

VERSE 108



VIRTUES OF A TRUTH SEEKER

LINK

- 1) Having established the path of liberation in the earlier verses (97 - 107), now a complete stepwise course for the pursuit of liberation has been described in 6 verses (second group).
- 2) The ascending sequence of the stages of spiritual development (gunasthanak) has been subtly woven into it.
- 3) In this verse 108, showing who is worthy of attaining the path of supreme truth, what virtues should have developed in him, so that he can be called an aspirant of the path of liberation, the Guru says -

કાશયની ઉપશાંતતા, માત્ર મોક્ષ આભિલાષ,
ભવે બેદ અંતરદય, તે કહિયે જિગ્નાસ. ૧૦૮

**Kashayni upshantata, matra mokshabhilash;
Bhavey khed antar daya, te kahie jignas. 108**

WORD TO WORD MEANING

- 1) Kashayni upshantata = Passions have calmed down
- 2) Matra mokshabhilash = Exclusive desire is for liberation
- 3) Bhavey khed = Disaffection / grief for embodiment
- 4) Antar daya = Inner compassion
- 5) Te kahie = Is called
- 6) Jignas = Truth seekers

SHORT MEANING

- One whose passions have subsided, only desire is for liberation, who has grief for cycles of birth and death, who holds compassion for all from within is called an aspirant for liberation.

VERSE 109



GETTING GURU'S GUIDANCE - INNER QUEST BEGINS

LINK

- 1) Having perfectly shown the attributes by which an aspirant who is truly worthy of the path to liberation can be recognised.
- 2) Now, the Guru describes how the one with such a state advances sequentially on the path, after the association with a Sadguru. He says -

તે જિજ્ઞાસુ જીવે, થાયે સદગુરુબોધ,
તો પામે સમકીર્તને, વર્તે અંતરશોધ. ૧૦૯

Te jignasu jivne, thay Sadgurubodh;
To pamey samkitne, varte antarshodh. 109

WORD TO WORD MEANING

- 1) Te jignasu jivne = If such a truth seeker / aspirant soul
 - 2) Thay Sadgurubodh = Gets advice from a true Guru
 - 3) To pamey samkitne = He attains right belief
 - 4) Varte antarshodh = Leads a life of internal purification
-

SHORT MEANING

- If such a spiritual aspirant gets guidance from a true Guru,
- He attains unwavering faith in Him and His teachings. He then engages in an inner quest and embarks on the journey of self-purification.

VERSE 110



ACHIEVES PURE FAITH

LINK

- 1) As stated in the previous verse, the worthy soul has already attained faith in fundamental truths and the One preaching those truths, which is called vyavhar samkit.
- 2) Explaining how he attains pure faith emerging from experience of the Self which is called nishchay samkit, now the Guru says -

ਮਾਤ ਦਰਸ਼ਨ ਆਗ੍ਰਹ ਤਾਜੀ, ਵਾਰ੍ਤੇ ਸਾਦਗੁਰੁਲਾਕਸ਼ੀ,
ਲਾਹੈ ਸ਼ੁੱਧ ਸਾਮਕੀਤ ਟੇ, ਜੇਮਾ ਭੇਦ ਨਾ ਪਾਕਸ਼ੀ. ੧੧੦

Mat darshan agrah taji, varte Sadgurulaksh;
Lahey shuddh samkit te, jema bhed na paksh. 110

WORD TO WORD MEANING

- 1) Mat darshan = Opinions and ideology / philosophy
- 2) Agrah taji = Giving up his insistence
- 3) Varte Sadgurulaksh = Follows the guidance of a true Guru
- 4) Lahey = Attains
- 5) Shuddh samkit te = Pure belief / experiential faith
- 6) Jema bhed = There are no differences
- 7) Na paksh = Or divisions in this

SHORT MEANING

- One who follows the path as directed by a true Guru, giving up insistence regarding his opinions and beliefs,
- As a result he experiences the pure Self and attains experiential faith.
- Irrespective of any religion, sect, caste, method or means, through which this shuddh samkit is attained, the experience of the true nature of the Self is the same for all aspirants; without any differences or divisions in it.

VERSE 111



CONTINUOUSLY ATTENTIVE TO ONE'S OWN PURE SELF

LINK

- 1) The aspirant embarks on the pursuit of Self-realisation in the refuge of the Sadguru.
- 2) Focusing single-pointedly on the Self, he attains shuddh samkit (experiential faith) having experienced the pure Self.
- 3) Describing the state of the one who has tasted the nectar of Self-realisation, in this verse, the Guru says -

ਵਰ੍ਤੇ ਨਿਜ ਸੁਖਾਵਹਾਨੋ, ਅਨੁભਵ ਲਾਖੀ ਭਾਨਾ,
ਧ੍ਰੁਤਿ ਵਾਹੈ ਨਿਜ ਭਾਵਹੀ, ਪਰਮਾਰਥੇ ਸਾਮਕੀਤ ॥੧॥

**Varte nijswabhavno, anubhav laksh pratit;
Vrutti vahey nijbhavma, paramarthe samkit. 111**

WORD TO WORD MEANING

- 1) Varte = Where there prevails
- 2) Nijswabhavno = Of one's own nature
- 3) Anubhav = Experience
- 4) Laksh = Awareness
- 5) Pratit = Conviction
- 6) Vrutti vahey = Tendency flows
- 7) Nijbhavma = Inwards / within
- 8) Paramarthe = Supreme / in the absolute sense
- 9) Samkit = Right faith

SHORT MEANING

- Where there exists direct experience, constant awareness, firm conviction of one's own nature,
- And the tendency flows inwards;
- This state is called (termed as) the highest form of right faith.

VERSE 112



STATE OF NON-ATTACHMENT ATTAINED

LINK

- 1) From verses 109 - 111, the Guru described the nature of vyavhar and nishchay samkit, as well as provided a glimpse into the inner state of a Self-realised soul.
- 2) Now in this verse, He explains how the fruit of Self-realisation - the state of dispassion is attained. The Guru says -

વર્ધમાન સમકિત થઈ, તાલે મિથ્યાભાસ,
ઉદય થાય ચરિત્રાનો, વીત્રગપદા વસ. ૧૧૨

Vardhaman samkit thai, taley mithyabhas;
Uday thay charitrano, vitragpada vas. 112

WORD TO WORD MEANING

- 1) Vardhaman = Increasing / growth
 - 2) Samkit thai = Of right belief
 - 3) Taley = Removes
 - 4) Mithyabhas = Conduct delusion
 - 5) Uday thay = Rises
 - 6) Charitrano = Right conduct
 - 7) Vitragpada vas = Attains state of dispassion / non-attachment / detached
-

SHORT MEANING

- As the state of right faith gets intensified, all feelings under the influence of deluding (mohniya) karma, that is passions and aversions, get destroyed gradually;
- With the advent of right conduct, one abides in the state of complete dispassion.

VERSE 113



ATTAINMENT OF OMNISCIENCE

LINK

- 1) The state of dispassion results in the unblemished, pure, constant, complete state of omniscience.
- 2) Demystifying the extraordinary essence of the nature of omniscience, the Guru says -

કેવળ નિઃસ્વભાવનું, અખંડ વર્તે જ્ઞાન,
કહ્યે કેવળ જ્ઞાન તે, દેહ છતાં નિર્વાણ. ૧૧૩

Keval nijswabhavnu, akhand varte jnan;
Kahie kevaljnan te, deh chhata nirvan. 113

WORD TO WORD MEANING

- 1) Keval = Exclusively
 - 2) Nijswabhavnu = One's own nature of Self
 - 3) Akhand varte jnan = Constant knowledge
 - 4) Kahie kevaljnan te = Is called omniscience
 - 5) Deh chhata = In spite of the presence of the body
 - 6) Nirvan = Liberation
-

SHORT MEANING

- When there is uninterrupted constant absorption in one's nature only,
- It is known as omniscience;
- In spite of the association of the body, it is known as a liberated state.

VERSE 114



DELUSION OF INFINITY VANISHES ON AWAKENING

LINK

- 1) After explaining the stages of spiritual progress, the Guru begins the third group of verses (114 - 118) which are inspirational, relating to the attainment of perfect purity.
- 2) The soul has been engaging in feelings contrary to its true nature, since time immemorial.
- 3) Citing a simple example to briefly answer how such impure feelings of infinite past can be eliminated and how long would it take to eliminate them, the Guru says -

કોટિ વર્ષનું સ્વપ્ન પાન, જાગૃત થતા શમાય,
તેમ વિભવ અનાદિનો, જ્ઞાન થતા દુર થાય. ૧૧૪

**Koti varshnu swapna pan, jagrut thata shamay;
Tem vibhav anadino, jnan thata dur thay. 114**

WORD TO WORD MEANING

- 1) Koti varshnu = Of million years
 - 2) Swapna pan = A dream may be
 - 3) Jagrut thata shamay = Disappears on awakening
 - 4) Tem vibhav = Similarly even delusion / impurity
 - 5) Anadino = Of beginningless time
 - 6) Jnan thata = As soon as right knowledge is attained
 - 7) Dur thay = Gets vanished / disappears
-

SHORT MEANING

- As a dream of millions of years vanishes as soon as one awakens,
- Similarly delusion prevailing since infinity, vanishes as one attains enlightenment.

VERSE 115



ESSENCE OF TRUE RELIGION

LINK

- 1) Having explained in a perfect and simple manner that one does not require infinite time to annihilate delusion of infinity, now presenting 3 mystical verses (115 - 117) which can be considered as the pinnacle like verses of this shastra.
- 2) Illuminating the essence of dharma in the first of the three mystical verses, the Guru says -

छूटे देह(अहं) तो, नहि कर्ता तुं कर्म,
नहि भोक्ता तुं तेजो, ओं धर्मो मर्म. ११८

**Chhute dehadhyas to, nahi karta tu karma;
Nahi bhokta tu tehno, e j dharmano marma. 115**

WORD TO WORD MEANING

- 1) Chhute dehadhyas to = When false identification ceases
- 2) Nahi karta tu karma = Neither doer of karmas
- 3) Nahi bhokta tu tehno = Nor endurer of its fruits
- 4) E j dharmano marma = This is essence of religion

SHORT MEANING

- On renouncing the false identification with the body you no longer remain the doer of karmas nor the endurer of its fruits;
- This is the essence of religion.

VERSE 116



ONLY THIS RELIGION LEADS TO LIBERATION

LINK

- 1) The effort to retreat from impure feelings and become established in the true nature of the Self alone is dharma.
- 2) Thus, implicitly stating that dharma is dependent on the Self, now in the next two pinnacle-like verses, the Guru describes the nature of the Self. He says -

એ જ ધર્મથી મોક્ષ છે, તું છે મોક્ષ સ્વરૂપ,
અનંત દર્શન જ્ઞાન તું, અવ્યાબધ સ્વરૂપ. ૧૧૬

**E j dharmathi moksh chhe, tu chho moksh swaroop;
Anant darshan jnan tu, avyabadh swaroop. 116**

WORD TO WORD MEANING

- 1) E j dharmathi moksh chhe = Only that religion leads to liberation
 - 2) Tu chho moksh swaroop = You are of liberation nature
 - 3) Anant darshan jnan tu = You are infinite perception and knowledge
 - 4) Avyabadh swaroop = You are unobstructed Self
-

SHORT MEANING

- Only that religion as mentioned in the previous verse, leads to liberation.
- As pure Self, you are liberation itself.
- You are infinite perception and knowledge.
- You are of unobstructed nature.

VERSE 117



NATURE OF THE SOUL

LINK

- 1) Now, in this verse, the Guru describes more qualities of the soul.
- 2) Defining the nature of the soul through five wondrous attributes, He says -

શુદ્ધ બુદ્ધ ચૈતન્યઘન, સ્વામિજ્યોતિ સુખધમ,
બિજુ કહિયે કેટલું. કર વિચાર તો પામ. ૧૧૭

**Shuddh buddh chaitanyaghan, swayamjyoti sukhdam;
Biju kahie ketalu? Kar vichar to paam. 117**

WORD TO WORD MEANING

- 1) Shuddh = Pure
- 2) Buddh = Knowledgeable
- 3) Chaitanyaghan = Indivisible mass of consciousness
- 4) Swayamjyoti = Self-luminous / radiant
- 5) Sukhdham = Abode of bliss
- 6) Biju kahie ketalu = What more can be said
- 7) Kar vichar to paam = Think over it and realise

SHORT MEANING

- You are pure, knowledgeable, full of consciousness, self-luminous and the abode of bliss.
- What more should I say to you?
- Contemplate deeply and realise your Self.

VERSE 118



ABSORBED IN INNATE ECSTASY

LINK

- 1) In 21 verses, through the Guru, Param Krupalu Dev conveyed the fundamental nature of the path to liberation, a complete continuous sequence of attaining it and three mystical pinnacle-like verses.
- 2) Now, in this verse 118, He concludes the dialogue between the Guru and the disciple that had commenced in verse 45.
- 3) In this last verse that is addressed to the disciple, the Guru says -

નિશ્ચયે સર્વે જ્ઞાનિનો, અવિ અત્ર સમયે,
ધરી માઉતા એમ કહી, સહજ સમાધિ માંડે. ૧૧૮

Nishchay sarve jnanino, avi atra samay;
Dhari maunta em kahi, sahajsamadhi mai. 118

WORD TO WORD MEANING

- 1) Nishchay = Conclusion
- 2) Sarve jnanino = Of all the Enlightened Ones
- 3) Avi atra samay = Converge at this point
- 4) Dhari maunta = Becomes quiet / assumes silence
- 5) Em kahi = After saying this
- 6) Sahajsamadhi mai = Into deep meditative state, effortlessly

SHORT MEANING

- The conclusion of all the Enlightened Ones has been encompassed here.
- Having said this, the Guru assumes silence and enters into effortless Self-absorption.