

## VERSE 43



### NAMING THE SIX FUNDAMENTAL TRUTHS

#### LINK

- 1) As an introduction of the main subject of the text, Param Krupalu Dev has composed this section as 'naming of the six fundamentals' comprising of 2 verses.
- 2) In verse - 42, He indicated that He would explain the six fundamentals for reflection upon the Self. Naming these six fundamentals, He says -

આત્મા છે તે નિત્ય છે, છે કર્તા નિજકર્મ,  
છે ભોક્તા વળિ મોક્ષ છે, મોક્ષ ઉપાય સુધર્મ. ૪૩

‘Atma chhe’, ‘Te nitya chhe’, ‘Chhe karta nijkarma’;  
‘Chhe bhokta’, vali ‘Moksh chhe’, ‘Moksh upay sudharma’. 43

#### WORD TO WORD MEANING

- 1) Atma chhe = Soul exists
- 2) Te nitya chhe = It is eternal
- 3) Chhe karta nijkarma = It is the doer of its actions (karmas)
- 4) Chhe bhokta = It is the enjoyer / endurer / receiver of its consequences
- 5) Vali Moksh chhe = It can be liberated
- 6) Moksh upay = There is a path of liberation
- 7) Sudharma = That is true religion

#### SHORT MEANING

- The soul exists, it is eternal, it is doer of karmas, it is the enjoyer / endurer / receiver of fruits of karma, there is liberation. The path of liberation, which is true religion exists.
- (A true religion liberates the soul from the worldly cycle of birth and death.)

## VERSE 44



### PURPOSE OF EXPLAINING THE SIX FUNDAMENTAL TRUTHS

#### LINK

- 1) The six fundamentals were named in verse - 43.
- 2) Before commencing their detailed description in the form of dialogue between a Sadguru and sushishya, Param Krupalu Dev composed one more introductory verse.
- 3) Showing that it also explains the gist of 6 major philosophies as well as the purpose of explaining these six fundamentals, He says -

૫૩ શ્લોક સંક્ષેપમાં, ૫૪ દર્શન વર્ણવે.  
સામજા પાર્માર્થને, કહ્યા જ્ઞાનિએ એ. ૪૪

Shatsthanak sankshepma, shatdarshan pan teh;  
Samjava parmarthne, kahya Jnanie eh. 44

#### WORD TO WORD MEANING

- 1) Shatsthanak = Six aphorisms / truths mentioned
- 2) Sankshepma = Briefly
- 3) Shatdarshan = Six main philosophies / six schools of thought
- 4) Pan teh = Also includes
- 5) Samjava parmarthne = To understand the supreme truth
- 6) Kahya eh = Have stated them / explained by
- 7) Jnanie = Enlightened Ones

#### SHORT MEANING

- These six aphorisms are stated here briefly.
- They also constitute the six types of philosophies.
- The Enlightened Ones have stated them to make us understand the supreme truth.  
(The six truths mentioned above also include a critical appreciation of the six systems of philosophy. These truths have been explained by the Enlightened Ones to understand the nature of ultimate reality.)

## VERSE 45



### SOUL CANNOT BE SEEN - EXPERIENCED BY SENSES (Disciple's Doubt No. 1)

#### LINK

- 1) To accept the existence of soul is the first step of the path of liberation. Therefore, it is important to be doubtless about it. For this fundamental Param Krupalu Dev has composed 14 verses (45 - 58).
- 2) In the first 4 verses (45 - 48), Param Krupalu Dev has presented the disciple's doubts regarding the existence of the soul which have arisen due to the influence of the atheistic Charvaka philosophy.
- 3) Presenting the first argument (without naming the Charvaka philosophy), He says -

ନାଥ ଦ୍ରଷ୍ଟିମା ଆવତો, ନାଥ ଜାଣୁଛୁ રૂપ,  
બિજો પાન અનુભવ નહીં, તેથી ન જીવસ્વરૂપ. ૪૫

Nathi drashtima aavto, nathi janatu roop;  
Bijo pan anubhav nahi, tethi na jivswaroop. 45

#### WORD TO WORD MEANING

- 1) Nathi drashtima aavto = Cannot be seen
- 2) Nathi janatu roop = Its form is unknown
- 3) Bijo pan anubhav nahi = Cannot be experienced by any other senses
- 4) Tethi na jivswaroop = Hence it does not exist

#### SHORT MEANING

- The soul cannot be seen by eyes.
- It has no form - its form is unknown.
- There is no other way of experiencing it by any senses.
- Therefore, the soul does not exist.  
(The soul cannot be seen, known or experienced. It is only spoken of, but does not exist.)

## VERSE 46



### NOT SEPARATE FROM BODY, SENSES, BREATH

(Disciple's Doubt No. 2)

#### LINK

- 1) Having expressed the reason of doubting the existence of the soul,
- 2) The disciple presents one more argument regarding that.

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અથવા દેહ જ આત્મા, અથવા ઇન્દ્રિય, પ્રાણ,  
મિથ્યા જુદો માનવો, નહિ જુદું એવું છે. ૪૬

Athva deh j atama, athva indriya pran;  
Mithya judo manvo, nahi judu endhan. 46

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#### WORD TO WORD MEANING

- 1) Athva deh j atama = Soul is body itself
  - 2) Athva indriya = Or soul is the senses
  - 3) Pran = Or soul is the breath
  - 4) Mithya judo manvo = It's false to believe it separate from them
  - 5) Nahi judu endhan = As there is no sign of its being separate
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#### SHORT MEANING

- Or the soul is body itself,
- Or it's the senses and breath.
- It is false to believe it to be separate from them.
- There is no sign of it being separate from them (body, senses, breath).

## VERSE 47



### SOUL IS NOT KNOWABLE LIKE POT, CLOTH ETC. (Disciple's Doubt No. 3)

#### LINK

- 1) There is no distinct sign of the soul, therefore the disciple is not willing to accept the existence of the soul as separate from the body.
- 2) He puts forth another argument in this context.

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ଏକି ଯେ ଆତ୍ମା ହୋଇ ତା, ଜାଣଇ ତେ ନାହିଁ କେମି?  
ଜାଣଇ ଯେ ତା ହୋଇ ତା, ଏଇ ଏଇ ଆତ୍ମା କେମି. ୪୭

Vali jo atma hoy to, janay te nahi kem?  
Janay jo te hoy to, ghat pat adi jem. 47

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#### WORD TO WORD MEANING

- 1) Vali jo = And if
  - 2) Atma hoy to = There is soul / soul exists
  - 3) Janay te nahi kem = Why is it not known / knowable
  - 4) Janay jo te hoy to = It would be known / if knowable
  - 5) Ghat pat adi jem = As pot, cloth etc.
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#### SHORT MEANING

- And if the soul exists, why is it not known?
- If it exists, it should be known like pot, cloth etc.  
(If the soul exists, as a substance then it should be felt by the senses as pots and clothes. But it cannot be perceived by any senses, hence it does not exist.)

## VERSE 48



### CONCLUSION ON HIS OBSERVATIONS

#### LINK

- 1) Through the arguments presented in verses 45 - 46 - 47, the disciple is inclined to believe that there is no substance like the soul, which has an independent existence.
- 2) Based on this belief, the disciple concludes that -

માટે છે નહિ આત્મા, મિથ્યા મોક્ષ ઉપાય,  
એ અંતર શંકા તાણે, સમજાવો સદુપાય. ૪૮

Matey chhe nahi atama, mithya moksh upay;  
E antar shanka tano, samjavo sadupay. 48

#### WORD TO WORD MEANING

- 1) Matey chhe nahi atama = Therefore, the soul is not
- 2) Mithya moksh upay = The means of liberation is useless
- 3) E antar shanka tano = Tell me / give me
- 4) Samjavo sadupay = A satisfactory solution for the doubt in my mind

#### SHORT MEANING

- The soul, therefore does not exist.
- The means of its liberation are therefore, useless.
- Please give me a satisfactory solution for the doubt that I have in my mind.

(If religion is a method of soul's liberation it is not required at all since the soul does not exist. O true Teacher, please remove my doubt and explain the nature of the soul's existence if at all there is any.)

## VERSE 49



### ROOT CAUSE OF THE DOUBT (True Teacher's Reply Begins)

#### LINK

- 1) The disciple presented his doubts regarding the existence of the soul to the Guru in the previous 4 verses (45 - 48).
- 2) Knowing the disciple to be worthy of knowledge, the Guru answers his doubts in 10 verses (49 - 58), as a result of this, his doubts are resolved and he develops faith in the first fundamental truth - the soul exists.
- 3) Before sequentially answering the various arguments of the disciple, the Guru draws his attention to the root cause of this doubt. In two verses, the Guru strikes on the basic flaw of all his doubts regarding existence of soul. He says -

ભાસ્યો દેહાદ્યસ્થિ, અત્મા દેહ સમાન,  
પણ તે બન્ને ભિન્ન છે, પ્રગટ લક્ષણે. ૪૯

Bhasyo dehadhyasthi, atma deh saman;  
Pan te banne bhinna chhe, pragat lakshane bhan. 49

#### WORD TO WORD MEANING

- 1) Bhasyo = Appear (illusion)
- 2) Dehadhyasthi = Because of false identification (delusion)
- 3) Atma deh saman = Soul and body as same
- 4) Pan te banne = But they are
- 5) Bhinna chhe = Separate entities
- 6) Pragat = Obvious / evident (distinct)
- 7) Lakshane bhan = Characteristics (known)

#### SHORT MEANING

- The soul and the body appear as the same due to false identification of the soul with the body.
- But both of them are separate entities and can be identified separately from their evident characteristics (obviously distinct).

## VERSE 50



### ROOT CAUSE OF THE DOUBT

#### LINK

- 1) Having shown that the soul is a substance that has an independent existence.
- 2) To further strengthen that conviction, the Sadguru repeats the first three parts of the previous verse and then clarifies that principle with an apt example. He says -

ભાસ્યો દેહદ્યસ્થિ, અત્મા દેહ સમાન,  
પણ તે બન્ને ભિન્ન છે, જેમ અશ્વને શ્વેત. ૮૦

Bhasyo dehadhyasthi, atma deh saman;  
Pan te banne bhinna chhe, jem asi ne myan. 50

#### WORD TO WORD MEANING

- 1) Bhasyo = Appears (illusion)
- 2) Dehadhyasthi = Because of false identification (delusion)
- 3) Atma deh saman = Soul and body as same
- 4) Pan te banne = But they are
- 5) Bhinna chhe = Separate entities
- 6) Jem asi ne myan = Like the sword and the sheath

#### SHORT MEANING

- The soul and the body appear same due to false identification.
- But both of them are separate entities, like the sword and the sheath.

## VERSE 51



### SOUL ITSELF IS THE SEER

(True Teacher's Reply for Doubt No. 1 - Verse 45)

#### LINK

- 1) After drawing the disciple's attention towards the basic flaw which is the root cause of all his doubts regarding the soul.
- 2) The Guru gives precise answers to all the arguments one after the other, thus resolving all his doubts.
- 3) In this verse 51, the Guru answers the doubt raised by the disciple in verse 45 - the soul is not seen through eyes, its form or shape is not known, not known by other senses, therefore the soul does not exist.
- 4) Resolving this doubt of the disciple, the Guru says -

જે દ્રશ્ય છે દ્રષ્ટિનો, જે જાણે છે રૂપ,  
અબદ્યા અનુભવ જે રહે, તે છે જીવસ્વરૂપ. ૫૧

Je drashta chhe drashtino, je janey chhe roop;  
Abadhya anubhav je rahey, te chhe jivswaroop. 51

#### WORD TO WORD MEANING

- 1) Je drashta chhe = That which is the seer
- 2) Drashtino = Of sight
- 3) Je janey chhe roop = That which is knower of all forms
- 4) Abadhya anubhav = Continuous experience (of consciousness)
- 5) Je rahey = Always remaining
- 6) Te chhe jivswaroop = This is the nature / this is the characteristic of the soul

#### SHORT MEANING

- That which is the seer of the sight and knower of all forms.  
(It is the soul itself who is behind the eyes knowing the forms.)
- The experience of consciousness, which is continuous, cannot be subtracted, independent of external objects is the nature of the soul (characteristic / sign).

## VERSE 52



### SOUL - KNOWER OF ALL THE FIVE SENSES

#### LINK

- 1) The Guru gave an accurate solution to the disciple's argument expressed in verse 45, by saying that the nature of the soul cannot be perceived by the senses.
- 2) Explaining this further, kindling conviction about the soul through the attribute of knowledge, the Guru says -

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છે ઈન્દ્રિય પ્રત્યેકને, નિજ નિજ વિષયનું જ્ઞાન,  
પાંચ ઈન્દ્રિય, વિષયનું, ૫૫૫ અત્માનેભાન. ૫૨

Chhe indriya pratyekne, nij nij vishaynu jnan;  
Panch indrina vishaynu, pan atmane bhan. 52

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#### WORD TO WORD MEANING

- 1) Chhe indriya pratyekne = Each sense has
- 2) Nij nij vishaynu jnan = Knowledge of its own subject matter (faculty)
- 3) Panch indrina vishaynu = Subject matter of all five senses
- 4) Pan atmane bhan = Soul has knowledge / knows

#### SHORT MEANING

- Each sense organ enables us to know only its faculty - ears cannot see, eyes cannot hear.
- But the soul knows the subject matter of all five senses at one given time.
- (■ No sense can function without the soul.
- It's the coordinator and also remembers the experience in future.)

## VERSE 53



### BODY ETC. FUNCTION DUE TO THE PRESENCE OF THE SOUL

(True Teacher's Reply for Doubt No. 2 - Verse 46)

#### LINK

- 1) After giving an apt solution to the argument presented by the disciple in verse 45, now the Guru resolves the doubt put forth in verse 46.
- 2) In verse 46, the disciple said that the body, senses or breath alone should be considered as the soul. There is no sign of existence of the soul separate from these.
- 3) The first half of this argument is resolved in verse 53 and the second half in verse 54.
- 4) Proving independent existence of the soul as separate from body, senses and breath, the Guru says -

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ਦੇਹ ਨ ਜਾਨੈ ਤੇਹਨੇ, ਜਾਨੈ ਨ ਚੰਦ੍ਰਿ ਖਾਨੈ,  
ਅਤਮਾਨ ਸਾਤਾ ਵਾਦੈ ਤੇਹ ਖਾਵਰੈ ਜਾਨੈ॥ ੫੩

Deh na janey tehne, janey na indri pran;  
Atmani satta vadey, teh pravarte jaan. 53

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#### WORD TO WORD MEANING

- 1) Deh na janey tehne = The body does not know it
- 2) Janey na indri pran = Nor do the senses and the breath
- 3) Atmani satta vadey = In the presence of the soul
- 4) Teh pravarte jaan = They all function

#### SHORT MEANING

- The body does not know it.
- The senses and the breath also do not know it.
- The soul is the knower of the body, senses and the breath.
- And they all function only due to the presence of the soul, else they lie inert.

## VERSE 54



### CONSCIOUSNESS IS THE PERMANENT CHARACTERISTIC OF THE SOUL

#### LINK

- 1) The second part of the disciple's argument in verse 46 was that there is no sign of the soul evidently known, therefore, to believe it as separate from the body etc. is false.
- 2) Answering that, in this verse 54, the Guru says -

ସର୍ବ ଅବସ୍ଥାନେ ବିଷେ, ନିୟାରୋ ସାଦା ଜାଣଇ,  
ପ୍ରାଗତ୍ରୋପ ଚାୟନାୟମାୟ, ଏ ଏନ୍ଦହାନ ସାଦାୟ. ୫୪

Sarva avasthane vishe, nyaro sada janay;  
Pragatroop chaitanyamay, e endhan saday. 54

#### WORD TO WORD MEANING

- 1) Sarva avasthane vishe = Through all the states
- 2) Nyaro = (The soul) is separate
- 3) Sada janay = Always known
- 4) Pragatroop = Such an evident (sign)
- 5) Chaitanyamay = Consciousness
- 6) E endhan = Is the characteristic of the soul
- 7) Saday = Permanent / eternal

#### SHORT MEANING

- Though present in all the states (waking, dream, sleep) that which remains separate from those states,
- Which continues to exist even after those states are gone and which knows those states,
- Such is its evident nature of consciousness that is, to keep knowing is its evident nature and the sign is always present. The sign is never destroyed.

## VERSE 55



### KNOWLEDGE PROVES THE KNOWER

(True Teacher's Reply for Doubt No. 3 - Verse 47)

#### LINK

- 1) In verse - 47, the disciple had presented the argument that if the soul does exist, then why is it not known the way pot, cloth etc. are known. If the soul has an existence then it should be known the way a pot, cloth etc. are known.
- 2) Resolving this doubt, the Guru says -

ਘਟ, ਪਟ ਆਦਿ ਜਾਨੁ ਤੂੰ, ਤੇਥੀ ਤੇਨੇ ਮਾਨ,  
ਜਾਨਾਨਾ ਤੇਨੇ ਮਾਨ ਨਹੀ, ਕਹੀਏ ਕੇਵੁ ਜਾਨ? ੫੫

Ghat, pat adi jaan tu, tethi tene maan;  
Jananar te maan nahi, kahie kevu jnan? 55

#### WORD TO WORD MEANING

- 1) Ghat, pat adi = Pot, cloth etc.
- 2) Jaan tu = Know them
- 3) Tethi tene maan = So believe in their existence
- 4) Jananar = Knower (of these objects)
- 5) Te maan nahi = Do not believe / accept
- 6) Kahie = What should one say
- 7) Kevu jnan = Of such knowledge

#### SHORT MEANING

- You believe in the existence of pot, cloth etc. because you have their knowledge.
- But you do not believe in the existence of the knower of these objects.
- What should one say about such knowledge?  
(If the knower is absent, the knowledge is also absent. The presence of the knower is implicit in the knowledge of the objects.)

## VERSE 56



### BODY AND SOUL ARE NOT ONE

#### LINK

- 1) The attribute of knowing, is not of the body, it is of the soul which is separate from the body. This was the solution given by the Guru in verses 53 and 54.
- 2) Now in this verse 56, the same thing is established again through another logic (giving an example).
- 3) To uproot the disciple's doubt completely that the body itself is the soul, and to strengthen his conviction, that the attribute of knowing is not the nature of the body; the Guru says -

પરામબુદ્ધિ ક્રુષ દેહમાં, સ્થૂળ દેહ નિમિત્ત,  
દેહ હોય જો આત્મા, ઘટે ન આમ વિકલ્પ. ૨૬

Param buddhi krush dehma, sthool deh mati alp;  
Deh hoy jo atama, ghatē na aam vikalp. 56

#### WORD TO WORD MEANING

- 1) Param buddhi = Super intelligence
- 2) Krush dehma = Thin / slim body
- 3) Sthool deh = Fat / heavy body
- 4) Mati alp = Less intelligence
- 5) Deh hoy jo atama = If the body is the soul
- 6) Ghate na aam vikalp = Such a contradiction would not arise

#### SHORT MEANING

- Super intelligence is found in one who has a thin body.
- While less intelligence is found in one who has a fat body.
- If the body and the soul were one, such contradiction would not arise. (This should not happen).

## VERSE 57



### CHARACTERISTICS OF BOTH SUBSTANCES - ENTIRELY DIFFERENT

#### LINK

- 1) The soul is a substance with the attribute of knowingness and is separate from the body - after proving this through various logical arguments,
- 2) To further strengthen the true resolve of the disciple regarding the existence of the soul, in this concluding verse 57, the Guru says -

જડ ચેતનને ભિન્ન છે, કેવળ પ્રગટ સ્વભાવ,  
એક પામેય નહીં, ત્રણ કાલ દ્વયભાવ. ૫૭

Jada chetanno bhinna chhe, keval pragat swabhav;  
Ekpanu pamey nahi, trane kaal dvaybhav. 57

#### WORD TO WORD MEANING

- 1) Jada chetanno = Lifeless (non-sentient, inanimate) and living (sentient, conscious) substance
- 2) Bhinna chhe = Entirely different
- 3) Keval pragat swabhav = Is their nature (characteristics)
- 4) Ekpanu pamey nahi = Never become one
- 5) Trane kaal = In all the three times
- 6) Dvaybhav = Remain (distinguishably) separate

#### SHORT MEANING

- The nature (characteristics) of the living beings (sentient) and the non-living beings (non-sentient) are always different.
- Both have their own separate manifestation of characteristics which are entirely different.
- The two separate substances cannot merge into one and
- They remain as two separate substances at all times - past, present and the future (distinction between the two is unmistakably clear at all times.)

## VERSE 58



### SOUL IS THE DOUBTER OF ITSELF!

#### LINK

- 1) From verse 49 - 57, the Guru satisfactorily resolves the disciple's doubts, using profound arguments containing logic and examples.
- 2) Finally, expressing something astonishing that will lead the disciple into deep contemplation, the Guru says -

અત્માની શંકા કરે, અત્મા પોતે આપ,  
શંકાનો કારનાર તે, અચરજ એ અપાર. ૫૮

Atmani shanka karey, atma potey aap;  
Shankano karnar te, acharaj eh amap. 58

#### WORD TO WORD MEANING

- 1) Atmani = The one which expresses
- 2) Shanka karey = Doubt of the soul
- 3) Atma potey aap = Is the soul itself
- 4) Shankano karnar te = Soul is Self-doubter
- 5) Acharaj = Matter of surprise
- 6) Eh amap = Beyond measure / immeasurable / cannot be measured

#### SHORT MEANING

- The existence of the soul is doubted by the soul itself.
- It is a matter of immeasurable surprise that the soul doubts the existence of itself.
- (It is a matter of surprise beyond measure that the soul is doubter of itself!)