

ATMA SIDDHI SHASTRA

— BY SHRIMAD RAJCHANDRA —

“HOLY SCRIPTURE - IN SEARCH OF THE SOUL”



TRANSLATION INTO
ENGLISH

TRANSLATION
INTO
400 LANGUAGES
IN
142 COUNTRIES

————— *About the poet* —————

SHRIMAD RAJCHANDRA



Shrimad Rajchandra, known by birth as Raichandbhai Ravajibhai Mehta, was an enlightened soul and a prominent poet and scholar. He is best known for his preaching about the soul and as a spiritual guide of Mahatma Gandhi, India's Father of the Nation. He was born on November 9, 1867, in Vavana Bandar, Morbi, Gujarat, India.

He started speaking in public at the age of 10 and writing articles at 11. He performed Shatavdhan (a difficult memory test of memorizing 100 different things at a time) in Mumbai when he was 20. At the age of 20, he got married to Jhabakbai and then got engaged in the pearls and diamond business.

In addition, throughout his life, he wrote about 800 letters including the poem, Apoorva Avsar, charting his spiritual journey. In his letters, he mentioned having the memory of several past lives at the age of seven, and in a letter written in 1890, he mentions having achieved self-realization.

The poet's success has been proved by the fact that he has awakened enthusiasm in many people. He has used the appropriate explanations to lead the reader to spiritualism.

At the age of 32, he contracted an illness from which he never recovered. He left this body on April 9, 1901 in Rajkot, Gujarat, at the age of 33. During his life, he was a spiritual mentor for many people.

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आत्मसिद्धिः



*Atma Siddhi
Shastra*

BY SHRIMAD RAJCHANDRA

“Holy Scripture-In Search of the Soul”

[TRANSLATION INTO ENGLISH]

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Dedicated to
all self-realized
enlightened souls



Preface

Atma Siddhi Shastra (Holy Scripture - In Search of the Soul) is a sacred book written by the enlightened Soul, Shrimad Rajachandra and is the essence of the preaching of all omniscient Gods. He was one of the adored, holy, true spiritual mentors that the world has ever known. His state of existence was without attachment for worldly position, wealth, fame and even his own body.

All the major currencies of India have the picture of Mahatma Gandhi, the father of the nation. Mahatma Gandhi, who has been praised by the whole world as a messenger of non-violence, was highly indebted to the teachings of Shrimad Rajchandra. Thus the role of Shrimad Rajchandra's spiritual teachings in building of a new India can hardly be exaggerated.

“I have said elsewhere that besides Kavi (Poet Shrimad Rajchandra), Ruskin and Tolstoy have contributed in forming my intrinsic character, but Kavi has had a more profound effect because I had come in personal and intimate contact with Him” – Mahatma Gandhi.

“Shrimad Rajchandra passed away at the age of 33, but he will attain liberation from the cycles of birth and death after one birth. In spite of a flourishing



jewelers business in Mumbai, his inner soul had separated from worldly attachments and feelings, like the core of a coconut seed and husk are separate but still together. In his short life span, he has contributed immensely to spiritualism with self-realization.” – Kanji Swami

Atma Siddhi Shastra is an invaluable holy scripture in poetry form. It is based on the science of the soul. It explains the nature of the soul from multiple viewpoints. It involved deep thinking and research into six philosophical spiritual aphorisms:

1. The Soul exists.
2. The Soul is eternal.
3. The Soul is the doer of his own karma.
4. The Soul is sufferer or enjoyer of his own karma.
5. The Soul's liberation exists.
6. The Soul's path to liberation exists.

Out of 142 stanzas, the first 42 stanzas explain the signs of an enlightened living mentor, bigots (who are obstinately convinced of the superiority or correctness of their own opinions and prejudiced against those who hold different opinions) and true seeker of the self. The remaining vital 100 stanzas give the solutions to the doubts of the disciple in



a question-answer format, while at the same time explaining the above six aphorisms.

Shrimad Rajachandra has used dialogues between the disciple and enlightened teacher to simplify Atma-Siddhi Shastra. It is the essence of the preaching of omniscient God.

Out of 21000 years of this era, around 2500 years have passed. This invaluable scripture will survive for 18500 years till the end of this era and people will be imbibing it. It is my humble request to all readers to translate this scripture into any language being used at that time in future and to spread it worldwide. If there is a mass destruction of this world and even if a single copy of this scripture is saved, it can spread again all over the world.

The goal of Shri Atma Siddhi Shastra Mission is to translate all 142 stanzas of this scripture into the local languages of 142 countries.

I received the message and inspiration for spreading Atma Siddhi Shastra in the world from Shrimad Rajchandra. This mission will be successfully completed on 4th November 2017, which is the 150th birth anniversary of Shrimad Rajchandra.

I welcome any feedback or suggestions by email or post for improving this mission. ■

FULCHAND

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❀ Stanza 1 ❀

जे स्वरूप समज्या विना, पांथो दुःख अनंत,
समजायु ते पद नामु - श्री साद्गुरु भावांत. १

Je svarup samajyaa vinaa, paamyo dukh anant;
Samajaayyu te pad namu, shri sadguru bhagavant. 1

The soul has been enduring untold sorrow since infinite time without realizing the nature of the self. I humbly bow to enlightened mentor who made me understand that nature of the self.

❀ Stanza 2 ❀

वर्तमान आ कालमा, मोक्षा मार्ग बहू लोप,
विचारवा आत्माथिने, भाक्यो अत्र अगोप्या. २

Vartmaan aa kaal maa, moksha maarg bahu lop;
Vichaarvaa atmaarathi ne, bhaakhyo atre agopya. 2

The path to liberation has by and large become extinct in this present era. It has been stated here explicitly for its deliberation for the aspirant of self-realization.



❖ Stanza 3 ❖

કૃત્વ ક્રિયા-સ વદ્ય રહ્યા, શુષ્ક ગ્યાન મા કૌ,
માને મારગ મોક્ષનો, કૃપા દેને ભેદ ૩

Koi kriyaajad thai rahya, shushk gyan ma koi;
Maane marag moksh no, karuna upaje joi. 3

Some people have become staunch ritualists. Others are willful having superfluous knowledge. Compassion arises for them, as they believe themselves to be on the path to liberation.

❖ Stanza 4 ❖

બાહ્ય ક્રિયામાં રાચતા, અંતર ભેદ ન કાઈ,
જ્ઞાનમાર્ગ નિષેધતા, તે ક્રિયાજાદ આઈ. ૪

Baahya kriyaa maa raachataa, antar bhed na kaai;
Jnana maarg nishedhataa, teh kriyaajad aai. 4

The staunch ritualist is content with physical ritualistic activities. He doesn't differentiate between the body and the soul. He denies the path to self-realization through knowledge.



❀ Stanza 5 ❀

બંધ મોક્ષ છે કલ્પના, બાકી વાણી માં છે,
વર્તે મોહવેશમાં. રૂઝડ જ્ઞાન તે આંધે. ૫

Bandh moksh chhe kalpana, bhaakhe vaani maahi;
Varte mohaavesh maa, shushkjniani te aahi. 5

A willful person having superfluous knowledge lives in delusion. He calls bondage and liberation of the soul as an illusion.

❀ Stanza 6 ❀

વૈરાગ્યદેહિ સફળ તો, જો સહ આતમજ્ઞાન,
તેમજ આતમજ્ઞાનની, પ્રાપ્તિ તના નિદાન. ૬

Vairaagyaadi safal to, jo sah aatam jnana;
Temaj aatam jnana ni, praapti tanaa nidaan. 6

Detachment and other pure feelings are fruitful, if accompanied with the knowledge of the soul. They are also the means for the knowledge of the soul.



❀ Stanza 7 ❀

त्याग विराग न चित्तमा, थाय न तेने ज्ञान,
अटके त्याग विरागमां, तरे भुले निजकान. ७

Tyaag viraag na chitt maa, thaay na tene jnana;
Atke tyaag viraag maa, to bhule nij bhaan. 7

One cannot attain enlightenment of the soul without having renunciation and detachment in contemplation. One also deprives himself of the knowledge of the soul. One also cannot attain enlightenment of the soul, if he feels satisfied in renunciation and detachment.

❀ Stanza 8 ❀

ज्यां ज्यां जे जे योग्या छे, ताहा सामाज्यु तेह,
त्यां त्यां ते ते आचारे, आत्माथी जन तेह. ८

Jyaa jyaa je je yogya chhe, tahaa samajvu the;
Tyaa tyaa te te aachare, atmaarathi jan teh. 8

One who understands everything in its appropriate context and acts accordingly is a true seeker of the soul.



❀ Stanza 9 ❀

ਸੇਵੇ ਸਾਦਗੁਰੀ ਆਰਾਜੇ, ਟਿਆਗੀ ਦਾ ਨਿਪਕਸ਼,
ਪਾਮੇ ਤੇ ਪਰਮਾਰਥੇ, ਨਿਪਦਨੋ ਲੇ ਲਕਸ਼. . ੯

Seve sadguru charan ne, tyaagi dai nij paksh;
Paame te paramaarth ne, nij pad no le laksh. 9

One who serves at the feet of the enlightened mentor, giving up his own opinion, attains the supreme ideal and realization of the soul.

❀ Stanza 10 ❀

ਆਤਮ ਜਾਨ ਸਮਦਰਸ਼ਿਤਾ ਵਿਚਾਰੇ ਉਦਯੋਗਯੋਗ-
ਅਪੁਰਵ ਵਾਨੀ ਪਰਮ ਸ਼ਰੁਤ, ਸਾਦਗੁਰੀ ਲਕਸ਼ਾਨਯੋਗਯੋ. ੧੦

Atma jnana samadarshita, vichare uday prayog;
Apurva vaani param shrut, sadguru lakshan yogya. 10

These are the signs of an enlightened mentor: self-realization, state of equilibrium, all his actions are due to fruition of past karma, unprecedented unique speech, knowledge of the scriptures.



❖ Stanza 11 ❖

પ્રત્યક્ષ સાદ્ગુરુ સમ નહીં, પરોક્ષ જિન ઉપદેશ,
એવો લક્ષ થયા વિના, ઉગે ન આત્મવિચાર. 11

Pratyaksh sadguru sam nahi, paroksh jina upakaar;
Evo laksh thaya vinaa, uge na atma vichaar. 11

The basic thought process of the soul does not arise until one realizes that the obligation of a live enlightened mentor is greater than the obligations of a non-present omniscient God.

❖ Stanza 12 ❖

સાદ્ગુરુ ના ઉપદેશ વાળા, સમજાયા ન જિનરૂપ,
સમજાયા વાળા ઉપદેશ વાળા, સમજાયા જિનરૂપ. 12

Sadguru na updesh van, samajaay na jinarup;
Samajyaa van upakaar sho, samajye jinasvarup. 12

One cannot understand the nature of omniscient God, without the preaching of an enlightened mentor. What benefits could be derived by a soul, without this understanding? One can himself attain the real nature of the omniscient only with such understanding.



❀ Stanza 13 ❀

આત્માદી અસ્તિત્વળી, જે નિરુપક શાસ્ત્ર,
પ્રત્યક્ષ સદ્ગુરુ યોગ નહિ, ત્યાં આધાર સુપાત્ર. 13

Atmaadi astitva na, jeh nirupak Shaastra;
Pratyaksh sadguru yog nahi, tyaa aadhaar supaatra. 13

When there is absence of an enlightened mentor, the scriptures, which explain the existence of the soul, etc., are the sustainer and can be relied upon by a deserving soul.

❀ Stanza 14 ❀

અથવા સદ્ગુરુએ કહ્યાં, જે અવગાહન કાજ,
તે તે નિત્ય વિચારવાં, કરી માતાંતર ત્યાજ. 14

Athava sadguru ae kahya, je avgaahan kaaj;
Te te nitya vichaarva, kari mataantar tyaj. 14

Or the texts recommended by an enlightened mentor should be studied regularly, giving up dogmatism.



❀ Stanza 15 ❀

રોકે જીવ સ્વચંદને, પામે આવશ્ય મોક્ષ,
પામ્યા એમ અનંત છે. ભાષ્ય જિના નિર્દોષ. ૧૫

Roke jiva svachhand to, paame avashya moksha;
Paamya em anant chhe, bhaakhyu jina nirdosh. 15

Omniscient God has said that a soul can surely attain liberation only if the soul gets free of self-conceit. In the past, infinite souls have thus attained liberation.

❀ Stanza 16 ❀

પ્રત્યક્ષ સદગુરુ યોગી, સ્વચંદ તે રોકાયે,
અન્ય ઉપાય કાર્યા થાકી. પ્રાયે બામનો થાય. ૧૬

Pratyaksh sadguru yogthi, swachhand te rokai;
Anya upaay karyaa thaki, praaye bamano thaay. 16

The self-conceit is restrained in the presence of enlightened mentor. Mostly, without an enlightened mentor, the self-conceit of a soul will multiply.



❀ Stanza 17 ❀

स्वच्छंद, मन आग्रह तज, वरते साधुगुरे लक्ष,
समकित तेने भावियु, इतल्ले गाली प्रत्यक्ष. १७

Svachhand mat aagrah taji, varte sadguru laksh;
Samakit tene bhaakhiyu, kaaran gani pratyaksh. 17

A person follows the preaching of an enlightened mentor, giving up self-conceit and obstinacy in supporting his wrong views. He is said to have right belief, as these are known to be direct causes for the right belief.

❀ Stanza 18 ❀

मानादिइ शत्रु महा, नि-छंदे न मरये,
जानि साधुगुरे शरणानि, अल्प प्रयासे जाये. १८

Maanaadi shatru mahaa, nijchhande na maraay;
Jaataa sadguru sharan ma, alp prayaase jaay. 18

Pride and other passions are the biggest enemies of the soul. They cannot be destroyed by self-conceit. By paying devotion to the enlightened mentor, they get destroyed by slight effort.



Stanza 19

ਏ ਸਾਦ੍ਗੁਰੁ ਉਪਦੇਸ਼ਿਯ, ਪਾਮਯੋ ਕੇਵਲਜਨਾ,
ਗੁਰੁ ਰਾਹਿ ਚਹਦਮਸਥ ਪਾਨ, ਵਿਨਯੇ ਕਰੇ ਭਗਵਾਨ. ੧੯

Je sadguru upadesh thi, paamyo keval jnana;
Guru rahyaa chhadmasth pan, vinay kare bhagwaan. 19

A disciple may attain omniscient knowledge by imbibing the preaching of an enlightened mentor, even when the enlightened mentor has not yet attained omniscient knowledge. Even then the omniscient God respects the enlightened mentor by knowing him as his enlightened mentor in the past.

Stanza 20

ਐਵੋ ਮਾਰਗ ਵਿਨਯੇਨਾਗੋ, ਭਾਕਯੋ ਸ਼ਰੀ ਵੇਤ੍ਰਾਗ,
ਮੂਲ ਹੇਤੁ ਐ ਮਾਰਗੋ, ਸਮਯੇ ਕੋ ਸੁਭਾਗਯਾ. ੨੦

Aevo maarg vinay tano, bhaakhyo shri veetraag;
Mool hetu ae maarg no, samje koi subhaagya. 20

The path of reverence has been revealed by omniscient God. Only a fortunate person can understand the main purpose of such a path.



❀ Stanza 21 ❀

આસદગુરુ એ વિનયનો, લાભ લહે જો કાઈ,
મહામોહિની કાર્મણ બુદ્ધે ભવજાલમાંથી. ૨૧

Asadguru ae vinay no, laabh lahe jo kaai;
Mahaa mohniya karma thi, bude bhav jal maahi. 21

If a person acting as an enlightened mentor takes any advantage of such reverence, he sinks into the ocean of infinite cycles of birth and death by being bound with intense deluding karma.

❀ Stanza 22 ❀

હોય મુમુક્ષુ જીવે, સમજે એવ વીચારે,
હોય મતાર્થી જીવે, અવજાહે જો નિર્ધાર. ૨૨

Hoy mumukshu jiva te, samaje aeh vichaar;
Hoy mataarathi jiva te, avalo le nirdhaar. 22

The soul desirous of salvation understands concept of reverence revealed by the enlightened mentor. The soul who is a bigot misunderstands this concept of reverence.



❀ Stanza 23 ❀

હોયે મતાર્થિ તેહને, થાયા ના આત્મલક્ષ્ય
તેહ મતાર્થિ લક્ષણે, અહીં કુટો નિર્પક્ષ. ૨૩

Hoy mataarathi teh ne, thaay na aatamlaksh;
Teh mataarathi lakshano, ahi kahyaa nirpaksh. 23

A bigot will not attain self-realization. The characteristics of such a bigot are stated here without any prejudice.

SIGNS OF A BIGOT (STANZAS 24-33)

❀ Stanza 24 ❀

બાહ્યા ત્યાગ પાન જ્ઞાન નહી, તે માને ગુરુ સત્યે,
અથવા નિઃકુલધર્મના, તે ગુરુ માં જા મામત્વા. ૨૪

Baahya tyag pan jnana nahi, te maane Guru satya;
Athavaa nij kul dharna na, te Guru maan ja mamatva. 24

A bigot believes that a person with outward renunciation but no self-realization, is an enlightened mentor. Alternately, he believes in a person being followed by his forefathers.



❖ Stanza 25 ❖

जे जिन देह प्रमाणे ने, समवसरे अदि किदि,
वर्णन सामजे जिनानुं, रोकु रउ निबुद्धि. २५

Je jinadeh pramaan ne, samavasaran-aadi siddhi;
Varnan samaje jina nu, roki rahe nijbuddhi. 25

He understands the description of the body of omniscient God, His sermon and other outward appearance as the description of omniscient God. He limits his intelligence therein.

❖ Stanza 26 ❖

प्रत्यक्ष सादगुरु योगमा, वरते द्रष्टि विमुक्त
आसा दगुरु ने द्रध करे, निमाणाथे मुख्या २६

Pratyaksh sadguru yog maa, varte drashti vimukh;
Asadguru ne dradh kare, nij maanaarthe mukhya. 26

He behaves with perverse attitude when the living enlightened mentor is available. He confirms the unenlightened mentor as enlightened mainly to gratify his own pride.



❖ Stanza 27 ❖

देवैर्न गतिं लोकां हि, ते समजे श्रुतज्ञाने,
माने निवृत्त वेश्च नो, आग्रह मुक्तिनिदाने. २७

Dev-aadi gati bhang maa, je samaje shrut jnana;
Maane nij mat vesh no, aagrah mukti nidaan. 27

He believes that the narration of celestials of heavenly beings, etc. is scriptural knowledge, which leads to self-realization. He regards the insistence of outward dress of his own religion as the cause of salvation.

❖ Stanza 28 ❖

लह्यं स्वस्वैर्न वृत्तिं, ग्राह्यं ज्ञान अभिमानं,
ग्राहे नहि परमार्थने, लेवा लौकिकमाने. २८

Lahyu svarup na vrutti nu, grahyu vrat abhimaan;
Grahe nahi paramaarth ne, levaa laukik maan. 28

He does not understand the nature of inner intent process and takes pride for the vows taken by him. He is focused on achieving worldly position and misses out on supreme truth.



❖ Stanza 29 ❖

અથવા નિશ્ચય નહીં ગ્રાહે, માત્ર શબ્દના માધ્યમ,
લોપે સદ વ્યવહાર ને, સાધન રહિત થાય. ૨૯

Athava nishchay nay grahe, maatra shabd ni maay;
Lope sad vyavahaar ne, saadhan rahit thaay. 29

Or he adopts the real viewpoint merely to the extent of speaking in words. He neglects the good conducts and becomes devoid of the means of self-realization.

❖ Stanza 30 ❖

જ્ઞાનદશા પામે નહીં, સાધન દશા ના કાઈ.
પામે તેનો સંગ જે, તે બુદ્ધિ ભવ માહી. ૩૦

Jnana dasha paame nahi, saadhan dasha na kaai;
Paame teno sang je, te bude bhav maahi. 30

He does not attain self-realization and also he does not practice the means. A person who stays in his company, sinks in the ocean of infinite cycles of birth and death.



❀ Stanza 31 ❀

એ પણ સ્વદેશીયો, નિઃશાસ્ત્રી,
પામે નહિ પરમાર્થને, અન અધિકારીપણ. ૩૧

Ae pan jiva mataarth maa, nij maan-aadi kaaj;
Paame nahi parmaarth ne, an-adhikaari maan ja. 31

This kind of soul is also stuck in bigotry as he takes pride in his viewpoint. He does not attain the supreme ideal, as he does not deserve it.

❀ Stanza 32 ❀

નહિ કાશ્યા ઉપશાંતતા, નહિ અંતર વૈરાગ્યે,
સારલપાનુ ન મધ્યસ્થતા, એ મતાર્થિ દુર્બાગ્યા. ૩૨

Nahi kashaay upshaantataa, nahi antar vairaagya;
Sarulpanu na madhyasthataa, ae mataarathi durbhaagya. 32

It is a misfortune of a bigot that he has no subsidence of passion, no internal detachment, no simplicity and no impartiality.



Stanza 33

લક્ષણ કહ્યા મતાર્થી ના, મતાર્થ જાવા કાજ,
હવે કહું આત્માર્થી ના, આત્માર્થ સુખ-સાજ. ૩૩

Lakshan kahyaa mataarathi naa, mataarth javaa kaaj;
Have kahu atmaarathi naa, atmaa arth sukh-saaj. 33

The characteristics of a bigot have been stated for the purpose of removing bigotry. I will state now the characteristics of a true seeker of the soul for self-realization whose sole purpose is inner bliss.

SIGNS OF A TRUE SEEKER (STANZAS 34-42)

Stanza 34

આત્મજ્ઞાને ત્યાં મુનિપણું, તે સાચા ગુરુ હોય,
બાકી કુલગુરુ કલ્પના, આત્માર્થ નહિ જોય. ૩૪

Atma jnana tyaa munipanu, te saacha Guru hoy;
Baaki kulguru kalpana, atmaarathi nahi joy. 34

He is a true monk who follows monkhood with self-realization. Other family priests are an illusion. A true seeker of the soul does not believe that the family priest is true monk.



❀ Stanza 35 ❀

ਮਨੁਖੀਏ ਸੇਵਾਤਿ ਕੀ ਆਇਓ, ਗਾਓ ਪਰਮ ਉਪਕਾਰੇ,
ਨਹੀ ਮੋਹਿ ਐਕੁਲ ਪਠਾ, ਏਕੀ ਮਾਠਾ ਧਾਰੇ. 35

Pratyaksh sadguru praapti no, gane param upakaar;
Trane yog ekatvathi, varte aagna dhaar. 35

A true seeker of the soul considers the meeting of the living enlightened mentor as a great favour. He surrenders to him through all the three energies of mind, speech and body.

❀ Stanza 36 ❀

ਐਕੇ ਹੀਏ ਨਾਏ ਡਲਾਹੀ, ਪਰਮ ਪਰਿਠੇ ਖੰਠੇ,
ਐਕੇ ਨੇ ਪਰਮ ਆਠੇ, ਤੇ ਏਕ ਏਕ ਸਮਾਂ. 36

Ek hoy tran kaal ma, paramaarath no panth;
Prete te paramaarth ne, te vyavahaar samant. 36

There is only one path for achieving supreme ideal in the past, present and future. Accept the instrumentals, who helps lead to supreme ideal.



❀ Stanza 37 ❀

એન વિચારી સી અંતરે, શોધે શરૂકરે યોગ,
કામ એકે આત્માર્થકં. જલને નહિ મન શોગ. ૩૭

Em vichaari antare, shodhe sadguru yog;
Kaam ek atmaarth nu, bijo nahi manrog. 37

With this thought in mind, the true seeker searches for association with an enlightened mentor. He has only one desire to attain self-realization and no other desires.

❀ Stanza 38 ❀

કાશ્યાની ઉપશાંતતા, માત્ર મોક્ષ અભિલાષ,
ભવે ક્ષેપ પ્રાણીદયા, ત્યાં આત્માર્થનિવાસ. ૩૮

Kashaay ni upashaantataa, maatra moksh abhilaash.
Bhave khed praani daya, tyaa atmaarth nivaas. 38

There is the abode of self-realization where there is subsidence of passion, only desire for liberation, grief for cycles of birth and death, compassion for all living beings.



❖ Stanza 39 ❖

દરેક ન જોવી ભ્રમી સુધી, જીવ લાહે નહી જોઈ,
મોક્ષ માર્ગ પાદે નહી, મટે ન અંતર રોગ. ૩૯

Dashaa na evi jyaa sudhi, jiv lahe nahi jog.
Moksh maarg paame nahi, mate na antar rog. 39

As long as the soul does not attain this state, he does not get the path of liberation. His inner disease of self-delusion will never be removed.

❖ Stanza 40 ❖

આવે ભ્રમી જોવી દશા, સદ્ગુરુ જોઈ સુહાઈ,
તે જોઈ સુવિચારણા, ત્યાં પ્રગટે સુખ દાઈ. ૪૦

Aave jyaa evi dasha, sadguru bodh suhaay;
Te bodhe suvichaaranaa, tyaa pragate sukhdaay. 40

When the soul attains such a state, the preaching of the enlightened mentor becomes effective. That state of effect leads to state of bliss.



❖ Stanza 41 ❖

ज्यां प्रगटे सुविचारणा, त्यां प्रगटे निजाना,
जे ज्ञाने क्षय मोह थै, पामे पद निर्वाण. ४१

Jyaa pragate suvichaaranaa, tya pragate nij jnana;
Je jnane kshay moh thai, paame pad nirvaan. 41

When right thought process starts, it leads to self-realization. This self-realization destroys delusion and the soul attains permanent liberation from cycles of birth and death.

❖ Stanza 42 ❖

उपजे ते सुविचारणा, मोक्षमार्ग समजाये,
गुरु शिष्ये संवाद्यथ, भाक्यं शतपद आथि. ४२

Upaje te suvichaaranaa, moksha marg samjaay;
Guru shishya samvaadthi, bhaakhu shatapad aahi. 42

In order to initiate this thought process, which leads to the understanding of path of liberation, I state here six aphorisms in the form of dialogue between the mentor and the disciple.



THE SIX APHORISMS (STANZAS 43-44)

❖ Stanza 43 ❖

આત્મા છે તે નિત્ય છે, છે કર્તા નિભુકર્મ,
છે ભક્તૃતા વલિ મોક્ષા છે, મોક્ષા ઉપાય સુધર્મ. ૪૩

Atma chhe, te nitya chhe, chhe karta nij karma;
Chhe bhoktaa, vali moksha chhe, moksha upaay sudharm. 43

The soul exists. It is eternal. It is the doer of karma. It is the enjoyer or sufferer of the fruits of these karma. There is liberation. The path of liberation, which is true religion, exists.

❖ Stanza 44 ❖

શ્વેત સ્થાનક સંકેષપાત્રી, શ્વેત દર્શન પાન તેહ,
સમજાવા પરમાર્થને, કહ્યાં જ્ઞાનિને એહ. ૪૪

Shat sthaanak sankshep maa, shat-darshan pan teh;
Samjaavaa paramaarth ne, kahyaa jnani ae aeh. 44

These six aphorisms are stated here briefly. They are in fact six types of philosophies. The enlightened mentor has stated them to make us understand the supreme ideal.



1. THE SOUL EXISTS

THE DOUBT OF THE DISCIPLE (STANZAS 45-48)

❖ Stanza 45 ❖

ନାଥୀ ଦ୍ରାଷ୍ଟି ନି ଆବତୋ, ନାଥୀ ଜାନାତୁ ରୁପ,
ଭୀତୋ ଏଲ୍ଲେ ଅନୁଭବ ନାହି, ତେଥି ନା ଜିବା-ସ୍ଵରୂପ. ୪୫

Nathi drashti maa aavato, nathi janaatu rup;
Bijo pan anubhav nahi, tethi na jiva-svarup. 45

The soul cannot be seen by the eyes. Its form is unknown. There is no other way of experiencing it. Therefore, the soul does not exist.

❖ Stanza 46 ❖

ଆଥାବା ଦେହ ଜା ଅତ୍ମା, ଆଥାବା ଇନ୍ଦ୍ରିୟା ପ୍ରାଣ,
ମିଥ୍ୟା ଜୁଦୋ ମାନାବୋ, ନାହି ଜୁଦୁ ଅେନ୍ଦ୍ଧାଣ. ୪୬

Athavaa deh ja atma, athavaa indriya praan;
Mithyaa judo maanavo, nahi judu aendhaan. 46

Or, the soul is body itself, or it is the senses and respiration. It is false to believe it to be separate from them. There is no other sign of it being separate.



❖ Stanza 47 ❖

કલિ જો આત્મા હોય તો, જાણ્યે તે નહિ કેમ?
જાણ્યે જો તે હોય તો, ઘટ ઘટ આવી એ. ૪૭

Vali jo atma hoy to, janaay te nahi kem?
Janaay jo te hoy to, ghat pat aadi jem. 47

And if the soul exists, why is it not known? If it exists, it should be known like pot, cloth, etc.

❖ Stanza 48 ❖

માટે છે નહિ આત્મા, મિથ્યા મોક્ષ ઉપાયે,
એ અંતર શંકા તણે, સમજાવે સદુપાયે. ૪૮

Maate chhe nahi atma, mithya moksha upaay;
Ae antar shankaa tano, samjaavo sadupaay. 48

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



THE ANSWER OF THE ENLIGHTENED MENTOR (STANZAS 49-58)

❀ Stanza 49 ❀

ભાસ્યો દેહદિયાસ્યા, આત્મા દેહસમાન,
પણ તે બન્ને ભિન્ન છે, પ્રગટ લક્ષણે. ૪૯

Bhaasyo dehadhyaas thi, atma deh samaan;
Pan te banne bhinn che, pragat lakshane bhaan. 49

The soul and the body are known as the same due to the soul's attachment to the body. But both of them are separate entities and can be identified separately from their evident characteristics.

❀ Stanza 50 ❀

ભાસ્યો દેહદિયાસ્યા, આત્મા દેહસમાન,
પણ તે બન્ને ભિન્ન છે, જેમ આસને મ્યાન. ૫૦

Bhaasyo dehadhyaas thi, atma deh samaan;
Pan te banne bhinn chhe, jem asi ne myaan. 50

The soul and the body are known as the same due to the soul's attachment to the body. But both of them are separate entities, like sword and sheath.



❖ Stanza 51 ❖

જે દ્રશ્ય છે દ્રશિનો, જે જાણે છે રૂપ,
આબાધ્યા અનુભવ જે રાહે, તે છે ઓવસ્વરૂપ. ૫૧

Je drashtaa chhe drashti no, je jaane chhe rup;
Abaadhya anubhav je rahe, te chhe jiva-svarup. 51

It is the soul itself who is a seer of eyes. It knows all forms. It experiences which cannot be subtracted.

❖ Stanza 52 ❖

છે ઈન્દ્રિય પ્રત્યેકને, નિજ નિજ વેષ્યનું જ્ઞાન,
પાંચ ઈન્દ્રિયા વેષ્યનું, પણ આત્માનેભાન. ૫૨

Chhe indriya pratyek ne, nij nij vishay nu jnana;
Paanch indrinaa vishaynu, pana atma ne bhaan. 52

Each sense has knowledge of its own object. But it is the soul who has knowledge of objects of all the five senses.



❖ Stanza 53 ❖

દેહ ન જાણે તેહને, જાણે ન ઈન્દ્રિ પ્રાણ,
આત્માની સત્તાવડે તેહ પ્રવર્તે જાણ. ૫૩

Deh na jane tehane, jaane na indri praan;
Atma ni sattaa vade, teh pravarte jaan. 53

The body does not know the soul. The senses and the respiration do not know it. You know that the body, the senses and the respiration function in the presence of the soul.

❖ Stanza 54 ❖

સર્વ અવસ્થાને વિષે, ન્યાારો સદા જાનાય,
પ્રગટ રૂપ ચૈતન્યમયે, એ અંધાણે સદાચે. ૫૪

Sarv avasthaa ne vishe, nyaaro sadaa janaay;
Pragat rup chaitanyamay, ae aendhaan sadaay. 54

The eternal soul is always known separate from all states. Manifest consciousness is its permanent characteristic.



❀ Stanza 55 ❀

ਘਟ, ਘਟ ਆਈ ਜਾਨੁ ਤੂੰ, ਤੇਠੀ ਤੇਨੇ ਮਾਨ,
ਜਾਨੁ ਨਾ ਰਹੇ ਮਾਨ ਨਹਿ, ਫੁਲਿਐ ਫੇਝੁ ਸਾਨ? ੨੮

Ghat pat aadi jaan tu, tethi tene maan;
Jaan-naar ne maan nahi, kahiae kevu jnana? 55

You believe 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 to say about such knowledge?

❀ Stanza 56 ❀

ੴ ਸਤੁ ਕ੍ਰਿ ਕ੍ਰੁਸ਼ ਦੇਹ ਮੀ, ਸਤ੍ਰੁਲ ਦੇਹ ਮਨਿ ਅਲਪ,
ਦੇਹ ਹੋਮੇ ਜੋ ਆਤਮਾ, ਘਟੇ ਨ ਆਮ ਵਿਕਲਪ. ੨੯

Param buddhi krush deh maa, sthul deh mati alp;
Deh hoy jo atma, ghate na aam vikalp. 56

Super intelligence is found in a living being who has a thin body, while less intelligence is found in a living being who has a fat body. If the body and the soul were one, such contradiction would not arise.



❀ Stanza 57 ❀

જડ ચેતનનો ભિન્ન છે, કેવલ પ્રગટ સ્વભાવ,
એક પાનુ પામે નહીં, ત્રણ કાલ દ્વય ભાવ. ૨૭

Jad chetan no bhinn chhe, keval pragat svabhaav;
Aek panu paame nahi, trane kaal dvay bhaav. 57

Inanimate and living substances have their own two separate manifestations of characteristics. These two separate substances cannot merge into one and they remain as two separate substances at all times—the past, the present and the future.

❀ Stanza 58 ❀

આત્માની શંકા કરે, આત્મા પોતે આપ,
શંકાનો કરનાર તો, અચરજ એવે આપ. ૨૮

Atma ni shankaa kare, atma pote aap;
Shankaa no karnaar te, acharaj aeh amaap. 58

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.



2. THE SOUL IS ETERNAL

THE DOUBT OF THE DISCIPLE (STANZAS 59-61)

❀ Stanza 59 ❀

આત્માનાં આસ્તિત્વના, આપે કહ્યા પ્રકારે,
સંભવ તેનો થાય છે, અંતર કર્મો વિચારે. ૫૯

Atma na astitva na, aape kahyaa prakaar;
Sambhav teno thaay chhe, antar karye vichaar. 59

You mentioned the points in favour of existence of the soul. The existence of the soul is acceptable by contemplating upon them.

❀ Stanza 60 ❀

બીજ શંકા થાય ત્યાં, આત્મા નહીં અવિનાશી,
દેહ યોગે થા હાયજે, દેહ વિયોગે નાશી. ૬૦

Biji shankaa thaay tyaa, atma nahi avinaash;
Deh yog thi upaje, deh viyoge naash. 60

The second doubt is that the soul is not eternal. It takes birth with the union with the body and it gets destroyed on the separation with the body.



❖ Stanza 61 ❖

અથવા વસ્તુ દરમિયાન છે, ક્ષણે ક્ષણે પલટાયે,
એ અનુભવથી પણ નહીં, આત્મા જિન્મે જીવે. ૬૧

Athavaa vastu kshanik chhe, kshane kshane palataay;
Ae anubhav thi pan nahi, atma nitya janaay. 61

Or, it is a substance, which keeps changing every moment and is therefore momentary. The soul is not eternal from this experience too.

THE ANSWER OF THE ENLIGHTENED MENTOR (STANZAS 62-70)

❖ Stanza 62 ❖

દેહ માત્ર સંયોગ છે, વાલિ જડ, રૂપી દ્રશ્ય,
ચેતનના ઉત્પત્તિ લય, કોના અનુભવ વશ્યા? ૬૨

Deh maatr sanyog chhe, vali jad rupi drashya;
Chetan naa utapati lay, konna anubhav vashya. 62

The body is only temporarily in association with the Soul. It is also non-living, colorful and visible. Who can have experience of the origination and destruction of the soul?



❖ Stanza 63 ❖

ଜେନା ଅନୁଭବବଶ୍ୟାୟେ, ઉત્પન્ન લાય નુ જ્ઞાન,
તે તેથી જુદા વિના, થાય ન કૈયે જાણ. ૬૩

Jenaa anubhav vashya ae, utpann laya nu jnana;
Te tethi judaa vinaa, thaay na keme bhaan. 63

A person, in whose knowledge the origination and destruction of soul occurs, has to be separate from the soul.

❖ Stanza 64 ❖

જે સંયોગો દેખાયે, તે તે અનુભવદ્રશ્યઃ
ઉપજે નહિ સંયોગથી, આત્મા જિત્વ પ્રત્યક્ષઃ. ૬૪

Je sanyogo dekhiye, te te anubhav drashya;
Upaje nahi sanyog thi, atma nitya pratyaksh. 64

Whatever associations we see, are able to be experienced by the soul. The soul cannot be produced by any of the associations. It is eternal and present at all times.



❀ Stanza 65 ❀

જડથી ચેતન થાયજે, ચેતનથી જડ થાય,
એવો અનુભવ કોને, ક્યારે કદી ન થાય. ૬૫

Jad thi chetan upaje, chetan thi jad thaay;
Aevo anubhav koi ne, kyare kadi na thaay. 65

No one has ever experienced consciousness getting created from non-living matter and non-living matter getting created from consciousness.

❀ Stanza 66 ❀

કોઈ સંધોગથી નથી, જેની ઉત્પત્તિ થાય,
નાશ ન લેવો કોઈમાં, તેથી નિત્ય સદાય. ૬૬

Koi sanyogo thi nahi, jeni utpatti thaay;
Naash na teno koi maa, tethi nitya sadaay. 66

That which cannot be created by any associations, cannot be destroyed into anything else. Therefore, the soul is eternal.



❀ Stanza 67 ❀

ક્રોધોદયે વરવમ્બેભા, સર્પદિભિરુદ્ધા નિદે,
પૂર્વજન્મ સંસકારે તે, જિવ નિત્યતા ત્યાયે. ૬૭

Krodh-aadi taratamyataa, sarp-aadik ni maay;
Purv-janm sansakaar, te jiv nityataa tyaa. 67

There is a burst of anger and other passions in snakes etc. This is because of tendencies of previous births. This proves the eternity of the soul.

❀ Stanza 68 ❀

આત્મા દ્રવ્યે નિત્ય ચ્હે, પર્યાયે વલતાયે,
બાલબાલે વય ત્રાન્યા નુ, જ્ઞાન એક ને થાયે. ૬૮

Atma dravye nity chhe, paryaaye palataay;
Baal-aadi vay tranya nu, jnana aek ne thaay. 68

The soul as a substance is eternal but as a state of associations, it is changing. Childhood, adulthood and old age are different stages of life, but the eternal soul, which has knowledge of all three stages, is the same throughout.



❀ Stanza 69 ❀

અથવા જ્ઞાન ક્ષણિકું, જે જ્ઞાની વદનાર,
વદનારો તે ક્ષણિક નહિ, કર અનુભવ નિર્ધાર. ૬૯.

Athavaa jnana kshanik nu, je jaani vadanaar;
Vadanaaro te kshanik nahi, kar anubhav nirdhaar. 69

Or, the narrator who has knowledge of momentary states is not momentary himself. Confirm this based on your own experience.

❀ Stanza 70 ❀

કુદારે કુલ વસ્તુનો, ફેલણયોયે નાશ,
એતન પામે નાશ તો, ફેહિ ભલે તપાસ. ૭૦

Kyaare koi vastu no, keval hoy na naash;
Chetan paame naash to, kema bhale tapaas. 70

No substance can be destroyed completely into nothing. Examine if the soul is destroyed, what will it get converted to?



3. THE SOUL IS THE DOER OF ITS OWN KARMA

THE DOUBT OF THE DISCIPLE (STANZAS 71-73)

❀ Stanza 71 ❀

કર્તા જીવ ના કર્મનો, કર્મ જ કર્તા કર્મ;
અથવા સહજ સ્વભાવ કા, કર્મ જીવનો ધર્મ. ૭૧

Karta jiva na karma no, karma ja karta karma;
Athvaa sahaj svabhaav kaa, karma jiva no dharm. 71

The soul is not the doer of karma, only karmic matter is the doer of karma or karma bind to the soul automatically or the bondage karma would be the nature of the soul.

❀ Stanza 72 ❀

આત્મા સદા અસંગ ને, કૃતે પ્રકૃતિ બંધ,
અથવા ઈશ્વર પ્રેરના, તેજ જીવ અબંધ. ૭૨

Atma sadaa asang ne, kare prakruti bandh;
Athava ishvar preranaa, tethi jiva abandh. 72

The soul is always in pure state without any bondage. The bondage is created by karmic matter or the bondage is inspiration of God and therefore, the soul is unbound.



❀ Stanza 73 ❀

ਮਾਟੇ ਮੋਕਸ਼ਾ ਉਪਾਏ ਨੀ, ਕੋਇ ਨਾ ਹੇਤੁ ਜਾਨਾਏ;
ਕਰਮਾਨੁ ਕਰਾ ਕਾ ਨਾਹਿ, ਕੀ ਨਾਹਿ ਕਾ ਨਾਹਿ. ੭੩

Maate moksha upaay no, koi na hetu janaay;
Karma tanu karta panu, kaa nahi kaa nahi jaay. 73

It seems, therefore, that there is no purpose in seeking the means of liberation. Either the soul is not the doer of the karma or if the soul is the doer, it cannot be free from that doership nature.

THE ANSWER OF THE ENLIGHTENED MENTOR (STANZAS 74-78)

❀ Stanza 74 ❀

ਹੋਏ ਨ ਚੇਤਨ ਪ੍ਰੇਰਨਾ, ਕੋਏ ਆਏ ਨੋ ਕਰਮ,
ਜਦ ਸਵਭਾਵ ਨਾਹਿ ਪ੍ਰੇਰਨਾ, ਜੁਓ ਵਿਚਾਰੀ ਧਰਮ. ੭੪

Hoy na chetan preranaa, kon grahe to karma;
Jad svabhaav nahi preranaa, juo vichaari dharma. 74

If the soul does not inspire the karma, who else will inspire it? Non-living beings do not have the nature to inspire. You think of the nature of both living soul and non-living substances.



❖ Stanza 75 ❖

જો ચેતન કરતું નથી, નથી થતાં તો કર્મ,
તથા સાદા સ્વભાવનરિ, તેમજ નરિ જીવધર્મ. ૭૫

Jo chetan karatu nathi, nathi thataa to karma;
Tethi sahaj svabhaav nahi, temaj nahi jiva dharma. 75

If the soul has no feelings of love and hate, karma will not bind to the soul. Therefore, it is not the natural characteristic of the soul to bind the karma.

❖ Stanza 76 ❖

કેવલ હોવે અસંગ જો, ભાસત તને ન કેમ?
અસંગ છે પરમાર્થથી, પણ નિભલાને તેમ. ૭૬

Keval hot asang jo, bhaasat tane na kem?
Asang chhe paramaarth thi, pan nij bhaane tem. 76

If the soul is absolutely unbound, then why is it not experienced by you? It is unbound from the real viewpoint, but this can be known when the soul attains self-realization.



❀ Stanza 77 ❀

કર્તા ઈશ્વર કોઈ નહિ, ઈશ્વર રૂ રૂ આ સ્વભાવ,
અથવા પ્રેરક તે ગણે, ઈશ્વર દોષ પ્રભાવ. ૭૭

Karta ishvar koi nahi, ishvar shuddh svabhaav;
Athavaa prerak te ganye, ishvar dosh prabhaav. 77

There is no God who is the doer of karma. God is the soul who has achieved complete pure natural state. If God is considered as the inspirer, then God will be at fault for this.

❀ Stanza 78 ❀

એવળ જે જિજ્ઞાસુ બને, કર્તા આ સ્વભાવ,
જે સોનાઈ જો જાણે, કર્તા કર્મ પ્રભાવ. ૭૮

Chetan jo nij bhaan maa, karta aap svabhaav;
Varte nahi nij bhaan maa, karta karma prabhaav. 78

If the soul manifests awareness of its own consciousness, then it is the doer of its own nature. If it is un-aware of this nature, it becomes the doer of karma.



3. THE SOUL IS THE ENJOYER OR SUFFERER OF ITS OWN KARMA THE DOUBT OF THE DISCIPLE (STANZAS 79-81)

❀ Stanza 79 ❀

એ કર્મ કરતો કહે, પણ ભોક્તા નહિ સોયે,
શુ સમજે એ કર્મ કે, ફળપરિણામી હોયે. ૭૯

*Jiva karma karta kaho, pan bhoktaa nahi soy;
Shu samaje jad karma ke, fal parinaami hoy. 79*

You may say that the soul is the doer of karma but it not enjoyer or sufferer of karma. What can non-living karma understand, that they become giver of fruition?

❀ Stanza 80 ❀

ફલદાતા ઈશ્વર ગણે, ભોક્તાપણે સદ્ધાયે;
એમ કહે ઈશ્વરણે, ઈશ્વરણે જા જાયે. ૮૦

*Faldata Ishvar ganye, bhoktapanu sadhaay;
Aem kahye ishvartanu, ishvarpanu ja jaay. 80*

If God is accepted as giver of fruition of karma, then the suffering of the soul is proved. But by stating this, God will lose the state of Godhood.



❀ Stanza 81 ❀

ପ୍ରଭୁଙ୍କୁ ଗ୍ରହଣ କଲେ ବିନା, ଜଗତ ନିୟମ ନାହିଁ ହୋଇ;
୧୪୩ ଶୁଭା ଶୁଭ କର୍ମ ନାହିଁ, ଭଗ୍ୟ ସ୍ଥାନ ନାହିଁ କୌଣସି. ୮୧

Ishvar siddha thayaa vinaa, jagat niyam nahi hoy;
Pachhi shubhaashubh karma naa, bhogyaa sthaan nahi koy. 81

If God is not accepted, there would be no proper management of the world. And there would be no places bearing the fruition of auspicious and inauspicious karma.

THE ANSWER OF THE ENLIGHTENED MENTOR (STANZAS 82-86)

❀ Stanza 82 ❀

ଜୀବ କର୍ମ ନିଃକଳ୍ପନା, ମାତେ ଚେତନ ରୂପ,
ଝାସି ଧନୀ ସ୍ଫୁରଣା, ଗ୍ରାହଣ କରେ ଜାଦ ଧୂପ. ୮୨

Bhaavkarma nij kalpana, maate chetan rup;
Jiva virya ni sfuranaa, grahan kare jad dhup. 82

Attachment, love and hate are impure feelings within the soul. They are therefore conscious. These passions of the soul are the cause of bondage of karmic matter to it.



❀ Stanza 83 ❀

ઝેર સુધા સમાજે નહી, જીવ ખાઈ ફલ થાય;
એમ શુભાશુભ કર્મજી, ભોક્તા પાનુ જાણે. ૮૩

Zer sudha samaje nahi, jiva khaay fal thaay;
Em shubhaashubh karma nu, bhoktaa panu janaay. 83

Poison and nectar have no knowledge, but the person who eats them gets the fruition of them. In this way, the fruition of auspicious and inauspicious karma can be known.

❀ Stanza 84 ❀

એક રાંકને એક નરુપ, એ આદી જે ભેદ;
કારણ વિના ન કર્યો તે, તેમ શુભાશુભ વેદ્ય. ૮૪

Ek raank ne ek nrup, ae aadi je bhed;
Karaan vinaa na kaarya te, ej shubhaashubh vedy. 84

One person is poor and another person is a king. Such differences prove that there is fruition of auspicious and inauspicious karma of the past. Effect is not possible without cause.



❀ Stanza 85 ❀

કુલ્યાદત્તૃ વૃક્ષરૂપા, એમિ નથા જરુર,
કુર્મ સ્વભાવે પરિણમિ, થાયે ભોગ્યા દુર. ૮૮

Fal daata ishvar tani, emaa nathi jarur;
Karma svabhaave pariname, thaay bhog thi dur. 85

There is no necessity of God imparting giving fruition of karma. The karma fructify by their own nature and they shed away after giving their fruition.

❀ Stanza 86 ❀

તે તે ભોગ્યે વિશેષના, સ્થાનાક દ્રવ્ય સ્વભાવ,
ગહન વાત છે શિષ્યે આ, કાહિ સંક્ષેપે સાવ. ૮૯

Te te bhogya vishesh naa, sthaanak dravya svabhaav;
Gahan vaat chhe shishya aa, kahi sankshepe saav. 86

In order that the soul suffers from fruition of karma, in the form of sufferings, there are associated places and forms. Oh disciple! This is a deep topic, but it has been stated very briefly.



5. THE SOUL'S LIBERATION EXISTS

THE DOUBT OF THE DISCIPLE (STANZAS 87-88)

❖ Stanza 87 ❖

કુ-તર્કિ જાગેજાતી ભય હો, પણ તેનો નરિ મોક્ષ,
બીજાનો કાળ અનંત પણ, વર્તમાન છે દોષ. ૮૭

Karta bhokta jiva ho, pan teno nahi moksha;
Vityo kaal anant pan, vartmaan chhe dosh. 87

The soul may be the doer and sufferer of the karma, but it cannot achieve liberation from them. Beginning-less time has passed but the impurity is still present in the soul.

❖ Stanza 88 ❖

શુભ કરે ફળ ભોગવે, દેવલોક ગતિ માયે,
અશુભ કરે નરકલોક ફળ, કર્મ રહીત ન ક્યાયે. ૮૮

Shubh kare fal bhogave, dev-aadi gati maay;
Ashubh kare narak-aadi fal, karma rahit na kyaay. 88

If the soul does auspicious karma, it enjoys its fruition in the state of heavenly being, etc. If it does inauspicious karma, it suffers the fruition in hell etc. The soul is nowhere without karma.



THE ANSWER OF THE ENLIGHTENED MENTOR (STANZAS 89-91)

❖ Stanza 89 ❖

એ જીવન સુખ અને દુઃખ, જાણે તે સુખ પ્રમાણે,
તે જીવન સુખ અને દુઃખ, માટે મોક્ષ સુખાણે. ૮૯

Jem shubhaashubh karma pad, jaanya safal pramaan;
Tem nivrutti safalataa, maate moksha sujaan. 89

As you knew correctly the results of the auspicious and inauspicious karma, you will know that result of absence of these karma is liberation.

❖ Stanza 90 ❖

બીજાં કાળ અનંત તે, કર્મ સુખાશુભ ભાવ,
તે સુખાશુભ ખેદનાં, ઉપર મોક્ષ સ્વભાવ. ૯૦

Vityo kaal anant te, karma shubhaashubh bhaav;
Teh shubhaashubh chhedtaa, upaje moksha svabhaav. 90

Infinite time passed away indulging in auspicious and inauspicious feelings. The pure nature of the soul emerges when the soul destroys these auspicious and inauspicious feelings.



❖ Stanza 91 ❖

દેહાદિક સંયોગનો, આત્યંતિક વિયોગ,
સિદ્ધા મોક્ષા શાશ્વત પદે, નિભ અનંત સુખ ભોગ. ૯૧

Deh-aadik sanyog no, aatyantik viyog;
Siddha moksha shaashvat-pade, nij anant sukh-bhog. 91

The permanent separation from the body and other associations, leads to the permanent purity and liberation of the soul. There it enjoys the infinite bliss of the self.

6. THE SOUL'S PATH TO LIBERATION EXISTS

THE DOUBT OF THE DISCIPLE (STANZAS 92-96)

❖ Stanza 92 ❖

હોયે કદાપી મોક્ષપદ, નહિ અવિરોધ ઉપાય;
કર્મો કાલ અનંત ના, શા ત્થિ ચ્છેદ્યા જાય? ૯૨

Hoy kadaapi moksh-pad, nahi avirodh upaay;
Karmo kaal anant naa, shaa thi chhedyaa jaay? 92

There may be liberation but there appears no consistent means for it. How can the karma of infinite times be destroyed?



❖ Stanza 93 ❖

અધિકા મત વૈવિધ્યભર્યાં, કુલે દેહ્યતે અનેકઃ;
તેમા મત સાચો કયો, બને ન એવ દિવકઃ. ૯૩

Athava mat darshan ghanaa, kahe upaay anek;
Tema mat saacho kayo, bane na aeh vivek. 93

Or, there are many views and philosophies, which narrate innumerable ways for liberation. Out of them, which is the true view? Such discrimination cannot be made.

❖ Stanza 94 ❖

કૃતિ ભવિતી મોક્ષાં કૃતિ વેષ માં મોક્ષા,
એનો નિશ્ચય ના બને, યત્ના ભેદ એ દોષ. ૯૪

Kai jaati maa moksh chhe, kayaa vesh maa moksha;
Aeno nishchay naa bane, ghanaa bhed ae dosh. 94

There are many castes and garbs. I have not been able to decide, which one of these leads to liberation? As there are many differences, these create confusion and may cause failure in liberation.



❀ Stanza 95 ❀

તેથી એમ જાણાય છે, માલે ન મોક્ષ ઉપાય;
એવડા જાણનારો, શો ઉપકાર જાતે? ૯૫

Tethi aem janaay chhe, male na moksha-upaay;
Jiv-aadi jaanyaa tano, sho upakaar ja thaay? 95

So it appears that the means of liberation is not obtainable. What benefit can be gained then, by knowing the soul and other substances?

❀ Stanza 96 ❀

પાંચે ઉત્તર થી થયું, સમાધાન સર્વાંગ;
સામજી મોક્ષ ઉપાય તો, ઉદય ઉદય સદ્ભાગ્યે. ૯૬

Paanche uttar thi thayu, samaadhaan sarvaang;
Samaju moksha-upaay to, uday uday sad-bhaagya. 96

I got entire satisfaction by the five answers. If I understand the means of liberation, that will be the arising of great great fortune.



THE ANSWER OF THE ENLIGHTENED MENTOR (STANZAS 97-118)

❀ Stanza 97 ❀

पांचे उत्तर नी थय, आत्मवेदिये प्रतीत,
थासो मोक्षोपायनी, सहज प्रतित ओ रीत ९७

Paanche uttar ni thayi, atmaa vishe pratit;
Thaashe mokshopaay ni, sahaj pratit ae rit. 97

Belief about the soul arose by the above five answers. In the same way, right belief will easily arise about the path to liberation.

❀ Stanza 98 ❀

दुर्भ-भाव अज्ञान छे, मोक्षभाव निवधारे,
अंधकार अज्ञानसम, नासो ज्ञान प्रकाशे. ९८

Karma-bhaav ajnana chhe, moksha-bhaav nij-vaas;
Andhakaar ajnana sam, naashe jnana prakaash. 98

Impurity of the soul is ignorance of the self. Liberation is the meditation of the soul itself. Just as darkness gets destroyed with light, ignorance gets destroyed by light of the knowledge of the self.



❀ Stanza 99 ❀

જે જે કારણ બંધનાં, તે બંધનો પંથ;
તે કારણ છે દશા, મોક્ષા-પંથ ભવઅંત. ૯૯

Je je kaaran bandh naa, teh bandh no panth;
Te kaaran chhedak dashaa, moksha panth bhav ant. 99

Whatever is the cause of bondage is also the path of bondage.
The state of getting rid of this cause is the path to liberation
and the end of cycles of birth and death.

❀ Stanza 100 ❀

રોગ, દ્વેષ અજ્ઞાન એ, મુખ્ય કર્મની ગ્રંથ,
શયે નિવૃત્તિ જે થી, તે જા મોક્ષાનો પંથ. ૧૦૦

Raag dvesh ajnana ae, mukhya karma ni granth;
Thaay nivrutti jeh thi, te ja moksha no panth. 100

Love, hate and ignorance are the main knot of bondage of
karma. That by which its stoppage occurs, is the path to
liberation.



❖ Stanza 101 ❖

आत्मा सत चैतन्यमये, सर्वाभासा राहित,
जैथे केवल पाामीये, मोक्षापन्थ ते रीत १०१

Atma sat chaitanyamay, sarvaabhaas rahit;
Jethi keval paamiye, moksha-panth te rit. 101

Nature of the soul is eternal existence, consciousness, free from all illusions. That path, by which pure soul is attained, is the path to liberation.

❖ Stanza 102 ❖

इह अनंत प्रकार ना, तेहि मुखये आठ,
तेहि मुखये मोहनिये. एतहि ते इहुं पाठ. १०२

Karma anant prakaar naa, temaa mukhye aath;
Tema mukhye mohaniya, hanaay te kahu paath. 102

There are infinite types of karma. Eight are the chief among them. Amongst these eight, deluding karma is the chief. I will state the lesson for its destruction.



❖ Stanza 103 ❖

કર્મ મોહાણીય ભેદ બે, દર્શન ચારિત્રનામ,
હાને બોધ વિતારાગતા, અચુક ઉપાય આમ-૧-૩

Karma mohaniya bhed be, darshan chaaritra naam,
Hane bodh vitaraagtaa, achuk upaay aam. 103

There are two types of deluding karma, namely, right belief deluding karma and right conduct deluding karma. Self-realization and absence of feeling of attachment, love and hate are the sure means to destroy karma.

❖ Stanza 104 ❖

કર્મબંધ ક્રોધાદિથા, હાને ક્ષમાદિક તેહ,
પ્રત્યક્ષ અનુભવ સર્વાને, એમઃ શો સંદેહ? ૧૦૪

Karma bandh krodhaadi thi, hane kshamaadik teh;
Pratyaksh anubhav sarva ne, aemaa sho sandeh. 104

Bondage of karma is due to anger and other passions. Forgiveness and other pure feelings destroy them. This is evident by experience to all. Is there any doubt?



❖ Stanza 105 ❖

છોડી મત દર્શન તણો, આગ્રહ તેમ વિકલ્પ,
કાહ્યો માર્ગ આ સાધશો, જન્મ તેજના આલ્પ ૧૦૮

Chhodi mat darshan tano, aagrah tem vikalp;
Kahyo maarg aa saadhashe, janm tehnaa alp. 105

If a soul gives up any insistence for a philosophy or dogma and follows the path to liberation described here, he will have only few births after this.

❖ Stanza 106 ❖

જટ પદનાં જટ પ્રશ્ન તે, પુછ્યાં કરી વિચાર,
તે પદની સર્વાંગતા, મોક્ષમાર્ગ નિર્ધાર. ૧૦૬

Shatpad naa shat-prashn te, puchhyaa kari vichaar;
Te pad ni sarvaangataa, moksha-maarg nirdhaar. 106

You have asked six questions after due deliberation about the six aphorisms. Rest assured that in their knowledge in its entirety, lies the path to liberation.



❖ Stanza 107 ❖

જાતિ, વેષનો ભેદ નહિ, કહ્યો માર્ગ જો હોય,
સાધે તે મુક્તિ લાહે, એમાં ભેદ ન કોય. ૧૦૭

Jaati vesh no bhed nahi, kahyo maarg jo hoy;
Sadhe te mukti lahe, aemaa bhed na koy. 107

Differences of caste or garb have no role to play in the prescribed path to liberation. Any soul, which follows this path, attains liberation. There is no difference in it.

❖ Stanza 108 ❖

કુષ્ઠાદેના ઉપશાંતતા, માત્ર મોક્ષે આભિલાષે,
ભવે ખેદ અંતરદયે, તે કહિયે જિજ્ઞાસુ. ૧૦૮

Kashaay ni upashaantata, maatr moksha abhilaash;
Bhave khed antar daya, te kahiae jignaas. 108

A soul who is subsidence of passion, who has only desire for liberation, who has grief for cycles of birth and death, who has compassion for one's own soul, is called the aspirant for self-realization.



❖ Stanza 109 ❖

ते जिनासु जिवे ने, थाये सादगुरु-बोध,
तो पाये समकितने, वरते अंतर शोध. १०९

Te jignaasu jiva ne, thaay sadguru-bodh;
To paame samkit ne, varte antar shodh. 109

If such an aspirant soul gets preaching from the enlightened mentor, he attains right belief and lives searching within himself.

❖ Stanza 110 ❖

मददर्शन आग्रह तजि, वरते सादगुरु-लक्ष,
लाहे सुद्ध समकित ते, जेमां भेद न पक्ष. ११०

Mat darshan aagrah taji, varte sadguru laksh;
Lahe suddh samkit te, jemaah bheda na paksh. 110

A person who follows the precept of the enlightened mentor, renouncing his personal dogmas and beliefs, achieves pure right belief of the soul. There are no different viewpoints on this.



❖ Stanza 111 ❖

ଏତେ ନିଜ ସ୍ୱଭାବର, ଅନୁଭବ ଲକ୍ଷଣୀ,
ଓଟି ଓଟି ନିଜ ଭାବି, ଏହାହିଁ ସାଧନୀ ॥ १११

Varte nij svabhaav no, anubhav laksh pratit;
Vrutti vahe nij bhaav maa, parmaarthe samkit. 111

When the soul knows, believes and experiences its own nature and when the present state of knowledge flows in the nature of the self, then it is the right belief from the real viewpoint.

❖ Stanza 112 ❖

ବର୍ଦ୍ଧମାନ ସାଧନୀର ସ୍ୱ, ଠାରେ ମିଥ୍ୟାଭାସ,
ଓଟି ଓଟି ଆଚାରୀ, ସାଧନୀର ଉପାସ ॥ ११२

Vardhamaan samkit thai, taale mithyaabhaas;
Uday thaay chaaritra no, veetraag pad vaas. 112

On removal of false notions from beliefs, the state of right belief gets intensified. This leads to the rise of the purest state of conduct, and the soul resides in an impartial state.



❀ Stanza 113 ❀

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

Keval nij svabhaav nu, akhand varte jnana;
Kahiae keval jnana te, deh chhataa nirvaan. 113

Constant knowledge of the nature of self without any break is known as omniscience. In spite of the presence of body, it is known as the state of liberation.

❀ Stanza 114 ❀

કોટિ વર્ષનું સ્વપ્ન પણ, જાગૃત થતાં શમાય,
તેમ વિભાવ આનાદિનો, જ્ઞાન થતાં દુર થાય. ૧૧૪

Koti varsh nu svapn pan, jaagrut thataa shamaay;
Tem vibhaav anaadi no, jnana thataa dur thaay. 114

The dream of ten million years also disappears as soon as one awakens. Similarly, the impure feelings of beginning-less time get destroyed as soon as one attains the right knowledge of the soul.



❀ Stanza 115 ❀

छुटे देहदेहास तो, नहि कर्ता तुं कर्म,
नहि भोक्ता तुं तेजो, मोक्ष धर्मनो मर्म. ११८

Chhute dehadhyaas to, nahi karta tu karma;
Nahi bhokta tu teh no, aej dharma no marm. 115

If soul's attachment with the body is renounced, you are neither the doer of karma nor the sufferer of its fruition. This is the secret of the religion.

❀ Stanza 116 ❀

मोक्ष धर्मना मोक्षो, तुं छो मोक्षा स्वरूपे,
अनंत दर्शन ज्ञान तुं, अयो अयो स्वरूपे. ११९

Aej dharma thi moksha chhe, tu chho moksha svarup;
Anant darshan jnana tu, avyaabaadh svarup. 116

This is the religion to attain liberation. As innate nature, you are liberation itself. You are full of infinite perception and knowledge. You are undisturbed bliss itself.



❀ Stanza 117 ❀

શુદ્ધ બુદ્ધ ચૈતન્ય-ઘન, સ્વાયમ જ્યોતિ સુખ-ધામ,
બીજુ કહીએ કેટલું, કર વિચાર તો પામ. ૧૧૭

Shuddh buddh chaitanya-ghan, svayam jyoti sukh-dhaam;
Biju kahiae ketlu, kar vichaar to paam. 117

You are eternally pure, full of only consciousness, self-enlightened and the adobe of bliss. What more to be narrated? If you think deeply on above nature of the soul, you will attain self-realization.

❀ Stanza 118 ❀

નિશ્ચયે સર્વે જ્ઞાનિનો, આવી અત્ર સમાયે,
ધરી મૌનતા એમ કહી, સહજ સમધ્યાધાયે. ૧૧૮

Nishchay sarve jnani no, aavi atra samaay;
Dhari mounataa aem kahi, sahaj samadhi-maay. 118

The conclusion of all the enlightened souls converges at this point. After saying this, the enlightened mentor assumed silence and got engrossed in meditation on the soul, which is the natural state of the soul.



SEED OF KNOWLEDGE ATTAINED BY DISCIPLE (STANZAS 119-127)

❖ Stanza 119 ❖

ਸਾਦਗੁਰੂ ਨਾ ਉਪਦੇਸ਼ੀ ਥੀ, ਆਪਣੇ ਅਪੁਰਵ ਭਾਨ,
ਨਿਜ ਪਦ ਨਿਜ ਮਾਹੀ ਲਾਹੁ, ਦੁਰ ਥਾਯੁ ਅਜਨਾ. 119

Sadguru naa upadesh thi, aavyu apurva bhaan;
Nij pad nij maahi lahyu, dur thayu ajnana. 119

By the preaching of enlightened mentor, the disciple attained self-realization, which he had never attained before. He experienced his true self in himself and his ignorance passed away.

❖ Stanza 120 ❖

ਭਾਸ਼ਯੁ ਨਿਜ ਸਵਰੂਪੇ ਥੇ, ਸ਼ੁਦ੍ਧ ਚੇਤਨਾ ਰੂਪੇ,
ਅਜਰ ਅਮਰ ਅਵਿਨਾਸ਼ੀ ਨੇ, ਦੇਹਾਤੀ ਸਵਰੂਪੇ. 120

Bhaasyu nij svarup te, shuddh chetna rup;
Ajar amar avinaashi ne, dehaatit svarup. 120

The disciple experienced the nature of the self as pure consciousness, ageless, immortal, indestructible and distinct from the body.



❖ Stanza 121 ❖

કર્તા ભોક્તા કર્મને, વિભાવ વર્તે જ્યાય,
વૃત્તિ વહી નિજ ભાવમાં, થાયે અકર્તા ત્યાય. 121

Karta bhokta karma no, vibhaav varte jyaay;
Vrutti vahi nij bhaav maa, thayo akarta tyaaay. 121

The soul is the doer and sufferer of karma as long as there is wrong belief. When the state of consciousness flowed into nature of the self, then the soul became non-doer of karma.

❖ Stanza 122 ❖

અથવા નિરવિણામ જે, શુદ્ધ ચેતનારુપ,
કર્તા ભોક્તા તે નો, નિવિકલ્પ સ્વરુપ. 122

Athavaa nij parinaam je, shuddh chetna rup;
Karta bhoktaa teh no, nirvikalp svarup. 122

Or, he is the doer and enjoyer of its own states of complete pure consciousness and unperturbed meditation.



❖ Stanza 123 ❖

મોક્ષા કાહ્યો નિશુદ્ધતા, તે પામે તે પંથ;
સામાજ્યો સંકેષમાં, સકલ માર્ગનિર્ગ્રંથ. ૧૨૩

Moksha kahyo nij shuddhataa, te pame te panth;
Samajaavyo sankshep maa, sakal maarg nirgranth. 123

Liberation is the pure state of one's own self. By which you achieve this state, is the path. The complete path to become free from all knots has been explained concisely.

❖ Stanza 124 ❖

અહો! અહો! શ્રી સદ્ગુરુ, કરુણાસિન્ધુ અપાર,
આ પામાર પર પ્રભુ કાર્યો, અહો! અહો! ઉપકાર. ૧૨૪

Aho! Aho! shri sadguru, karuna sindhu apaar;
Aa paamar par prabhu karyo, Aho! Aho! upakaar. 124

Aho! Aho! Holy enlightened mentor, immeasurable ocean of compassion! On this wretched disciple, Oh Lord! You have done, Aho! Aho! the greatest obligation.



❀ Stanza 125 ❀

શું કલ્પ ચરણાકને કરું, આત્માથી સૌથી;
 તે તો કલ્પને આપ્યો, વસ્તુ ચરણાધિન. ૧૨૮

Shu prabhu charan kane dharu, atma thi sau heen;
Te to prabhu ae aapiyo, vartu charan-aadhin. 125

Oh Lord! What should I offer at your feet? All the substances of the world are less precious than the soul. Oh Lord! You have bestowed upon me that soul itself. I will live under your directions.

❀ Stanza 126 ❀

આ દેહાદિ આત્મા, વર્તો કલ્પ આધિન,
 દાસ, દાસ હું દાસ છું, તે કલ્પનો ધન. ૧૨૬

Aa deh-aadi aaj thi, varto prabhu aadhin;
Daas daas hu daas chhu, teh prabhu no deen. 126

This, my body and associations will be in the devotion of the Lord from now. Devotee, devotee, I am the humble devotee of that Lord.



❖ Stanza 127 ❖

હટ્ટસ્થાનક સમાજાવિને, ભિન્ન બતાવ્યો આપ,
મ્યાન થકી તરવાર વાત, એ ઉપકાર આપાલે. 127

Shat-sthaanak samajaavine, bhinn bataavyo aap;
Myaan thaki tarvaar vat, ae upakaar amaap. 127

You have shown the soul distinct from the body, like the sword from its sheath by explaining the six aphorisms. This obligation is immense.

CONCLUSION (STANZAS 128-142)

❖ Stanza 128 ❖

દર્શન હટે સમાય છે, આ હટ્ટ સ્થાનક માં છે,
વિચારતાં વિસ્તાર થા, સંશય રહે ન કાંઈ. 128

Darshan shate samaay chhe, aa shat sthaanak maahi;
Vichaartaa vistaar thi, sanshay rahe na kaai. 128

All the six philosophies are included in these six aphorisms. No doubt remains there after deep contemplation.



❖ Stanza 129 ❖

आत्मत्वांति सम रोगनाहि, साधगुरु वैद्य सुभाण्ड,
गुरु आसासाम पथ्यनाहि, औषध विचार ध्यान. १२९

Atmabhraanti sam rog nahi, sadguru vaidya sujaan;
Guru-ajnaa sam pathya nahi, aushadh vichaar dhyaan. 129

There is no disease like delusion about one's own soul. An enlightened mentor is the doctor, you recognize him. There is no wholesome diet like the instructions of the enlightened mentor and no medicine like contemplation and meditation.

❖ Stanza 130 ❖

जे इच्छते परमाथिते, कुणे सात्ये पुरुषार्थ,
भावस्थिति आण नामलाय, छे हे नाहि आत्मार्थ १३०

Jo ichho paramaarth to, karo satya purusharth;
Bhav-sthiti aadi naam lai, chhedo nahi atmaarth. 130

If you wish to attain self-realization, put in true tremendous effort. Do not give up the search of your own soul, in the name of length of cycles of birth and death etc.



❀ Stanza 131 ❀

ନିଶ୍ଚୟେ ବାଣୀ ସାମ୍ଭାଳା, ସାଧନ ଗର୍ଭ୍ୟାନ୍ତେ,
ନିଶ୍ଚୟେ ରାକ୍ଷୀ ଲକ୍ଷମା, ସାଧନ କ୍ରମେଣ ସଂସାଧେ. 131

Nishchay vaani saambhali, saadhan tajvaa noy;
Nishchay raakhi laksh maa, saadhan karvaa soy. 131

After listening to the speech given from the real viewpoint, a person should not leave the means of realizing it. The means should be practiced, keeping the goal of the real viewpoint.

❀ Stanza 132 ❀

ନୈ ନିଶ୍ଚୟେ ଶାନ୍ତିଂସା, ଆତ୍ମା ନିଶ୍ଚୟେ କଲେ,
ଶାନ୍ତିଂସା ଶାନ୍ତିଂସା ନାହି, ଶାନ୍ତିଂସା ନାହି. 132

Naya nishchay ekant thi, aamaa nathi kahel;
Ekante vyavahaar nahi, banne saathe rahel. 132

Neither one-sided real viewpoint is stated in this scripture, nor one-sided practical viewpoint. Both of them are present together.



❖ Stanza 133 ❖

ગણ મનની જે કલ્પના, તે નહિ સદ્ વ્યાવહાર,
ભાન નહીં નિજ રૂપનું, તે નિશ્ચય નહીં વાર. ૧૩૩

Gachchh mat ni je kalpana, te nahi sad-vyahavaar;
Bhaan nahi nij rup nu, te nischay nahi saar. 133

Using divisions in sect or creed is not a practically correct path to liberation. In the same way, where there is absence of knowledge of one's own soul, there is no real viewpoint.

❖ Stanza 134 ❖

આગળ જ્ઞાની થઈ ગયા, વર્તમાનમાં હોય,
થાસે કાલ ભવિષ્યમાં, માર્ગ ભેદ નાહું કોયે. ૧૩૪

Aagal jnani thai gaya, vartamaan maa hoy;
Thaashe kaal bhavishya maa, maargbhed nahi koy. 134

Enlightened souls who were in the past, who are in the present and who will be in the future - there is no difference in the path of their enlightenment.



❖ Stanza 135 ❖

सर्व जीव हे सिद्धीस, जे समजे ते थाय,
साधुगुरु आस्था निवडी, निमित्त दुःखमुक्ति. १३५

Sarva jiva chhe siddha sam, je samaje te thaay;
Sadguru aajnaa jina dashaa, nimitt kaaran maay. 135

All souls have the potential to be liberated souls. He, who understands this, becomes liberated. Obedience to the precepts of the enlightened mentor and deep thinking on the pure state of omniscience are the instrumental causes for this.

❖ Stanza 136 ❖

उपादानं नाम लय, अजे जे तेजे निमित्त,
पापे नाहे सिद्धीस जे, रहे भांति मां स्थित. १३६

Upaadaan nu naam lai, ae je taje nimitt;
Paame nahi siddhatva ne, rahe bhraanti maa sthit. 136

A person, who neglects the instrumental causes, putting forward the name of real causes, does not attain liberation and remains in delusion.



❖ Stanza 137 ❖

મુખથી જ્ઞાન કહે અને, અંતરે હુત્યો ન મોહ,
તે પાપાર પ્રાણી કરે, માત્ર જ્ઞાનિનો ક્રોધ. ૧૩૭

Mukh thi jnana kathe ane, antar chhutyo na moh;
Te paamar praani kare, maatr jnani no droh. 137

A person who talks superficial book knowledge and has not renounced delusion from his inner self, such a wretched person insults the enlightened soul.

❖ Stanza 138 ❖

દયા, શાંતિ, સમતા, ક્ષમા, સત્યે, ત્યાગ, વૈરાગ્યે,
હોયે મુમુક્ષુ ગ્ઠ વિષે, એહ સદા સુજાગ્યે. ૧૩૮

Daya shaanti samataa kshama, satya tyag vairagya;
Hoy mumukshu ghat vishe, aeh sadaa sujaagya. 138

Compassion, peace, equanimity, forgiveness, truthfulness, renunciation, detachment-these signs are always awake in the aspirant for liberation.



❖ Stanza 139 ❖

ਮੋਹ ਭਾਵ ਕੁਝ ਹੋਏ ਜਯਾ, ਠਵਾ ਹੋਏ ਪ੍ਰਸ਼ਾਨਤ,
ਤੇ ਕਾਹਿਏ ਗਨਾਨੀ ਦਸ਼ਾ, ਬਾਕੀ ਕਾਹਿਏ ਭਰਾਨਤ ੧੩੯

Moh bhaav kshay hoy jyaa, athvaa hoy prashaant;
Te kahiae gnaani dashaa, baaki kahiae bhraant. 139

A soul, who has attained the state of destruction or subsidence of deluded feelings, is said to be an enlightened soul. The rest are states of delusion.

❖ Stanza 140 ❖

ਸਕਲ ਜਗਤ ਤੇ ਅਠਵਾ, ਠਵਾ ਵਾਚਨ ਸਮਾਨ,
ਤੇ ਕਾਹਿਏ ਗਨਾਨੀ ਦਸ਼ਾ, ਬਾਕੀ ਵਾਚਨ ਸਮਾਨ ੧੪੦

Sakal jagat te aethavat, athavaa svapn samaan;
Te kahiae jnani dashaa, baaki vaachaa jnana. 140

The whole world is like leftover food or like a dream. The condition when such a state prevails is the state of an enlightened soul. The rest are just theoretical spoken knowledge.



❖ Stanza 141 ❖

સ્થાનાક પાંચ વિચારિને, છઠ્ઠે વર્તે જ્યે,
પામે સ્થાનાક પાંચમું, મોક્ષો નહિ સંદેહ. ૧૪૧

Sthaanak paanch vichaari ne, chhathe varate jeh;
Paame sthaanak panchmu, aemaa nahi sandeh. 141

A person, who contemplates on the five aphorisms stated above, and who follows the sixth one, which is the path to liberation, attains the liberation, which is the fifth aphorism. There is no doubt about it.

❖ Stanza 142 ❖

દેહ છતાં નેના દશા, વર્તે દેહભાગે,
તે જ્ઞાનની ચરણમાં, હો! વંદન અગણિત. ૧૪૨

Deh chhataa jeni dashaa, varte dehaatit;
Te jnani naa charan maa, ho vandan aganit. 142

My innumerable salutations with devotion and respect at the feet of that enlightened soul. His state is similar as being separate from his body, in spite of the soul living in the body.



Centers in Asia

NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
1	India	Umarala (Prime Center), Ahmedabad, Nadiad, Vavana, Dharampur, Koba, Rajkot, Bharuch, Mumbai, Nashik, Pune, Deolali, Gajpantha, Nagpur, Jaipur, Udaipur, Jodhpur, Chittorgarh, Kota, Ramganjmandi, Bhinmal, New Delhi, Bhatinda, Chandigarh, Srinagar, Bhopal, Indore, Neemach, Lucknow, Banaras, Patna, Ranchi, Sammetsikhar, Kochi, Chennai, Pondicherry, Hyderabad, Vijayvada, Bengluru, Mysore, Kolkata, Trivendrum, Kanyakumari	Gujarati, Hindi, English, Sanskrit, Prakrit, Marathi, Tamil, Kannada, Malayalam, Telugu, Bengali, Bhojpuri, Marwadi, Katchi & 18 more.
2	Bahrain	Manama, Riffa, Muharraq	Arabic, English
3	Bangladesh	Dhaka, Chittagong, Khulna	Bengali
4	Bhutan	Thimphu, Phuntsholing, Punaka, Samdrup Jonghkhhar	Dzongkha
5	Brunei	Bandar Seri Begawan, Kuala Belait, Seria, Tutong	Malay
6	Burma	Yangon (Rangoon), Mandalay, Mawalamyaing	Burmese
7	Cambodia	Phnom Penh, Battambang, Siem Reap	Khmer
8	China	Beijing, Shanghai, Shenzhen, Dongguan City	Mandarin
9	East Timor	Dili	Portuguese, Tetun
10	Afghanistan	Kabul, Kandahar, Herat, Mazar-i-Sharif	Pashto, Dari



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
11	Indonesia	Jakarta, Medan, Siantar, Banda Aceh, Padang, Pontianak, Denpasar, Bali, Bandung, Pekanbaru, Dumai	Indonesian, Batak, Aceh, Padang, Javanese, Chinese, English
12	Iran	Tehran, Bojnourd	Persian, English
13	Iraq	Baghdad	Arabic, Kurdish
14	Israel	Jerusalem	Hebrew, Arabic
15	Japan	Tokyo	Japanese, English
16	Jordan	Amman	Arabic
17	Kazakhstan	Astana	Russian, Kazakh
18	Korea-N	Pyongyang, Rason, Nampo, Daesong	Korean
19	Korea-S	Seoul, Busan, Incheon, Daegu	Korean
20	Kuwait	Kuwait city, Doha	Arabic
21	Laos	Vientiane, Pakse	Lao
22	Lebanon	Beirut, Tripoli, Sidon	Arabic
23	Malaysia	Kuala Lumpur, Johor Bahur, Georgetown, Ipoh	Malasian
24	Maldives	Farukolhufunadhoo, Veymandhoo, Villgili	Dhivehi
25	Mongolia	Ulaanbaatar, Erdenet, Darkhan	Mongolian
26	Nepal	Kathmandu, Pokhara, Lalitpur, Biratnagar	Nepalese, English
27	Oman	Al Jazer, Al Suwaiq, Mahooth, Mudhaybi, Mudhaiireb	Arabic
28	Pakistan	Karachi, Lahore, Bahawalpur, Peshawar	Urdu, English



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
29	Philippines	Manila, Pasig, Cebu City, Makati, Bonifacio, Davao City	English, Filipino, Tagalog
30	Qatar	Doha	Arabic
31	Russia	Moscow, Saint Petersburg	Russian
32	Saudi Arabia	Riyadh, Jeddah, Mecca, Medina	Arabic
33	Singapore	Singapore	English, Malay
34	Sri Lanka	Colombo	Sinhala, Tamil
35	Syria	Damascus, Aleppo, Homs, Latakia	Arabic
36	Tajikistan	Dushanbe, Khujand	Tajik
37	Thailand	Bangkok	Thai
38	Turkey	Istanbul, Ankara, Izmir, Bursa	Turkish
39	UAE	Dubai, Abu Dhabi, Sharjah	Arabic
40	Uzbekistan	Tashkent, Samarqand, Bukhara	Uzbek
41	Vietnam	Hanoi, Ho Chi Minh City	Vietnamese
42	Yemen	Sana'a, Ta'izz, Aden, Al Hudaydah	Arabic

Centers in Africa

43	Algeria	Alger, Oran	Arabic
44	Angola	Luanda	Portuguese
45	Botswana	Gaborone	Tswana, English
46	Burundi	Bujumbura	French, Kurundi
47	C. African Republic	Bangui, Bimbo	French, Sango



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
48	Comoros	Moroni	French, Arabic, Comorian
49	Congo	Bukavu, Kinhasa	French
50	Egypt	Cairo, Alexandria, Giza	Arabic
51	Eritrea	Asmara, Keren	Tigrigna, Arabic, English
52	Ethiopia	Addis Ababa	Amharic
53	Gabon	Libreville	French
54	Gambia	Banjul	English
55	Ghana	Accra, Kumasi	English
56	Guinea	Conakry	French
57	Kenya	Nzerekore	Swahili, English
58	Liberia	Monrovia	English
59	Libya	Tripoli, Benghazi	Arabic
60	Madagascar	Antananarivo	Malagasy, French
61	Malawi	Lilongwe	English
62	Mali	Bamako	French
63	Mauritania	Nouakchott	Arabic
64	Mauritius	Port Louis, Ebene	English
65	Morocco	Casablanca, Fes, Tangier, Marrakech	Arabic
66	Mozambique	Maputo	Portuguese
67	Namibia	Windhoek	English
68	Nigeria	Lagos, Kano, Abuja, Ibadan	English



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
69	Rwanda	Kigali	Kinyarwanda, French, English
70	S. Africa	Johannesburg, Cape Town, Durban	English, Afrikaans, Ndebele, Northern Sotho, Sotho, Swazi, Tsonga, Tswana, Venda, Xhosa, Zulu
71	Sudan	Khartoum, Omdurman, Khartoum Bahri	Arabic, English
72	Swaziland	Mbabane, Manzini	English, Swati
73	Tanzania	Dar-es-Salaam, Arusha, Kaohsiuing, New Taipei, Taichung, Taoyuan,	Swahili, English
74	Togo	Lome, Sokode, Kara	French
75	Tunisia	Tunis, Stax, Sousse	Arabic
76	Uganda	Kampala, Kira	English, Swahili
77	Zambia	Lusaka, Ndola, Kitwe	English
78	Zimbabwe	Harare, Bulawayo, Chitungwiza	Shona, Ndebele, English

Centers in Europe

79	Austria	Vienna, Graz, Linz, Salzburg, Innsbruck	German
80	Belgium	Brussels, Antwerp, Ghent, Charleroi	Dutch, German, French
81	Cyprus	Nicosia, Famagusta, Kyrenia, Limassol	Greek, Turkish
82	Denmark	Copenhagen, Aarhus, Odense, Aalborg	Danish



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
83	England	London, Edinburgh, Cardiff, Belfast, Oxford, Cambridge	English
84	Estonia	Tallinn, Tartu, Narva	Estonian
85	Finland	Helsinki, Espoo, Oulu, Turku, Vantaa	Swedish, Finnish
86	France	Paris, Marseille, Lyon, Toulouse	French
87	Georgia	Tbilisi, Kutaisi, Batumi	Georgian
88	Germany	Berlin, Hannover, Dresden, Leipzig, Thüringen, Stuttgart,	German
89	Greece	Athens, Thessaloniki, Patras, Heraklion	Greek
90	Hungary	Budapest, Debrecen, Miskolc, Szeged	Hungarian
91	Iceland	Reykjavik, Kopavogur	Icelandic
92	Ireland	Dublin, Cork, Limerick, Waterford	Irish, English
93	Italy	Milan, Naples, Rome, Turin, Venice-Padua	Italian
94	Lithuania	Vilnius, Kaunas	Lithuanian
95	Luxembourg	Luxembourg city	German, Luxembourgish, English
97	Morocco	Casablanca, Fes, Tangier, Marrakech, Sale	French
98	Netherlands	Amsterdam, Rotterdam	Dutch
99	Norway	Oslo, Bergen, Stavanger, Trondheim	Norwegian, Bokmal, Nyorsk
100	Poland	Warszawa, Krakow, Lodz, Wroclaw	Polish
101	Portugal	Lisbon, Porto, Fun chai, Amadora	Portuguese



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
102	Romania	Bucharest, Cluj-Napoca, Timisoara	Romanian
103	San Marino	Serravalle	Italian
104	Scotland	Glasgow, Edinburgh, Aberdeen, Dundee	English
105	Slovenia	Ljubljana, Maribor	Slovenian
106	Spain	Madrid, Barcelona, Valencia, Zaragoza, Malaga	Spanish
107	Sweden	Stockholm, Malmo, Gothenburg	Swedish
108	Ukraine	Kiev, Kharkiv, Dnipropetrovsk	Ukrainian

Centers in North America

109	Antigua & Barbuda	St. John's, English Harbour	English
110	Bahamas	Nassau, Freeport	English
111	Barbados	Bridgetown	English
112	Canada	Ottawa, Edmonton, Victoria, Winnipeg, Fredericton, St. John's, Halifax, Toronto, Charlottetown, Quebec city, Regina, Yellowknife, Iqaluit, Whitehorse	English, French
113	Costa Rica	San Jose, Limon	Spanish
114	Haiti	Port-Au-Prince	Haiti Creole French, French
115	Jamaica	Kingston, Montego Bay	English
116	Cuba	Havana, Santiago de Cuba, Camaguey, Holguin	Spanish



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
117	Dominica	Roseau, Portsmouth, Marigot, Rosalie	English
118	Panama	Panama City, San Miguelito	Spanish
119	Mexico	Mexico City, Ecatapec, Guadalajara	Spanish
120	United States	Washington DC, New York, San Francisco, Boston, Chicago, Philadelphia, Miami	English
121	Saint Lucia	Desruisseaux	English
122	Trinidad & Tobago	Laventille, Chaguanas, Mon Repos, San Fernando	English

Centers in South America

123	Argentina	Buenos Aires, Cordoba, Rosario, Mendoza	Spanish
124	Bolivia	Santa Cruz do la Sierra, El Alto, Le Paz, Oruro	Spanish, Aymara, Quechua
125	Brazil	Sao Paulo, Rio de Janeiro, Salvador, Brasilia, Fortaleza	Portuguese
125	Chile	Santiago, Valparaiso, La Serena	Spanish
127	Colombo	Bogota, Medellin, Cali, Barranquilla	Spanish
128	Guyana	Georgetown	English
129	Paraguay	Asuncion, Ciudad del Este, San Lorenzo, Luque	Spanish, Paraguayan, Guarani
130	Peru	Lima, Arequipa, Trujillo, Chiclayo	Spanish, Aymara, Quechua
131	Uruguay	Montevideo, Salto	Spanish



NO.	COUNTRY	CENTER OF THE MISSION	LANGUAGES
132	Venezuela	Caracas, Maracabom Maracay, Valencia, Barcelona	Spanish

Centers in Oceania

133	Australia	Canberra, Sydney, Melbourne, Brisbane	English
134	Fiji	Suva, Lautoka, Flagstaff	English, Fijian, Fiji Hindi
135	Marshall Islands	Majuro, Ebaye, Arno, Jabor	Marshallese, English
136	Micronesia	Weno Town, Tofol, Colonia, Kolonia	English
137	Nauru	Yaren	English, Nauruan
138	New Zealand	Auckland, Wellington, Christchurch	English, Maori, New Zealand Sign Language
139	Papua New Guinea	Port Moresby	Tok Pisin, English, Hiri Motu
140	Samoa	Apia	Samoan, English
141	Solomon Islands	Honiara	English
142	Tonga	Nuku'alofa, Tongatapu	Tongan, English



❧ NOTES ❧

A series of 20 horizontal dashed lines for writing notes.





ATMA SIDDHI SHASTRA MISSION

Translation of this scripture into the local languages of 142 Countries in the World so as to preserve the same for 18500 years i.e. till the end of this era

“I am only a renouncer by heart, In a short time I am excited to do something wonderful. I am fed-up from the cycles of birth and death. I am another Mahavira, This is known by me through my inner spiritual power.

The world could not attain the truth due to being trapped in insistence of dogmas. Mahavira initially had begun my religion in his era. Now I will imbibe his knowledge and will follow his path and establish the supreme religion. I will spread that religion by travelling through out the whole world.”

Dream of Shrimad Rajchandra

**Quoted from Letter No. 27 Vachanamrut written by
Shrimad Rajchandra**

A cosmic scene featuring a vibrant blue nebula with swirling patterns and bright spots of light. In the foreground, a range of rugged, snow-capped mountains is visible under a dark, starry sky. The overall color palette is dominated by deep blues and purples, with highlights of white and light blue from the nebula and snow.

WHO AM I?

FROM WHERE DID I COME?

WHAT IS MY TRUE NATURE?

WHY ARE WE STUCK IN THIS MATERIAL WORLD?

SHOULD WE KEEP ALL THIS OR RENOUNCE IT?