

VERSE 119



ATTAINMENT OF ENLIGHTENMENT

LINK

- 1) In this section 'Expression of disciple's Enlightenment', Param Krupalu Dev gives an amazing heart-touching account of the disciple's state after attaining Self-realisation as well as his feeling of devotion towards the benevolent Guru.
- 2) Immersed in the feeling of gratitude, expressing his attainment of Enlightenment, the worthy disciple says -

સાદ્ગુરુના ઉપદેશથી, અવ્યુ અપૂર્વભાન,
નિજપદ નિજમહિ લાહ્યુ, દુર થયુ અજ્ઞાન. ૧૧૯

Sadguruna updeshti, avyu apurva bhan;
Nijpada nijmahi lahyu, dur thayu ajnan. 119

WORD TO WORD MEANING

- 1) Sadguruna updeshti = By teachings of the Enlightened Mentor
- 2) Avyu = Attained
- 3) Apurva bhan = Unprecedented realisation
- 4) Nijpada = True Self
- 5) Nijmahi = Within me
- 6) Lahyu = Obtained
- 7) Dur thayu = Disappeared
- 8) Ajnan = Ignorance

SHORT MEANING

- By the teachings of the true Guru,
- I realised my true Self within, which I had never experienced before,
- And my self-delusive ignorance was destroyed.

VERSE 120



EXPERIENCED HIMSELF AS PURE CONSCIOUSNESS

LINK

- 1) Through the Guru's solutions, the disciple gained doubtless conviction regarding the six fundamental truths resulting in his experiencing the Self.
- 2) The knowledge, which till now functioned as wrong knowledge, turned into right knowledge.
- 3) Expressing how he has perceived his nature on attaining right knowledge, the disciple says -

ભા. સ્વેં (નેન અ-વરૂપ તે, શુદ્ધ ચેતના રૂપ,
અમર અમર અવિનાશિ ને, દેહાતિત સ્વરૂપ. ૧૨૦

**Bhasyu nijswaroop te, shuddha chetnaroop;
Ajar, amar, avinashi ne, dehatit swaroop. 120**

WORD TO WORD MEANING

- 1) Bhasyu = Experienced
 - 2) Nijswaroop te = Himself as
 - 3) Shuddha chetnaroop = Pure consciousness
 - 4) Ajar - amar - avinashi ne = Unchanging - immortal - imperishable
 - 5) Dehatit swaroop = Separate from the body
-

SHORT MEANING

- I now experience my Self as pure consciousness which is ageless, immortal, indestructible and distinct from the body. (Free from old age, death and destruction.)

VERSE 121



EXPERIENCES HIMSELF AS THE NON-DOER OF KARMA

LINK

- 1) The disciple stated that he was convinced regarding the first 2 fundamental truths - the soul's existence and eternal nature.
- 2) Now in verses 121 and 122, he conveys the conviction he has gained regarding the third and fourth fundamental truth, that is, the soul being the doer and enjoyer of karma.
- 3) Describing how the soul's doership and enjoyership modifies after the advent of Self-realisation, the disciple says -

કર્તા ભક્તા કર્મણો, વિભવ વર્તે જયઃ,
વ્રુત્તિ વહી નિજ ભાવમા, થયો અકર્તા ત્યયઃ. ૧૨૧

Karta bhokta karmano, vibhav varte jay;
Vrutti vahi nij bhaavma, thayo akarta tyay. 121

WORD TO WORD MEANING

- 1) Karta bhokta karmano = Doer and enjoyer of karma
- 2) Vibhav varte jay = Till delusion prevails
- 3) Vrutti vahi nij bhaavma = When tendency flows within
- 4) Thayo akarta tyay = Becomes non-doer of karma

SHORT MEANING

- The soul is the doer and the enjoyer of karma as long as there is delusion.
- When the attentiveness flowed towards my own Self, I became the non-doer of the karma. (Also non-enjoyer of its fruits.)

VERSE 122



DOER AND ENJOYER OF PURE MODIFICATIONS

LINK

- 1) When the tendencies flow towards one's own pure nature, the soul becomes the non-doer and non-enjoyer of impure feelings and material karma.
- 2) Despite this, it is certainly the doer and enjoyer of the pure modifications.
- 3) The fact has been explained in this verse -

अथवा निरुपरिवर्तन मे, शुद्ध चेतनारूप,
कर्ता भोक्ता तेनो, निर्विकल्पस्वरूपे १२२

Athva nijparinam je, shuddha chetnaroop;
Karta bhokta tehno, nirvikalp swaroop. 122

WORD TO WORD MEANING

- 1) Athva = Or / alternately
 - 2) Nijparinam je = Own modifications
 - 3) Shuddha chetnaroop = Pure consciousness
 - 4) Karta bhokta tehno = Doer and enjoyer of it
 - 5) Nirvikalp swaroop = Unperturbed nature
-

SHORT MEANING

- Alternately it may be said that,
- I became the doer and enjoyer of my own modifications which are of the nature of pure consciousness without any thought activity.

VERSE 123



THE GOAL AND THE PATH

LINK

- 1) Now the worthy disciple, narrates how the Guru had explained and how he has understood the last 2 fundamental truths of the soul - 'there is liberation' and 'there is a path of liberation'. The disciple says -

મોક્ષ કહ્યો નિજશુદ્ધતા, તે પામે તે પંથ;
સમજવ્યો સંક્ષેપમાં, સકલ માર્ગનિર્ગ્રંથ. ૧૨૩

Moksh kahyo nijshuddhata, te pamey te panth;
Samjavyo sankshepma, sakal marg nirgranth. 123

WORD TO WORD MEANING

- 1) Moksh kahyo = Liberation was said
- 2) Nijshuddhata = Purity of the soul
- 3) Te pamey = By which you achieve this state
- 4) Te panth = Is the path
- 5) Samjavyo sankshepma = Explained concisely
- 6) Sakal marg = Complete path
- 7) Nirgranth = Disentangled

SHORT MEANING

- Liberation is the pure state of one's own Self,
- The way it is attained is the path.
- The entire path of the disentangled Lord,
- Has been explained in brief.

VERSE 124



OVERWHELMING GRATITUDE TOWARDS THE GURU

LINK

- 1) In verses 119 - 123, Param Krupalu Dev has imparted the essence of the understanding of the 6 fundamental truths in the form of the disciple narrating his own experience.
- 2) Now from verses 124 to 127, the worthy disciple expresses his gratitude towards the Guru with immense exhilaration for His great compassion.
- 3) In the first of these verses, the disciple says -

અહો! અહો! શ્રી સદ્ગુરુ, કરુણાસિન્ધુ અપાર,
આ પમાર પાર પ્રભુ કાર્યો, અહો! અહો! ઉપકાર. ૧૨૪

**Aho! Aho! Shri Sadguru, karunasindhu apar;
Aa pamar par Prabhu karyo, aho! Aho! Upkar. 124**

WORD TO WORD MEANING

- 1) Aho! Aho! Shri Sadguru = O! O! The true Guru
- 2) Karunasindhu apar = Boundless ocean of compassion
- 3) Aa pamar par Prabhu karyo = Done on this wretched disciple
- 4) Aho! Aho! Upkar = O! O! Favour

SHORT MEANING

- O! O! The great Enlightened Guru, unfathomable ocean of compassion;
- On this worthless being,
- O Lord! You have done the immense benevolence.

VERSE 125



OFFERING HIMSELF AT HIS LOTUS FEET

LINK

- 1) As the worthy disciple wishes to reciprocate the supreme benevolence bestowed upon him by the Guru, he now ponders over how he could possibly do so.
- 2) In a humble expression of offering at the Lotus Feet of the Guru, the disciple says -

શું પ્રભુ ચરણાધારે કરું, આત્માથી સૌ હીન;
તે તો પ્રભુએ આપ્યો, વર્તુ ચરણાધીન. ૧૨૫

Shu Prabhucharan kaney dharu, atmathi sau heen;
Te to Prabhue apiyo, vartu charanadheen. 125

WORD TO WORD MEANING

- 1) Shu Prabhucharan kaney dharu = What can I offer at Your Feet
- 2) Atmathi sau heen = Everything lower than the soul
- 3) Te to Prabhue apiyo = Which the Lord has given me
- 4) Vartu charanadheen = I live under Your directions

SHORT MEANING

- O Lord! What can I offer at Your Lotus Feet in return of Your immense benefaction?
- Everything in this world is inferior than the soul.
- The soul itself (i.e. Self-realisation) has been bestowed upon me by You.
- Thus, it being impossible for me to offer anything, I firmly decide to live at Your command for the rest of my life.

VERSE 126



UTMOST MODESTY AND SENSE OF SUBSERVIENCE

LINK

- 1) The humble disciple has harboured the wish to offer everything of his at the Lotus Feet and lead a surrendered life.
- 2) In this verse, strengthening the desire to live as per His will, the disciple says -

આ દેહાદિ આજથી, વર્તો પ્રભુ આદેહ,
દાસ, દાસ હુ દાસ ચ્હુ, તે પ્રભુનો દેહ. ૧૨૬

Aa dehadi aajthi, varto Prabhu adheen;
Das, das hu das chhu, teh Prabhuno deen. 126

WORD TO WORD MEANING

- 1) Aa dehadi = This body etc.
- 2) Aajthi = From this moment
- 3) Varto = Act
- 4) Prabhu adheen = As commanded by the Lord
- 5) Das, das hu das chhu = Servant, servant, servant I am
- 6) Teh Prabhuno deen = Of that Lord

SHORT MEANING

- From now onwards, let this body etc. be employed in the service of the Lord.
- Let me be a servant, a humble servant, the most humble servant of the Lord.

