

## VERSE 92



### HOW KARMAS ANNIHILATED IN ONE LIFETIME?

(Disciple's Doubt - No. 1)

#### 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 -

હોયે કદાપી મોક્ષપદા, નહિ અવિરોધ ઉપાય;  
કર્મો કાલ અનંતનાં, શત્થિ ચ્છેદ્યા જાય? ૯૨

Hoy kadapi mokshpada, nahi avirodh upay;  
Karmo kaal anantna, shathi chhedy jaay? 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 chhedy jaay = 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



### NO UNDISPUTED MEANS TO LIBERATION

(Disciple's Doubt - No. 2)

#### 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 मत् दर्शनघनां, कृते उपये अनेक;  
तेषां मत् साचो कयो, बने न एह विवेक. ९३

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



### MULTIPLICITY OF VIEWS REGARDING CASTE AND GARBS

(Disciple's Doubt - No. 3)

#### 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 -

કૌંથી જાતિમાં મોક્ષ છે કૌંયા વેશમાં મોક્ષ,  
એનો નિશ્ચય ના બને, ઘણા ભેદ મો 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 THE ARGUMENTS

#### 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 જણાયે છે, મને ન મોક્ષ ઉપાય;  
જિવદી જાણ્યા 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 TO UNDERSTAND IT

#### 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 -

પાંચે ઉત્તરથી થયું, સમાધાન સર્વાંગ;  
સમજું મોક્ષ ઉપાય તો, ઉદય ઉદય સદ્ભાગ્યે. ૯૬

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 THE 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, આત્માવિષ્ણે 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



## LIGHT OF KNOWLEDGE DISPELS DARKNESS OF IGNORANCE

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

### 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 -

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

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

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### 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 भवन्त. 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 -

राग, द्वेष अज्ञान ओ, मुख्ये कर्मणि ग्रन्थे,  
थय निवृत्ति जेथ, ते ज मोक्षनो पन्थ. १००

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 પામીયે. 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 પાઠ. 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 ચરિત્રનામ,  
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



## DOUBTLESS 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 ક્રોધાદિથી, હાનેય ક્ષમાદિક તેહ,  
પ્રત્યક્ષ અનુભવ સર્વને, એમાં 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



## WILL ATTAIN LIBERATION SOON

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

### 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 -

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छोड़ी मत दर्शनतानो, अग्रह तेम विकल्प,  
कह्यो मार्ग आ साधसहे, जन्म तेहना अल्प. १०५

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

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### 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
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### 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



## SIX DOCTRINES IS CERTAINLY THE PATH OF LIBERATION

### 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 -

शतपदनां शतप्रश्नते, पूछ्यां करी विचार,  
ते पदनी सार्वंगता, मोक्षमार्ग निर्धार. १०६

Shatpadna shatprashna te, poochhya kari vichar;  
Te padni sarvangata, moksh marg 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) Moksh marg 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



### CASTE OR GARB HAVE NO ROLE TO PLAY IN IT

(True Teacher's Reply to Doubt No. 3)

#### 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 ના 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.