

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 માં છે,
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, सद्गुरु वैद्य सुजाण.
गुरु आशासम पथ्यानाहि, औषधि 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 | 8) Guru = Mentor |
| 2) Sam = Like | 9) Ajna = Commands |
| 3) Rog = Illness | 10) Sam = Like |
| 4) Nahi = No | 11) Pathya = Dietary restrictions |
| 5) Sadguru = Enlightened Mentor | 12) Nahi = No |
| 6) Vaidya = Physician | 13) Aushadh = Medicine |
| 7) Sujaan = Expert | 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 -

जे इच्छते परमार्थते, इतो सत्ये पुरुषार्थे,
भावस्थितिमात्रं नाम लभ्यते, छेदो नहि आत्मार्थे १३०

**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 -

नये निश्चये एकान्ति, अमा नथि कहेल,
एकान्ते व्यवहार नहि, बान्ने सथि रहेल. 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 जे कल्पना, ते नहि सद्व्यवहार,
भान नही निज रूपुं, ते निश्चय नही साहे. 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,
સદ્ગુરુજ્ઞે 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 सिद्धत्वात्, एते क्वांति मां 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 કહે અને, અંતર છુટ્યો ન મોહ,
તે પાપર પ્રાણી કહે, 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,
હોયે મુમુક્ષુ ગઠ વિષે, એ સદાય સુજગ્યે. 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 કહીએ જ્ઞાનદાશા, બાકી કહીએ 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 एतवत्, 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, હોવંદાન 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.