

VERSE 1



OBEISANCE TO SADGURU

(Self-knowledge is necessary)

LINK (સંબંધ)

- 1) As per the tradition of giving anubandh chatushtay, Param Krupalu Dev has woven it in two verses with excellent proficiency.
- 2) In the first verse, He has explained the auspicious and relation and in the second verse, the subject and the purpose.
- 3) At the commencement of the Shastra, aligning with the ancient tradition, paying obeisance to His Sadguru, He says -

જે સ્વરૂપ સમજ્યા વિના, પમ્યો દુઃખ અનંત,
સમજવ્યું તે પદ નમું - શ્રી સદ્ગુરુ ભગવાંત. ૧

Je swaroop samjya vina, pamyo dukh anant;
Samjavyu te pada namun, Shri Sadguru Bhagwant. 1

WORD TO WORD MEANING (શબ્દાર્થ)

- 1) Je swaroop = True nature of the Self
- 2) Samjya vina = Without understanding which
- 3) Pamyo = Suffered
- 4) Dukh anant = Infinite misery / endless suffering
- 5) Samjavyu = Who explained
- 6) Te pada namun = I bow at the Feet of / Salutations
- 7) Shri Sadguru Bhagwant = Enlightened Mentor who is Divine Guru and God

SHORT MEANING (સંક્ષિપ્ત અર્થ)

- The Soul has been enduring sorrow since infinite time, without realising the nature of the Self.
- I humbly bow to the Enlightened Mentor, who made me understand that nature of the Self.

VERSE 2



SUBJECT AND PURPOSE

(Self-knowledge is rare)

LINK

- 1) Aligning with the ancient tradition of great spiritual composers - Param Krupalu Dev paid obeisance to the benevolent Sadguru Bhagwan.
- 2) In this verse, weaving the remaining two aspects namely - the subject of the text and the purpose; He says -

વર્તમાન કાલ કાલમા, મોક્ષમાર્ગ બહુ લોપ,
વિચારવા અત્માર્થને . ભક્ષ્યો અત્રા અગોપ્યા. ૨

Vartman aa kaalma, mokshmarg bahu lop;
Vicharva atmarthine, bhakhyo atra agopya. 2

WORD TO WORD MEANING

- 1) Vartman aa kaalma = Currently / in present times
- 2) Mokshmarg = Path of liberation
- 3) Bahu lop = Almost disappeared / lost / forgotten
- 4) Vicharva = To contemplate
- 5) Atmarthine = True seeker / aspirant of Self-realisation
- 6) Bhakhyo = Explained / stated / shown
- 7) Atra = Here (in Shri Atmasiddhi Shastra)
- 8) Agopya = Clearly shown without concealing (hiding),
without any reservations

SHORT MEANING

- The path of liberation has, by and large become extinct in the present times (era).
- It has been clearly shown (stated) here explicitly (without any reservations / hiding).
- For the contemplation of true aspirants of Self-realisation.

VERSE 3



TWO TYPES OF DELUDED PEOPLE

LINK

- 1) Before revealing the true path of liberation Param Krupalu Dev is now pointing out the prevailing wrong beliefs and conduct regarding the path of liberation.
- 2) In this verse - Param Krupalu Dev gives a tragic picture of why the path seems disappeared in the present times. He says -

કોઈ ક્રિયા-જડ રહ્યા, શુશ્કજ્ઞાન કોઈ,
માને મારગ મોક્ષનો. કરુણા ઉપજે જોઈ ૩

Koi kriyajada thai rahya, shushkjananma koi;
Maane marag mokshno, karuna upje joi. 3

WORD TO WORD MEANING

- 1) Koi = Seeing some
 - 2) Kriyajada = Engrossed in rituals and external activities only
 - 3) Thai rahya = Are stuck / have become
 - 4) Shushkjananma = Gaining barren - superfluous knowledge
 - 5) Koi = Some
 - 6) Maane = Believe that this is
 - 7) Marag mokshno = The path of liberation
 - 8) Karuna upje = Compassion arises / feeling sympathy
 - 9) Joi = On seeing them
-

SHORT MEANING

- Some people have become staunch ritualist.
- Others are having barren theoretical knowledge.
- Compassion arises for both of them - mechanical ritualist and dry intellectualist.
- As they believe themselves to be on the path of liberation.

VERSE 4



CHARACTERISTICS OF KRIYAJADA

(Mechanical Ritualist)

LINK

- 1) In order that both the category of people realise their mistake and others do not get carried away, Param Krupalu Dev explains the traits of both.
- 2) In this verse, for easy recognition of a kriyajada by describing its characteristics so that they can correct it and move forward on the path of liberation. He says -

બાહ્ય ક્રિયામાં રચતા, અંતરના તો ન કાળ,
જ્ઞાનમાર્ગ નિષેધતા, તે ક્રિયાજાદા આ. ૪

Bahya kriyama rachta, antarbhed na kai;
Jnanmarg nishedhta, teh kriyajada aai. 4

WORD TO WORD MEANING

- 1) Bahya kriyama = Superficial religious rites / mechanical rituals
- 2) Rachta = Engrossed / revelling
- 3) Antarbhed = Differentiate between soul and body
- 4) Na kai = Does not
- 5) Jnanmarg = Path of knowledge
- 6) Nishedhta = Neglects / ignores / denounces
- 7) Teh kriyajada = Mechanical ritualist
- 8) Aai = He is / such indeed is a

SHORT MEANING

- The staunch ritualist is content with physical ritualistic activities (lifeless rituals).
- He doesn't differentiate between the body and the soul (so losing sight of their spiritual significance).
- Negates the path of knowledge (wisdom) regarding it unnecessary and difficult.

VERSE 5



CHARACTERISTICS OF SHUSHKJNANI

(Dry Intellectualist)

LINK

- 1) After having shown the nature of a kriyajada.
- 2) In this verse - Param Krupalu Dev describes the nature of a shushkjni; so that those who have such traits can give them up and make progress in the right way on the path of liberation. He says -

બંધ મોક્ષ છે કલ્પના, બહકે વાણી માહી,
વર્તે મોહવેશ્મા. શશકજ્ઞાની તે આહી. ૫

Bandh moksh chhe kalpana, bhakhe vani mahi;
Varte mohaveshma, shushkjni te aahi. 5

WORD TO WORD MEANING

- 1) Bandh moksh chhe = Concept of bondage and liberation
- 2) Kalpana = Is just an imagination
- 3) Bhakhe vani mahi = Speaks
- 4) Varte = Behaves / becomes victim of
- 5) Mohaveshma = Passion of attachment
- 6) Shushkjni = Dry intellectualist / hollow intellectualist
barren scholar / one with superfluous knowledge
- 7) Te aahi = Consider him

SHORT MEANING

- A person having barren knowledge lives in delusion.
- He calls bondage and liberation of the soul as an illusion.
- They speak in words, but their life is full of delusions and are victims of infatuations.
- Thereby degenerating morally and spiritually.

VERSE 6



IMPORTANCE OF DETACHMENT ETC. IN SPIRITUAL PURSUIT

LINK

- 1) Having described the nature of mechanical ritualist and dry intellectualist.
- 2) Now in verse 6 and 7, Param Krupalu Dev establishes the importance of renunciation and detachment, to join both the groups on the path of liberation. He says -

વૈરાગ્યદિ સફળ તો, જો સહ આતમજ્ઞાન,
તેમજ આતમજ્ઞાનની, પ્રાપ્તિતાના નિદાન. ૬

Vairagyadi safal to, jo sah atamjnan;
Tem j atamjnanni, praptitana nidan. 6

WORD TO WORD MEANING

- 1) Vairagyadi = Detachment etc.
- 2) Safal to = Successful / fruitful / meaningful - only if
- 3) Jo sah atamjnan = Along with Self-realisation
- 4) Tem j = And / or
- 5) Atamjnanni = Self-realisation
- 6) Prapti tana = To attain
- 7) Nidan = Goal / sole reason / only purpose

SHORT MEANING

- Detachment and other pure feelings like renunciation, compassion, charity etc. are fruitful if accompanied with experiential knowledge of the soul (Self-realisation).
- They are also the means for Self-realisation; if practised for the sole reason to achieve it.

VERSE 7



BENEFITS OF RENUNCIATION, DETACHMENT

LINK

- 1) After explaining the importance of renunciation / detachment etc. before the dawn of Self-realisation, He is now reinforcing it.
- 2) Showing the necessity and the benefits of them to mechanical ritualists and dry intellectualists He says -

ત્યાગ વિરાગ ન ચિત્તમાં, થાય ન તેને જ્ઞાન,
અટકે ત્યાગ વિરાગમાં, તો ભૂલે નિજભાન. ૭

Tyag virag na chittma, thay na tene jnan;
Atke tyag viragma, to bhule nijbhan. 7

WORD TO WORD MEANING

- 1) Tyag virag = Renunciation and detachment
 - 2) Na chittma = Not in your mind / heart
 - 3) Thay na tene = Will not attain
 - 4) Jnan = Enlightenment / Self-realisation
 - 5) Atke = Stops there / gets satisfied
 - 6) Tyag viragma = In renunciation and detachment
 - 7) To bhule = He forgets
 - 8) Nijbhan = Awareness of Self
-

SHORT MEANING

- One cannot attain enlightenment without having feelings of renunciation and detachment within him (in his heart).
- One also cannot attain enlightenment if he feels satisfied and forgets his Self-awareness.

VERSE 8



NATURE OF A TRUE SEEKER

LINK

- 1) After describing the traits of kriyajada and shushkjni in verses 3 - 7.
- 2) Now in this verse, He explains the nature of a true aspirant - seeker of Self-realisation. He says -

જ્યા જ્યા જે જે યોગ્ય છે. ત્યા ધ્યાનમાં રહે.
ત્યા ત્યા તે તે અચરે, અત્માર્થ જાન મેલે. ૮

Jya jya je je yogya chhe, taha samajvu teh;
Tya tya te te achare, atmarthi jan eh. 8

WORD TO WORD MEANING

- 1) Jya jya = Wherever
 - 2) Je je = Whatever
 - 3) Yogya chhe = Is worthy of adoption / is appropriate
 - 4) Taha samajvu teh = He understands it
 - 5) Tya tya = There
 - 6) Te te = That
 - 7) Achare = Acts suitably / practises it / follows
 - 8) Atmarthi jan eh = (Attribute of) a true seeker
-

SHORT MEANING

- One who understands everything in its appropriate context and acts accordingly.
- Is a true seeker of the soul.
- (The wise seeker adopts and practises renunciation etc. wherever it is fit to be practised - i.e. he lays the right degree of emphasis on the external modes of Self-realisation.)

VERSE 9



TRUE TEACHER IS ESSENTIAL

LINK

- 1) After showing the attributes of a true seeker (atmarthi) - now from verses 9 - 20 - He explains the necessity of a Sadguru.
- 2) In this verse, describing who can get his focus on the Self; He says -

સેવે સદગુરુ ચરણે, ત્યાગી દૈ નિપક્ષ,
પમેય તે પર્માર્થને, નિપદનો લે લક્ષ. ૯

Seve Sadguru Charanne, tyagi dai nijpaksh;
Pamey te parmarthne, nijpadno le laksh. 9

WORD TO WORD MEANING

- 1) Seve = Serves / engages himself
- 2) Sadguru Charanne = The Feet of an Enlightened Mentor / True Teacher
- 3) Tyagi dai = Giving up
- 4) Nijpaksh = Own beliefs / opinions / views / prejudices
- 5) Pamey te = Understands clearly
- 6) Parmarthne = The supreme truth
- 7) Nijpadno = Pure Self
- 8) Le laksh = Focus (attains Self-realisation)

SHORT MEANING

- One who serves the Feet of the Sadguru (Enlightened Mentor), giving up his own opinions.
- Realises the supreme truth and attains the goal of Self-realisation.

VERSE 10



QUALITIES OF A TRUE TEACHER

LINK

- 1) The association of a Sadguru is a straight, simple and short way of getting the right guidance for the path of liberation.
- 2) However, the seeker is safe only if he has a true Guru. Therefore it is necessary to identify a Sadguru. So in this verse, He gives the characteristics of a true Guru. He says -

આત્મજ્ઞાન સમદર્શિતા વિચારે ઉદયપ્રયોગ,
અપૂર્વ વાણી પરમશ્રુત, સદગુરુ લક્ષણ યોગ્ય . ૧૦

Atmajnan samdarshita, vichare udayprayog;
Apurva vani paramshrut, Sadguru lakshan yogya. 10

WORD TO WORD MEANING

- 1) Atmajnan = Self-realisation
 - 2) Samdarshita = Impartial feeling / equanimity / equipoised
 - 3) Vichare udayprayog = Lives according to the past karmas
 - 4) Apurva vani = Unique speech
 - 5) Paramshrut = Highest knowledge of scriptures
 - 6) Sadguru = Enlightened Mentor
 - 7) Lakshan yogya = Signs / qualities / characteristics
-

SHORT MEANING

- The admirable qualities of a True Teacher are - Self-realisation, equanimity, all actions are due to the operation of past karmas, unprecedented unique speech and knowledge of scriptures.

VERSE 11



TRUE TEACHER SHOULD BE LIVING

LINK

- 1) After showing the qualities of a True Teacher (Guru).
- 2) In this verse, He shows how necessary it is to have a living Sadguru. He says -

પ્રત્યક્ષ સાદ્ગુરુ સમ નહીં, પરોક્ષ જિન ઉપકાર,
એવો લક્ષ થયા વિના, ઉગે ન આત્મવિચાર. ૧૧

Pratyaksh Sadguru sam nahi, paroksh Jina upkar;
Evo laksh thaya vina, uge na atmavichar. 11

WORD TO WORD MEANING

- 1) Pratyaksh = Present / living
- 2) Sadguru = Enlightened Mentor
- 3) Sam nahi = Not same - but greater than
- 4) Paroksh Jina = Non-present Omniscient God (Tirthankaras)
- 5) Upkar = Obligations / favour
- 6) Evo laksh = More obliged to living Guru
- 7) Thaya vina = Without this definite understanding
- 8) Uge na = Does not rise
- 9) Atmavichar = Self-contemplation / think correctly about the Self

SHORT MEANING

- The basic thought process of the soul does not arise, until one realises.
- That the obligation of a living Enlightened Mentor is greater than the obligations of a non-present Omniscient God.

VERSE 12



BENEVOLENCE OF A TRUE TEACHER

LINK

- 1) Having shown the importance of the living Sadguru (pratyaksh Sadguru).
- 2) Now shows His exceptional benevolence. He says -

સાદ્ગુરુના ઉપદેશવાન, સમજાય ના જિનરૂપ,
સમજ્યાવાન ઉપકાર શો? સમજ્યે જિન્સવારૂપ. ૧૨

Sadguruna updesha van, samjaya na jinroop;
Samjya van upkar sho? Samjye Jinswaroop. 12

WORD TO WORD MEANING

- 1) Sadguruna = Enlightened Mentor / True Teacher
- 2) Updesha van = Without His teaching
- 3) Samjaya na = Is not understood / grasped
- 4) Jinroop = The true nature of the Jinas (Conquerors)
- 5) Samjya van = Without this understanding
- 6) Upkar sho = How can any good be derived
- 7) Samjye = Then alone it is possible to comprehend
- 8) Jinswaroop = The true nature of the Jinas

SHORT MEANING

- One cannot understand the nature of Jineshwar Bhagwan, without the preaching of an Enlightened Mentor (Sadguru).
- What benefit could be derived by a soul without this understanding?
- One can comprehend and attain the true nature of the Jina only with such understanding.

VERSE 13



IN THE ABSENCE OF A TRUE TEACHER

LINK

- 1) In verse 11 and 12, He clearly stated that the pratyaksh Sadguru is the ultimate refuge in the attainment of Self-realisation.
- 2) In this verse, He guides us - what to do if a qualified seeker cannot find a pratyaksh Sadguru, who is the ultimate benefactor. He says -

અત્મદી અસ્તિત્વના, જે નિરુપક શાસ્ત્ર,
પ્રત્યક્ષ સદગુરુ યોગ નહિ, ત્યા અધાર સુપત્ર. ૧૩

Atmadi astitvana, jeh nirupak shastra;
Pratyaksh Sadguru yog nahi, tya adhar supatra. 13

WORD TO WORD MEANING

- 1) Atmadi astitvana = Existence of soul etc.
- 2) Jeh nirupak = That which explain this / establish this
- 3) Shastra = Such scriptures
- 4) Pratyaksh Sadguru = Living Enlightened Mentor
- 5) Yog nahi = In the absence
- 6) Tya adhar = Support / sustainer / depend on
- 7) Supatra = Deserving souls

SHORT MEANING

- When there is absence of an Enlightened Living Mentor, the scriptures.
- Which deal with the existence of soul and non-soul.
- Are the sustainer and authentic guides.
- Can be relied upon by deserving souls.
(But they do not have the capacity of an Enlightened Living Guru for removing seekers' delusion.)

VERSE 14



IF CONTINUOUS ASSOCIATION NOT POSSIBLE

LINK

- 1) He who has a pratyaksh Sadguru, but does not get to be in His company continuously.
- 2) In such a condition, what should be done? Giving guidance, now in this verse, He says -

અથવા સદ્ગુરુકેહો કહી, જે અવગાહન કાજ,
તે તે નિત્ય વિચારવા, કરી માતાંતર ત્યાજ. ૧૪

Athva Sadgurue kahya, je avgahan kaj;
Te te nitya vicharva, kari matantar tyaj. 14

WORD TO WORD MEANING

- 1) Athva = Or
- 2) Sadgurue kahya = Texts advised / guided / recommended by the Sadguru
- 3) Je avgahan = To be studied deeply
- 4) Kaj = For the benefit of the soul
- 5) Te te nitya = Regularly
- 6) Vicharva = Contemplated
- 7) Kari matantar = Personal opinions / traditional religious prejudices
- 8) Tyaj = Giving up

SHORT MEANING

- Or the texts recommended by the Enlightened Mentor should be studied.
- Regularly giving up prejudices and dogmatism for the benefit of the soul.

VERSE 15



SELF-WILLED BEHAVIOUR SHOULD BE GIVEN UP

LINK

- 1) In verses 9 - 14, He clearly stated that the path of liberation is dependent on pratyaksh Sadguru.
- 2) By being in the state of devotion, ones' flaws like swachhand (self-will) gets easily destroyed.
- 3) This is described in 4 verses - 15 - 18. He says in this verse -

રોકે જીવ સ્વચ્છંદને, પામે અવશ્યા મોક્ષ,
પામ્યા એમ અનંત છે, ભાક્યુ જિન નિર્દોષ. ૧૫

Roke jiva swachhand to, pamey avashya moksh;
Pamya em anant chhe, bhakhyu Jina nirdosh. 15

WORD TO WORD MEANING

- 1) Roke jiva = If the soul gets free of
- 2) Swachhand = Self-willed behaviour / self-conceit
- 3) To = Only then
- 4) Pamey avashya = Surely attain
- 5) Moksh = Liberation
- 6) Pamya em anant chhe = Infinite souls have attained
- 7) Bhakhyu = Have said by
- 8) Jina nirdosh = Faultless Jineshwar Bhagwan / Omniscient God

SHORT MEANING

- Faultless Pure Jineshwar Bhagwan has said.
- That a soul can surely attain liberation.
- Only if the soul gets free of self-willed behaviour.
- In the past, infinite souls have thus attained liberation.

VERSE 16



REMEDY TO GET RID OF IT (SWACHHAND)

LINK

- 1) Knowing that swachhand is the biggest hindrance on the path of liberation,
- 2) In this verse, showing how to get rid of it, He says -

પ્રત્યક્ષ સાદગુરુ યોગથી, સ્વચંદ તે રોકાય,
અન્ય ઉપાય કાર્ય થાકી. પ્રાયે બમણો થાય. ૧૬

Pratyaksh Sadguru yogthi, swachhand te rokay;
Anya upay karya thaki, praye bamano thay. 16

WORD TO WORD MEANING

- 1) Pratyaksh Sadguru = Living Enlightened Mentor
- 2) Yogthi = Association / presence
- 3) Swachhand te rokay = Swachhand gets restrained / controlled
- 4) Anya upay = Adopting other means
- 5) Karya thaki = By / through (adopting)
- 6) Praye = Mostly / in most cases
- 7) Bamano thay = Becomes double / will multiply
Becomes manifold stronger

SHORT MEANING

- The self-willed behaviour / attitude is restrained in the presence of an Enlightened Mentor.
- Mostly, without an Enlightened Mentor swachhand will multiply.
- It would only lead to a higher level of swachhand and becomes stronger.

VERSE 17



BENEFIT OF ELIMINATING SWACHHAND

LINK

- 1) What state does one attain if he eliminates swachhand - the greatest flaw, by taking refuge of a pratyaksh Sadguru and living in accordance with His intent.
- 2) He explains in this verse -

સ્વચંદ્ર, મત અગ્રહ તજી, વર્તે સદગુરુલક્ષ,
સમકિત તેને ભક્ષિયુ, કારણ ગણી પ્રત્યક્ષ. ૧૭

Swachhand, mat agrah taji, varte Sadgurulaksh;
Samkit tene bhakhiyu, karan gani pratyaksh. 17

WORD TO WORD MEANING

- 1) Swachhand = Self-willed behaviour / attitude
- 2) Mat = Sticking to ones' opinions / viewpoints
- 3) Agrah = Obstinacy
- 4) Taji = Giving up
- 5) Varte Sadgurulaksh = Strictly obeys the guidance of a true Guru
- 6) Samkit = (It is called) right belief
- 7) Tene bhakhiyu = (Jinas) have called it
- 8) Karan gani = Knowing it is the obvious cause
- 9) Pratyaksh = Direct cause (of liberation)

SHORT MEANING

- The person who follows the preachings of the Enlightened Mentor, and gives up swachhand etc. in supporting his wrong views,
- He is said to have right belief, as this is known to be the direct / obvious cause for right belief.

VERSE 18



GETTING RID OF DEADLY FOES

LINK

- 1) Giving an easy and unfailing way to destroy the enemies like ego etc. that hinder the spiritual growth,
- 2) He says -

માનાદિક શત્રુ મહા, નિજ હાંદે ના મરાય,
જાતાં સદ્ગુરુ શેરણમાં, અલ્પ પ્રયત્નોએ જાય. ૧૮

Maanadik shatru maha, nij chhande na maray;
Jata Sadguru sharanma, alp prayase jaay. 18

WORD TO WORD MEANING

- 1) Maanadik = Pride etc. (anger, deceit, greed etc.)
- 2) Shatru = Foes / enemies
- 3) Maha = Mighty / deadly
- 4) Nij chhande = By himself / by his own efforts
- 5) Na maray = Are not destroyed / eradicated
- 6) Jata = By going
- 7) Sadguru sharanma = Under the protection / shelter of a True Guru
- 8) Alp prayase = With slight efforts
- 9) Jaay = They go away / get destroyed

SHORT MEANING

- Pride and other passions are the biggest enemies of the soul as they hinder the spiritual growth.
- They cannot be destroyed by one's own efforts.
- By seeking refuge of the Enlightened Mentor, they get destroyed by little effort.

VERSE 19



GREATNESS OF REVERENCE

LINK

- 1) With the help of the Sadguru, one can destroy flaws like swachhand. Explaining this in verses 15 - 18, highlighted the greatness of the refuge of the benevolent Sadguru.
- 2) Depicting the kind of humility, a worthy disciple has towards a Sadguru, He says -

जे साधुगुरु उपादेशी, पाम्यो केवलज्ञान,
गुरु राह्या च्छादमस्थ पान, विनये करे भगवान्. १९

Je Sadguru updeshtthi, pamyo kevaljnan;
Guru rahya chhadmasth pan, vinay karey Bhagwan. 19

WORD TO WORD MEANING

- 1) Je = He who
- 2) Sadguru updeshtthi = By the preaching of a True Guru
- 3) Pamyo = Has attained
- 4) Kevaljnan = Absolute / omniscient knowledge
- 5) Guru rahya = The Guru
- 6) Chhadmasth pan = Having not yet attained Godhood
- 7) Vinay kare = Shows reverence to the Guru
- 8) Bhagwan = Although he became the Omniscient

SHORT MEANING

- A disciple may attain omniscient knowledge by imbibing the preaching of the Enlightened Mentor.
- Even when the Master has not attained omniscience / absolute knowledge.
- Even then, the omniscient (disciple) respects the Enlightened Master - continues to pay respects to His Guru.

VERSE 20



PATH OF HUMILITY

LINK

- 1) Having shown the zenith of humility,
- 2) Shedding more light on the subject of the path of humility,
He says -

એણે માર્ગ વિનયતનો, ભક્ષ્યે શ્રી વિત્રગ,
મૂળ હેતુ એ મર્ગનો, સમજે કો સુભગ્ય. ૨૦

Evo marg vinay tano, bhakhyo Shri Vitrag;
Mool hetu e margno, samje koi subhagya. 20

WORD TO WORD MEANING

- 1) Evo marg = Noble path of
- 2) Vinay tano = Humility
- 3) Bhakhyo = Is revealed
- 4) Shri Vitrag = By the completely non-attached Jinas
- 5) Mool hetu = Realise the purpose and benefits
- 6) E margno = Of this path
- 7) Samje koi = Understood by only a few
- 8) Subhagya = Fortunate souls

SHORT MEANING

- The path of reverence has been revealed by the Omniscient God, who are completely non-attached,
- Only some fortunate soul can understand the main purpose and the immense benefits of such a path.

VERSE 21



AN UNTRUE TEACHER

LINK

- 1) The supremely beneficial path of humility must be followed towards a Sadguru endowed with virtues.
- 2) Without this eligibility, an asadguru cannot be helpful to anyone spiritually. Explaining the fate of an asadguru, He says -

આસદગુરુએ એ વિનયનો, લાભ લેતો જો કૈ;
મહામોહનિયા કર્મથી બુદે ભવજાલ માહિ. ૨૧

Asadguru e vinayno, laabh lahey jo kai;
Mahamohniya karmathi, bude bhavjal mahi. 21

WORD TO WORD MEANING

- 1) Asadguru = Untrue teacher / religious imposter
- 2) E vinayno = Such reverence / disciples humility
- 3) Laabh lahey = Advantage of / undue advantage of
- 4) Jo kai = If he takes
- 5) Mahamohniya karmathi = By intense deluding karmas
- 6) Bude = Drowns
- 7) Bhavjal mahi = In the ocean of cycles of birth and death

SHORT MEANING

- If a person acting as an Enlightened Mentor, takes any advantage of such reverence.
- He sinks in the ocean of infinite cycles of birth and death by being bound with intense deluding karma.

(Because such a teacher misleads the disciple therefore it is doubly harmful.)

VERSE 22



A BIGOT

LINK

- 1) An asadguru is one who is ignorant and claims to be a Guru.
- 2) One who wishes to learn the path from such an asadguru is a bigot (matarthi), making that clear, He says -

હોય મુમુક્ષુ જીવ તે, સમજે એ વચારે,
હોય મતાર્થી જીવ તે, અવળો લે નિર્ધાર. ૨૨

Hoy mumukshu jiva te, samje eh vichar;
Hoy matarthi jiva te, avlo le nirdhar. 22

WORD TO WORD MEANING

- 1) Hoy mumukshu jiva te = Soul desirous of liberation
- 2) Samje = Understands
- 3) Eh vichar = The path of reverence
- 4) Hoy matarthi jiva te = The bigotted soul / sectarian
- 5) Avlo = Misunderstands
- 6) Le nirdhar = Draws wrong conclusions / decides (wrongly)

SHORT MEANING

- The soul desirous of liberation understands the concept (nature and purpose) of reverence revealed by the Jinas and Masters.
- The soul who is a bigot misunderstands the concept of reverence, draws wrong conclusions.
- Bigot = fanatic, sectarian
Deluded soul absorbed in its own whims.
Obstinately convinced by his own opinions.
Prejudiced against those who hold different opinions.

VERSE 23



CHARACTERISTICS OF A BIGOT

LINK

- 1) A bigot (matarhi) does not understand the purpose of the path of humility, so no matter how much efforts he puts, the basic error remains intact.
- 2) Depicting the outcome of such behaviour of a bigot, He says -

ହୌ ମତାର୍ଥି ତେନେ, ଥାଏ ନା ଆତ୍ମଲକ୍ଷ,
ତେ ମତାର୍ଥି ଲକ୍ଷଣୋ, ଅହି କାହ୍ୟା ନିରପକ୍ଷ. ୨୩

Hoy matarhi tehne, thay na atamlaksh;
Teh matarhi lakshano, ahi kahya nirpaksh. 23

WORD TO WORD MEANING

- 1) Hoy matarhi tehne = He who is a bigot
- 2) Thay na atamlaksh = Has no inclination to soul knowledge / awareness
- 3) Teh matarhi = Of such bigots
- 4) Lakshano = Characteristics
- 5) Ahi Kahya = I describe / stated here / will be showing now
- 6) Nirpaksha = Impartially - without any selfish motive

SHORT MEANING

- A bigot will not attain Self-realisation.
- The characteristics of such a bigot are stated here (hence) (in the following verses 24-33).
- Without any prejudice or selfish motive.