiddhi Shastra, He shows what one should do after studying this scripture. Param Krupalu Dev says -

સ્થાનક પાંચ વિચારિને, છઠ્ઠે વર્તે જે,
પમે સ્થાનક પાંચમુ, એમાં નહિ સંદેહ. ૧૪૧

Sthanak panch vicharine, chhatthe varte jeh;
Pamey sthanak panchmu, ema nahi sandeh. 141

WORD TO WORD MEANING

- | | |
|--------------------------|--------------------|
| 1) Sthanak = Aphorisms | 7) Pamey = Attains |
| 2) Panch = Five | 8) Sthanak = Abode |
| 3) Vicharine = Pondering | 9) Panchmu = Fifth |
| 4) Chhatthe = Sixth | 10) Ema = In that |
| 5) Varte = Acts | 11) Nahi = No |
| 6) Jeh = Who | 12) Sandeh = Doubt |

SHORT MEANING

- Contemplating over the five aphorisms, if one acts according to the sixth, which is the path of liberation; he will attain the fifth, which is liberation.
- There is no doubt about it.

VERSE 142



INNUMERABLE SALUTATIONS TO ENLIGHTENED ONE

LINK

- 1) Just as authors commence a scripture in an auspicious manner by offering obeisance to their revered deity, they also conclude the scripture by bowing to their venerable Lord. This stems from the satisfaction of completing the text without any hindrance. It is an expression of gratitude.
- 2) In keeping with this ancient tradition, with a heart full of devotion, Param Krupalu Dev concludes -

દેહ છતાં જેની દાશા, વર્તે દેહાતિત,

તે જ્ઞાનિની ચરણમાં, હોવાંદાન અગણિત. ૧૪૨

Deh chhata jeni dasha, varte dehatit;
Te Jnanina charanma, ho vandan aganit. 142

WORD TO WORD MEANING

- | | |
|--------------------------|---------------------------------|
| 1) Deh = Body | 7) Te = That |
| 2) Chhata = Despite | 8) Jnanina = Of Enlightened One |
| 3) Jeni = Whose | 9) Charanma = At Feet |
| 4) Dasha = State | 10) Ho = Be |
| 5) Varte = Prevails | 11) Vandan = Obeisance |
| 6) Dehatit = Beyond body | 12) Aganit = Innumerable |

SHORT MEANING

- My innumerable salutations at the Lotus Feet of that Enlightened One, whose state of existence is beyond the body, though in an embodied condition.