

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 -

બાહ્ય ત્યાગ પણ જ્ઞાન નહિ, તે માને ગુરુ સત્ય,

અથવા નિજકુલધર્મના, તે ગુરુ માં જ મામત્વા. ૨૪

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 SATDEV

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 -

જે જિન દેહ પ્રમાણે, સમવસારનાદિ સિદ્ધિ,
વર્ણન સમજે જિનુ, રોકી રહે નિજ બુદ્ધિ. ૨૫

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



A BIGOT IS PERVERSE IN PRESENCE OF A 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 matarthi acts, despite finding a Sadguru. Param Krupalu Dev says -

પ્રત્યક્ષ સાદગુરુ પામે, વર્તે દ્રષ્ટિ વિમુક્ષ
અસાદગુરુને દ્રધ કરે. નિજ માનાર્થે મુખ્ય ૨૬

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 SATDHARMA

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 -

देवदेव गति भङ्गमा, जे समजे श्रुतज्ञान,
माने निज मत वेशनो, अग्रह मुक्तिनिदान. २७

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 SATDHARMA

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 -

લાહ્યુ સ્વારૂપ ન વ્રત્તિનુ, ગ્રાહ્યુ વ્રત અભિમાન,
ગ્રાહે નહી પાર્માર્થને, લેવા લૌકિક માન. ૨૮

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



A BIGOT ADOPTS ON LIP ADOPTION

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 ଶବ୍ଦାନି ମାୟ,
ଲୋପେ ସାଧ୍ୟାସାଧାରଣେ, 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 A BIGOT

LINK

- 1) Shushkjni nani 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 -

જનન્દાશા પમેય નહીં, સધન્દાશા ના કૈ;
પમેય તેનો સંગ જે, તે બુદે ભવ મહી. ૩૦

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 ARE UNQUALIFIED / INELIGIBLE

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 મતાર્થમાં, નિજમાનદી કાજ,
પમેય નહિ પર્માર્થને, અન અધિકારિમાં. 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 ATTRIBUTE OF A BIGOT

LINK

- 1) From verse 24 - 31, Param Krupalu Dev described the distinct characteristics of the two types of matarthis - the kriyajada and the shuskjnani 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 ନ ମାଧ୍ୟସ୍ଥାତା, ଏ ମାତାର୍ଥୀ ଦୁର୍ଭାଗ୍ୟ. 32

Nahi kashay upshantta, nahi antar vairagya;
Saralpanu na madhyasthata, e matarathi 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 matarathi = 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 OF CHARACTERISTICS OF BIGOTS

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-arth 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-arth = 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



NATURE OF A TRUE GURU

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 ତାହା ହୁଏନାହିଁ, ନେ ଆତ୍ମଜ୍ଞାନ ହୁଏନାହିଁ,
ବାକି କୁଳଗୁରୁ କାଳ୍ପନା, ଆତ୍ମାର୍ଥୀ ନାହିଁ ଜୟ. 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 TEACHER 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 -

પ્રત્યક્ષ સદગુરુ પ્રાપ્તિને, ગાનેય પરામ ઉપકાર,
ત્રાને યોગ એકત્વથી, વર્તે અજનાધાર. 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) Ekatvathi = 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



ATMARTHI'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 કાળમાં, 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



TRUE TEACHER SHOULD BE SOUGHT 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 સદગુરુ યોગ,
કામ એક અત્માર્થનું. 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 A 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 -

કાશયની ઉપશાન્તા, માત્ર મોક્ષઅભિલાષ,
ભવે ખેદ પ્રાનિદયા, ત્યા અત્માર્થનિવાસ. ૩૮

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



NEEDS 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 -

ଦଶା ନା ଯେଉଁ ସୁଧିସୁଧି, ଯଦି ଶୁଦ୍ଧ ନାହିଁ ତାହା,
ମୋକ୍ଷମାର୍ଗ ପାମେ ନାହିଁ, ମାତେ ନା ଅନ୍ତର ରୋଗ। ୩୯

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 sukhday. 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) Sukhday = 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 નિજ જ્ઞાન,
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 -

ઉપજે તે સુ વિચારના, મોક્ષમાર્ગ સમજા,
ગુરુશિષ્ય સંવાદથી, ભક્ષુ શતપદ આદિ. ૪૨

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

WORD TO WORD MEANING

- 1) Upje = That which generates
- 2) Te suvicharna = The right thinking
- 3) Mokshmarg = 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.