

VERSE 71



KARMA - AUTOMATICALLY - SOUL'S NATURE CREATE KARMA

(Disciple's Doubt - No. 1, 2, 3)

LINK

- 1) The disciple presents arguments supporting his doubt, that has arisen under the influence of well-known philosophies and schools of thought, regarding the third fundamental, the doership of the soul.
- 2) In this first verse 71, the disciple says -

કર્તા જીવ ન કર્મણે, કર્મ કર્તા કર્મ;
અથવા સહજ સ્વભાવ કા, કર્મ જીવનો ધર્મ. ૭૧

Karta jiva na karmano, karma j karta karma;
Athva sahaj swabhav ka, karma jivno dharma. 71

WORD TO WORD MEANING

- 1) Karta = Doer
- 2) Jiva na karmano = Not the soul of karma
- 3) Karma j karta karma = Karmas do karmas (doer)
- 4) Athva = Or
- 5) Sahaj swabhav = Karma binds automatically / accidentally
- 6) Ka = Or
- 7) Karma jivno dharma = Bondage of karma is the nature of the soul

SHORT MEANING

- The soul is not the doer of karma,
- Karmas are done by karmas, hence karma is the doer of karma (present karmas are the result of past karmas).
- Or, karmas bind to the soul automatically (without any specific reason or condition).
- Or bondage of karma is the nature of the soul (so the soul can never be rid of karmas).

VERSE 72



MATTER OR GOD IS THE DOER

(Disciple's Doubt - No. 4 and 5)

LINK

- 1) Although existence and eternity of the soul is proved, the disciple is unable to grasp that the soul is the doer of karmas, so bent on proving that the soul is not the doer.
- 2) In the previous verse presented three arguments to support his view - now in this verse 72, presents two more.
- 3) It is clearly visible that both these arguments stem from the influence of Vedic philosophies (Sankhya, Nyaya etc.) which believe that the soul is unbound.
- 4) Caught in a whirlpool of doubts, yet having intense eagerness to know the truth, the disciple says -

આત્મા સદા અસંગ ને, કરે પ્રકૃતિ બંધ,
અથવા ઈશ્વર પ્રેરના, તેથી જીવ અબંધ. ૭૨

Atma sada asang ne, karey prakruti bandh;
Athva Ishwar prerna, tethi jiva abandh. 72

WORD TO WORD MEANING

- 1) Atma sada asang ne = Soul is always free and unattached
- 2) Karey prakruti bandh = Nature / matter itself creates bondage
- 3) Athva = Or
- 4) Ishwar prerna = God inspires to act
- 5) Tethi jiva abandh = Therefore the soul is unbound

SHORT MEANING

- The soul is unattached and free so cannot be the creator of karma.
- Prakriti (matter) by its very nature creates bondage.
- Or it's God who is the creator of souls and prompter of their karmas; all karmas are the result of His intervention and desire.
- Therefore, whether it's prakriti (matter) or God, the soul cannot be held responsible for bondage of karmas.

VERSE 73



CONCLUDING THE CONTENTION

LINK

- 1) Influenced by various beliefs prevalent in different philosophies regarding the non-doership of the soul, doubts have risen in the disciple regarding the soul as the doer of karmas.
- 2) In the two earlier verses (71 - 72), he put forth his arguments to show the soul cannot be the doer of karmas.
- 3) Expressing the conclusion, he is drawing based on what he has presented in the previous two verses, the disciple says -

ମାତେ ମୋକ୍ଷ ଉପାୟନୋ, କୌ ନା ହେତୁ ଜାୟ;
କର୍ମାତାନୁ କର୍ତ୍ତାପାନୁ, କା ନାହି, କା ନାହିଁ ଜାୟ. ୭୩

Matey moksh upayno, koi na hetu janay;
Karmatanu kartapanu, ka nahi, ka nahi jaay. 73

WORD TO WORD MEANING

- 1) Matey moksh upayno = For the means of liberation
- 2) Koi na hetu janay = Seems there is no reason / purpose
- 3) Karmatanu kartapanu = Doership of karma
- 4) Ka nahi = Is not the soul's
- 5) Ka nahi jaay = Or will never go / be eliminated

SHORT MEANING

- It seems, therefore,
- That there is no purpose in seeking the path of liberation.
- Either the soul is the non-doer of the karma.
- Or if the soul is the doer, it cannot be free from that doership nature; it stays forever.

VERSE 74



SOUL IS THE INSPIRER OF KARMA

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

LINK

- 1) In previous 3 verses (71 - 73), the disciple put forth to the Guru various options arising in his mind, regarding the soul not being the doer of karmas.
- 2) The Guru sequentially solves each of his arguments one by one in five verses (74 - 78).
- 3) In this verse, the Guru solves the argument of the first half of verse 71. The disciple says that the doer of the karma is karma itself. Resolving this argument, the Guru says -

હોયે ન ચેતન પ્રેરણા, કોણ ગ્રાહે તે કર્મ,
જડસ્વભાવ નહિ પ્રેરણા, જુએમે દિયારી ધર્મ. ૭૪

Hoy na chetan prerna, kaun grahe to karma?
Jadswabhav nahi prerna, juo vichari dharma. 74

WORD TO WORD MEANING

- 1) Hoy na = If there is no
 - 2) Chetan prerna = Inspiration from the soul
 - 3) Kaun grahe to karma = Then who inspires / acquires the karmas
 - 4) Jadswabhav = The lifeless matter
 - 5) Nahi prerna = Has no capacity to inspire / acquire karmas
 - 6) Juo vichari dharma = Ponder on the nature of substances
-

SHORT MEANING

- If the soul does not inspire the karma, who else will inspire it? Inanimate matter does not have the nature or capacity to inspire.
- Reflect upon the nature of both the substances - the sentient soul and non-sentient matter. It will be evident that conscious activity is not the nature of mundane matter or body. It's the soul which induces, thus it's the doer of karmas.

VERSE 75



NOT THE NATURE OF THE SOUL

(True Teacher's Reply to Doubt No. 2, 3)

LINK

- 1) In the latter half of verse 71, the disciple said that karmas automatically get bound to the soul without any effort of the soul. Therefore, it is appropriate to believe that the soul is unbound.
- 2) If this is not the case and if the soul is the doer of karma, then to do karma becomes its inherent nature.
- 3) Clarifying both these options in this verse, the Guru says -

જો ચેતન કરતું નથી, નથી થતો તો કર્મ.
તેથી સહજ સ્વાભાવ નહિ, તેના નહિ જીવધર્મ. ૭૫

Jo chetan kartu nathi, nathi thata to karma;
Tethi sahaj swabhav nahi, tem j nahi jivdharma. 75

WORD TO WORD MEANING

- 1) Jo chetan kartu nathi = If soul activity does not exist
- 2) Nathi thata to karma = Then there would be no accumulation of karma
- 3) Tethi sahaj swabhav nahi = So karmas do not occur automatically
- 4) Tem j nahi jivdharma = Nor is it the nature of the soul

SHORT MEANING

- The act of binding karmas takes place through the inspiration of consciousness.
- If the sentient soul does not engage in craving and aversion, karmas do not bind the soul.
- Therefore, neither does karma bind automatically nor it's the innate nature of the soul.

(Thus, the soul is the doer of karmas though not its nature, but it is its tendency which is contrary to its nature, and can be eliminated.)

VERSE 76



EMBODIED SOULS ARE NOT ABSOLUTELY UNBOUND

(True Teacher's Reply to Doubt No. 4)

LINK

- 1) Two arguments that the disciple had put forth in verse 71 about the soul not being the doer of karma, were resolved perfectly by the Guru in verses 74 - 75.
- 2) Now the solution of the two options presented in verse 72 of the doctrine of doership of prakriti and doctrine of doership of God, will be given in verses 76 - 77.
- 3) In the first half of verse 72, the disciple said that the soul is non-attached and prakriti binds karma influenced by the Sankhya philosophy. The disciple projected the doership of karma on prakriti.
- 4) Explaining the flaw in the disciple's reasoning and bringing about the right conviction, the Guru says -

કેવલ હોતે અસંગ જો, ભાસત તને ન કેમ?

અસંગ છે પરમાર્થથી, પાન નિજભાને તેમ. ૭૬

Keval hota asang jo, bhasat taney na kem?

Asang chhe parmarthathi, pan nijbhane tem. 76

WORD TO WORD MEANING

- 1) Keval hota asang jo = If the soul is absolutely non-attached
 - 2) Bhasat taney na kem? = Then why is it not experienced by you?
 - 3) Asang chhe parmarthathi = Soul is non-attached from higher viewpoint
 - 4) Pan nijbhane tem = But this can be attained when one experiences its pure Self
-

SHORT MEANING

- If the soul is absolutely non-attached and pure, if it is without the association of karma,
- Then why is it not experienced by you? You should have been able to experience it right from the beginning itself.
- It is non-attached from the absolute viewpoint, but from the relative viewpoint it becomes absolutely non-attached (liberated) only when it experiences the true nature, abides in it, and gets rid of all karmic bondage.

VERSE 77



GOD IS NOT THE INSPIRER OF ACTIONS (KARMA)

(True Teacher's Reply to Doubt No. 5)

LINK

- 1) In the latter half of verse 72, the disciple had said that God inspires the soul to do karma and therefore the soul is unbound.
- 2) That is, God has created the world and the activities of the world take place as per God's will and inspiration. Whatever karmas are done by worldly beings are through God's inspiration alone. Since there is no fault of the soul in doing karmas, the soul is proved unbound.
- 3) Resolving this argument of the disciple, the Guru says -

કર્તા ઈશ્વર કોઈ નહિ, ઈશ્વર શુદ્ધ સ્વભાવ,
અથવા પ્રેરક તે ગણે, ઈશ્વર દોષપ્રભાવ. ૭૭

Karta Ishwar koi nahi, Ishwar shuddha swabhav;
Athva prerak te ganye, Ishwar doshprabhav. 77

WORD TO WORD MEANING

- 1) Karta Ishwar koi nahi = God is not the doer
- 2) Ishwar shuddha swabhav = God is the achiever of purest state
- 3) Athva = If God
- 4) Prerak te ganye = Is considered the inspirer of karma of the soul
- 5) Ishwar doshprabhav = Then He would be deemed as flawed

SHORT MEANING

- There is no God who is the creator of universe or inspirer of actions of living beings.
- God is the soul who has achieved complete pure, natural state.
- If God is considered as inducing the souls to do actions (karmas).
- Then God will be associated with defects and contradictions.

VERSE 78



SOUL IS THE DOER OF KARMA

(Conclusion of the Discussion)

LINK

- 1) In verses 74 - 77, the Guru perfectly explained how the soul is the doer of karma, through simple and heart-touching logical arguments.
- 2) Out of selfless compassion, the Guru guides the disciple's flow of thoughts which have been blemished by one-sidedness, in the right direction and in conclusion expounds the eternal principle.
- 3) In verse 73, the disciple expressed that there seems to be no purpose in pursuing the means of liberation. Clearing the disciple's confusion the Guru says -

ચેતન જો નિજ બાનમાં, કર્તા અપ સ્વ-ભવ,
વર્તે નહિ નિજ બાનમાં, કર્તા કર્મ-પ્રભવ. ૭૮

Chetan jo nij bhanma, karta aap swabhav;
Varte nahi nij bhanma, karta karma-prabhav. 78

WORD TO WORD MEANING

- 1) Chetan jo nij bhanma = If the soul is aware of its true nature
- 2) Karta aap swabhav = It's the doer of its pure nature
- 3) Varte nahi nij bhanma = If it is not in the awareness of its true nature
- 4) Karta karma-prabhav = It becomes the doer of karmas

SHORT MEANING

- If the soul abides in the awareness of its pure nature (i.e. when it becomes steadfast in its flawless, non-attached nature),
- Then it becomes the doer of its pure nature (in the sense of its manifestation).
- When it does not abide in the awareness of its pure nature,
- Then, it is the doer of impure feelings which are instrumental in binding material karmas.