

VERSE 87



THERE IS NO LIBERATION - AS IMPURITY CONTINUES TO PREVAIL

(Disciple's Doubt - No. 1)

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 જીવો 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



SOUL IS NOWHERE WITHOUT KARMAS

(Disciple's Doubt - No. 2)

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 ફળ ભોગવે, દેવદી ગતિ માટે,
અશુભ કરે નરકદી ફળ, 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



CESSATION OF KARMAS IS LIBERATION

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

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 -

जेम शुभशुभ कर्मपद, जanya safal praman.
तेम निवृत्ति safalta, मतेय मोक्ष सुजाण ८८

**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



LIBERATION ARISES ON SNAPPING THE 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 -

વિત્યો કાલ અનંત તે, કર્મ શુભશુભ ભાવ,
તે શુભશુભ ચહેતાં, 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



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

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 संयोगो, अत्यन्तिक वियोग,
सिद्धामोक्ष शश्वत पदे, निज अनन्त 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.