

# VERSE 79



## KARMAS DEVOID OF THE ABILITY TO KNOW

(Disciple's Doubt - No. 1)

### 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 -

କର୍ମ କର୍ତା କହେ, ଫଳ ଭୋକ୍ତା ନାହିଁ ଶୋଧେ,  
ଶୁ ସମ୍ଭେ କର କର୍ମ କି, କିମ୍ପାରିଣୀୟା ଧରନ୍ତେ. ୭୯

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



### GOD - BESTOWER OF FRUITS OF KARMAS

(Disciple's Doubt - No. 2)

#### 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 शक्यम्;  
अथ इदं ईश्वरत्वम्, ईश्वरत्वस्यैव नृणाम् 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



## A FALLACIOUS CONCLUSION

(Disciple's Confusion)

### 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, ତେବେ ଜଗତ ନିୟମ ନାହିଁ;  
ପାଚ୍ଠି ଶୁଭାଶୁଭ କର୍ମାଣାମ୍, ଭୋଗ୍ୟସ୍ଥାନା 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



### CAUSE AND PROCESS OF BONDAGE

(True Teacher's Reply to Doubt No. 1)

#### 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 WITHOUT IT KNOWING

#### 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 -

जेर सुधा, वानडे नही, जेव जाते इत थोडे;  
जेव शुक, शुक इत, भाकतानु जाय. ८३

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



### NEVER ANYTHING HAPPENS WITHOUT A 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



### KARMAS FRUITIFY BY THEIR OWN NATURE

(True Teacher's Reply to Doubt No. 2)

#### 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 HAS BEEN SPOKEN OF 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.)