

23.BHAKTI DISCUSSED.

Q. Is it possible to get Moksa by Bhakti alone, without achievement of knowledge ?

A. Bhakti or devotion leads to knowledge, and knowledge leads to moksa. Illiteracy is no hindrance to devotion & knowledge, for knowledge is the very essence of soul. The significance of devotion lies in the fact that it purifies knowledge and the pure knowledge leads to Moksa. According to my belief, there is no attainment of Moksa, without the acquisition of perfect knowledge. It needs no stress to say, that perfect knowledge includes the knowledge of languages as well. Undoubtedly, literacy is helpful in moksa, but it is not compulsory to be literate to acquire knowledge of self.

24. Q. How far is it true that krishna and Rama are the avatars or incarnations of God ? if so, what does the idea of avatara imply? Were they God themselves or a part of God ? Will moksa be attainable by worshipping them ?

A. 1. I believe that Rama and Krishna were great personages. Since they were souls, they were certainly God also, and if they have annihilated their bondages of karma, there can be no dispute in their having attained Moksa as well. But I cannot accept the theory of a living being as a part of God, because there are thousands of things which militate against this idea. In the first instance thereby the well-recognised differentiation between our mundane state of bondage and our cherished goal of emancipation will be put to nought. Secondly there by all the nescient tendencies of life e.g. anger, greed, deceit and conceit etc. Which are subduing the worldly beings will be equally

attributable to God and if they are so attributed, God will be no longer remain God- the highest ideal of life. He will lose His Godhood and will become as one of the ordinary beings. Thirdly under this theory all world, ly beings will become as perfect as perfect as God, and they will stand no need of exerting themselves for procurement of any ends of life. Moreover, they will no longer be liable for any fruits of their actions. When in face of such flawa and fallacies the above idea isnot at all appealable then how such great personages as Rama and Krishna can be taken as parts of God ? Though there is no harm in accepting that both of these great personages were God in embrya, yer it is to be considered whether perfect glory of Godhood had bloomed in them or not.

2. The answer to your second part of question is very easy and you already know, that Moksa means the spiritual state of freedom from all kinds of attachment, aversoion and ignorance etc. So by whosesoever teachings this pure state offreedom be attainable, his worship ofcourse is most fruitful, because by devotion for him the devotee will necessarily contemplate upon the glorious and blissful state of the adored, will acquire faith in the similar ultimate state of himself and byu practice will mould himself in the same set of life as that of the worshipful. Thus it will be possible for the devotee to attain Moksa as a result of his devotion to the worshipful. Thus it will be possible for the devotee to attain Moksa as a result of his devotion to the worshipful. Except this no other forms of worship are adcisible for the attainment of Moksa. Other forms may prove helpful to atract him to the true path, but it is not a certainty.

25. Q. Who are Brahma, Visnu and Mahes`a ?

A. It is possible that these terms might be representatives of the three fundamental functions of the universe, viz: creation (Brahma), disruption (Mahes`a) and maintenance (Visnu): If so their personification as deities is well and good: or they might be allegorical names of some other trinity of aspects, such as the three aspects of the primeval Lord Vrasabha : first as Visnu-the great ruler who laid down foundation of state and society, secondly as Mahesa, the Mahayogi who destroyed the worlds of birth, death and old age: thirdly as Brahma, the omniscient sage, who gave the knowledge of great truths of the eternal drama of life. Taken in this way the idea becomes intelligible, but the accounts as given in the Puranas do not at all appeal to me. My interpretaion finds suport from this fact also that there are ,many great tryths which have been described in Puranas in allegorical forms for teaching by lesssons. We should also try to derive benefit from the lessons of this allegory without entering into controvesial matters about Brahma etc. To me this allegorical interpretation looks very nice.

26. THE PROBLEM OF AHINSA.

Q. If a snake come to bite us, what should we do ? Should we remain calm and silient and allow it to bite, or kill it outright to save ourselves ?

A. If I reply this question in the affirmative and say, let the snake bite, it would, ofcourse, become a great problem; but anyhow for those, who have realised the truth that body is a transient thing, it would not

be at all reasonable to kill a creature which is attached to body. So my reply to this question is that those who are anxious for their spiritual good, should, when confronted with such situation offer their body to snake rather than take out its life. You may well ask, well,. What about those who care a little for spiritual good ? For such people my simple reply is that let them wander in wretched forms like hell etc. How can one like myself advise them to kill a snake ? It is the non-Aryan attitude of mind which teaches the killing of serpents or other creatures. We should ever aspire to be free from such attitude even in dream. Such are my answers to your question in short and here I close my letter. In the end I will advise you to closely study the book entitled Shatdarshan Samuchchaya and ponder over these answers a bit seriously. In case you need any thing further by letter, you may please just write to me. I shall then try to elucidate it. The best thing of course is that we should meet together and have a personal talk about these questions.

Ever engaged in solemn thinking on the ultimate nature of self-the greatest source of inspiration.

Samvat 1950.

Raichandra.

Kanvar Vadi 6, Saturday.

Offers respects.

Such were the question & answers which were carried on between the two geniuses. Their value & importance is beyond question. Originally they were written in Gujarati language and I think, it is the first occasion that they are rendered in English and are being reproduced here. I am glad to note that Bro. Jai Bhagwan Jain advocate of Panipat has very kindly revised the English Translation, for which I

am thankful to him. I am sure, these questions and answers will prove most interesting and instructive to the readers.

THE MESSAGE OF `ATMA-SIDDHI`.

Thus the sublime message of the `Atma-Siddhi` is simply inspiring. It exhorts the people to become enlightened and to exert for the fulfilment of the aim of life, which is perfection of Man. Man should become fully matured, make free and perfect his fellow beings, for, souls can be and perfect as those of Tirthankaras Rishabha and Mahavira, whom the Buddhist author, also, calls a true worshipable deity (Apta). The inner vision, the spiritual experience, the enthusiasm of benefiting humanity without any selfish motive of any kind, have been common to them. Love and service have been evens of these glorious Souls; Passionlessness, the preparation; and Self-realisation, their common goal. In the `Atma-Siddhi` Kavi Rajchandraji has described the knowledge and means of this great achievement in an elaborate and scientific way. A perusal of it awakens Right Belief, which ripens into Right Knowledge and still further into Right Conduct. This leads the Aspirer to its Goal-the self-realisation. Eventually he will become, also, one day a free and Perfect Man.

OUR GRATITUDE.

In presenting this edition of the `Atma-Siddhi` we are highly grateful to Sri Seth Saubhagyachandra Kalidasji Sha of Dabka (Baroda), who have not only inspired us with his valuable suggestions to bring it out, but have helped us financially to publish it in its present form. Likewise

we are thankful to Sri Brahmachari Govardhandasji & the President of Shrimad Rajchandra Ashrama Agas for tjeir kindness to allow us to use the poetical Englisj rendering of it. Shri Virendra Prasad Jain, B.A., Sahityaratna is responsible for its Hindi translation, for which, he, too deserves our thanks. Though the book is small, but it will certainly prove a guide and solace to many a forlorn wayfarer of the roough road of llife. With this hope, we are glad to place it into the hands of the readers.

Aliganj, (Etah)

U.P.India.

21st July 1957.

Kamta Prasad Jain,

Hony Director,

The World Jain Mission.

श्रीमद राजचन्द्रप्रणीत

आत्मसिद्धि^६

SELF – REALIZATION

जे स्वरुप समज्या विना, पाम्यो दुःख अनंत^६

समजाव्युं ते पद नमुं, श्री सदगुरु भगवंत^६ १^६

यत्स्वरुपमविज्ञाय प्राप्तं दुःखमनन्तकम^६

तत्पदं ज्ञापितं येन तस्मै सदगुरुवे नमः^६ १^६

जिन स्वरूप समझें विना, पायो दुःख अनन्त^१
उन विज्ञापक-पद नमूं, श्री सद्गुरु भगवन्त^१ १^१

**As real self I never knew,
So suffered I eternal pain ;
I bow to Him my master true,
Who preached and broke eternal chain I**

वर्तमान आ काळमां, माझमार्ग बहुलोप^१
विचारवा आत्मार्थीने, भाख्यो अत्र अगोप्य^२
वतमाने कलौ प्रायो मोक्षमार्गस्य लुप्तता^१
सो ऽ त्राऽतो भाष्यते स्पष्टमात्मार्थिनां विचारणे^२ २^१
वर्तमान इस काल मे, मोझमार्ग बहु लोप^१
आत्मार्थी भवि मनन-हित, भाख्यो यहाँ अगोप^२ २^१

**In this degrading Age, who knows-
Salvation-way, mostly unknown ?
For seekers true, this Gospel shows,
Unhidden as their fingers own. 2**

कोई क्रियाजड थइ रहया, शुष्क ज्ञानमां कोई^१
माने मारग मोक्षनो, करुणा उपजे जोइ^१ ३^१
केचित क्रियाजडा जाता: केचिद ज्ञानजडा जना:
मन्वते मोक्षमार्ग तं दष्टवाऽनुकम्पते मनः^३ ३^१
कोई क्रिया जड लागि रहे, शुष्क ज्ञानमे कोई^१
मोक्ष-मार्ग यह मानते, करुणा उपजे जोइ^३ ३^१

**Some follow rites forgetting self,
Some learned fools believe freedom;
Misled are both, none knows the self,**

Merciful state, I feel for them. 3

बाह्यक्रियामां राचता, अंतर्भेद न कांङ्
ज्ञानमार्ग निषेधता, तेह क्रियाजड आंहि^४
बाह्य क्रियासमासक्ता विवेकविकला नराः^६
ज्ञानमार्ग निषेधन्तस्तेऽत्र क्रियाजडा मताः^४
वाह्य क्रिया में रचि रहे, अन्तरभेद न चीन^६
ज्ञान-मार्ग की हानि कर, रहे क्रियाजड लीन^४

**The first are stuck in outward deeds,
With heart unturned, they save and serve;
But prohibit they knowledge-seeds;
Believing old as gold preserve. 4**

बंध, मोक्ष छे कल्पना, भाखे वाणीमांहि^६
वर्तो मोहावेशमां, शुष्कज्ञानी ते आंहि^५
‘कल्पितौ बन्ध-मोक्षौ स्तः’ इति वाग् यस्य केवलम्^६
चरितं मोहनापूर्ण तेऽत्र ज्ञानजडा जनाः^५
बंध, मोक्ष हे कल्पना, ऐसा करें बखान^६
मोह वेश में वे बसैं, रुखे ज्ञानी जान^५

**No bondage, freedom new or old,
The other preach, in words, the soul,
Attachment all in acts behold,
So word-wise they get not the goal. 5**

वैराग्यादि सफ ळ तो, जो सह आतमज्ञान^६
तेम ज आतमज्ञाननी, प्राप्तितणां निदान^६
वैराग्यादि तदाऽतन्ध्यं यद्यात्मज्ञानयोगयुक्^६
तथैव हेतुस्तच्चैव विवेकज्ञानप्राप्तये^६
वैराग्यादि सफल तब, जो सह आतम ज्ञान^६

त्यों ये आतम ज्ञान की, प्राप्ति सुहेत निदान^६

Unattachment and all fruitful,

**If you have knowledge of the soul;
Of self-knowledge they are the tool,**

The real knowledge is the goal. 6

त्याग विराग न चित्तमां, थाय न तेने ज्ञान^६
अटकेत्याग विरागमां, तो भूले निजभान^७
यस्य चित्ते न त्यागादि न हि स ज्ञानवान भवेत्^८
ये तु त्यागादिसंसक्ता निजतां विस्मरन्ति ते^७
त्याग विराग न चित्त मे, होय न उन केज्ञान^६
अटकेत्याग विराग में, तो भूले निज भान^७

And if the heart contains no merits,

**The real knowledge cannot shine;
If only satisfied with merits,**

They prove the block to knowledge fine. 7

ज्यां ज्यां जे योग्य छे, तहां समजवूँ तेह^६
त्यां त्यां ते ते आचरे, आत्मारथी जन एह^८
यद् यत्र वर्तते योग्यं तद् ज्ञेयं तत्र योगत;^६
तत् तथैव समाचर्यमेतदात्मारथिलक्षणम्^८
जहँ जहँ जो जो योग्य हे, तहँ तहँ समझे सोय^६
तहँतहँ सो सो आचरे, आत्मारथी वह लोय^८

Whatever, Wherever is fit,

**The seeker understands and acts;
Without this virtue, count unfit,**

For seekership of real facts. 8

सेवे सद्गुरुचरणने, त्यागी दइ निजपक्ष^९
पामे ते परमार्थने, निजपदनो ले लक्ष^९
यः श्रयेत् सद्गुरोः पादान् स्वाग्रहत्यागपूर्वकम्^९
प्राप्नुयात् परमं तत्त्वं जानीयाद् निजतां ध्रुवम्^९
सेवे सद्गुरु चरण को, त्याग देय निज-पक्ष^९
पावे वह परमार्थ को, निज पद को ले लक्ष^९

**Who serves true master`s feet, obeys,
Leaving aside his whims and views;
He knows the truth, what Master says,
Ascertains his own self abstruse.**

9

आत्मज्ञान, समदर्शित, विचरे उदप्रयोग^९
अपूर्ववाणी, परमश्रुत, सद्गुरुलक्षण योग्य^{९०}
आत्मज्ञानी समानेक्षी उदमाद् गतियोगवान्^९
अपूर्ववक्ता सद्ज्ञानी सद्गुरुरेष उच्यते^{९०}
आत्मज्ञान, समदर्शयुत, विचरें उदय-प्रयोग^९
अपूर्व वाणी परम श्रुत, सद्गुरु लक्षण योग्य^{९०}

**Self knowledge, equal eye to lot,
Behaves as destined, speech unique;
Authentic in all schools of thought :
True Teacher`s qualities mustic.**

10

प्रत्यक्षसद्गुरु सम नहीं, परोक्ष जिनउपकार^९
ऐवो लक्ष थयाविना, उगे न आत्मविचार^{९१}
प्रत्यक्षसद्गुरुतुल्या परोक्षोपकृतिर्न हि^९
अकृत्वैतादृशं लक्ष्यं नोदच्छेदात्मचारणम्^{९१}
प्रत्यक्ष सद्गुरु सम नहीं, परोक्ष जिन उपकार^९
ऐसा लक्ष रखे विना, जगे न आत्म विचार^{९१}

**Indirect Jina (Lord) cannot oblige,
As does the direct Teacher true:
Without this key, would not arise-
The thought of self or searching through 11**

सगुरुना उपदेश वण, समजाय न जिनरुप^१
समज्या वण उपकार शो ? समज्ये जिनस्वरुप^{१२}
विना सद्गुरुवाचं हि ज्ञायते न जिनात्मता^१
ज्ञाने तु सुलभा सैवाऽज्ञाने उपकृतिः कथम् ?^{१२}
सद्गुरु के उपदेश बिन, समझे नहीं जिन रुप^१
समझे बिन कल्याण क्या? समझे हो जिन रुप^{१२}

**Without true Teacher`s exposition,
None can know the Lord as Lord;
In ignorance no onligation,
Such understanding makes him God. 12**

आत्मादि अस्तित्वना, जेह निरुपक शास्त्र^१
प्रत्यक्ष सद्गुरु-योग नहीं, त्यां आधार सुपात्र^{१३}
यत्र प्रत्यक्षता नास्ति सद्गुरुतातपादीया^१
सत्पात्रे शरणं शास्त्रं तत्रात्मादिनिरुपकम्^{१३}
आत्म आदि आस्तित्व के शास्त्र निरुपण हार^१
जहँ प्रत्यक्ष सद्गुरु नहीं, तहँ सुपात्र आधार^{१३}

**True scriptures soul and all edxpound,
To seekers fit, unerring guied;
Where direct teacher is not found,
`Ths next best for one`s safer side. 13**

अथवा सद्गुरुए कहाँ, जे अवगाहन काज^१

ते ते नित्य विचारवां, करी मतांतर त्याज^{१४}
सद्गुरुणाऽथवा प्रोक्तं यद् यदात्महिताय तत्^१
नित्यं विचार्यतामन्तस्त्यक्त्वा पक्ष-मतान्तरम्^{१४}
या सद्गुरु इनको कहे, अवगाहन के काज^१
इनका नित्य विचार कर, करो मतान्तर त्याज^{१४}

**Or whatever true Teacher said,
For thinking deep, daily practise;
Forgetting sects, popular head,
Opposition of families. 14**

रोके जीव स्वच्छंद तो, पामे अवश्य मोक्ष^१
पाम्या एम अनंत छे, भाख्युं जिन निर्दोष^{१५}
रुन्धीत जीवः स्वातन्त्र्यं प्राप्नुयान्मुक्तिमेव तु^१
एवमनन्ताः संप्राप्ता उक्तमेतज्जिनेश्वरैः^{१५}
रोके जीव स्वच्छंदता, पावे पिश्चय मोषा
पायो इसे अनन्त जन, भाषे जिन निर्दोष^{१५}

**If one controls his self- conceit,
Gets surely as infinite souls-
The final state that is most fit,
So says innocent Jina in scrolls. 15**

प्रत्यक्ष सद्गुरुयोगी, स्वच्छंद ते रोकाय^१
अन्य उपाय कर्याथकी, प्राये बमणेथाय^{१६}
प्रत्यक्षसद्गुरुर्योगात् स्वातन्त्र्यं रुध्यते तद्वत्^१
अन्यैस्तु साधनोपायैः प्रायो द्विगुणमेव स्यात्^{१६}
प्रत्यक्ष सद्गुरु योग से, रुके स्वच्छंद स्वभाव^१
प्रायः दुगुनो होत है, करते अन्य उपाव^{१६}

One's self-conceit is checked at once,

**In direct ----- Teacher`s nearness;
To root it out use other means,
It grows two-fold, in general sense. 16**

स्वच्छंद , मत आग्रह तजी, वर्ते सद्गुरुलक्ष^६
समकित तेने भाखियुं, कारण गणी प्रत्यक्ष^६ १७^६
वर्तनं सद्गुरुलक्ष्ये त्यक्त्वा स्वातन्त्र्यमात्मनः^६
मताग्रहं च, सम्यक्त्वमुक्तं प्रत्यक्षकारणात्^६ १७^६
स्वच्छंद मत आग्रह तजौ, बरतै सद्गुरु लच^६
समकित उसको भासते कारण गणी प्रत्यक्ष^६ १७^६

**If one has true Teacher`s guidance,
Putting aside one`s whims and views;
S e c t a r I a n ways, obstinateness,
`Tis termed true Faith, for direct cause. 17**

मानादिक शत्रु महा, निजछंदे न मराय^६
जातां सद्गुरुशरणमां, अल्प प्रयासे जाय^६ १८^६
स्वातन्त्र्यान्न हि हन्यन्ते महामानादिशत्रवः^६
सद्गुरोः शरणे प्राप्ते नाशस्तेषां सुसाधनः^६ १८^६
मानादिक जो महारिपु, निज छंदे न मराय^६
जाते सद्गुरु शरण में, अल्प प्रयासे जाय^६ १८^६

**One cannot kill by self-conciet-
Foes pride and all, but seek refuge-
True Teacher`s easily defeat,
All mighty foes` extinction huge. 18**

ज सद्गुरुउपदेशथी, पाम्यो केवलज्ञान^६
गुरुरह्या छज्ञस्थ पण, विनय करे भगवान^६ १९^६

यत्सद्गुरुपदेशे यः प्रापद् ज्ञानमपश्चिमम्^६
छान्दस्थेऽपि गुरोस्तस्य वैयावृत्यं करोति सः^{६ १९६}
जिन सद्गुरु उपदेश से पायो केवल ज्ञान^६
सद्गुरु थिति छज्जस्थ पर विनय करे भगवान्^{६ १९६}

**Who knew full soul, attained Godhood,
By means of sermons such sublime;
Reveres his Teacher of true mood,
Not yet perfect for former crime.**

19

एवो मार्ग विनयतणो, भाख्यो श्रीवीतराग^६
मूल हेतु ए मार्गनो, समजे कोइ सुभाग्य^{६ २०६}
विनयस्येदृशो मार्गो भाषितः श्रीजिनेश्वरैः^६
एतन्मार्गस्य मूलं तु कश्चिज्जानाति भाग्यवान्^{६ २०६}
ऐसा शुभमग विनय को, भाख्यो जिन विनराग^६
मूल हेतू इस मार्गका समझे को इ सुभाग्य^{६ २०६}

**Such system of Teverence so deep,
The Lord proclaimed in holy Book;
Profit thereof they only reap,
Few fortunates, who know the nooks.**

20

असद्गुरु ए विनयनो, लाभ लहे जो कांइ^६
महामोहनीयकर्मथी, बुडे भवजळ मांहि^{६ २१६}
यद्यसद्गुरुरेतस्य किञ्चिल्लाभं लभेत तु^६
महामोहवशान्मज्जेद् भवाम्भोधौ भयंकरे^{६ २१६}
कुगुरु विनय करवाय कर, थापै जो गुरु लाभ^६
महा मोहनी कर्म से, बूढे भव दरियाव^{६ २१६}

**If any untrue teacher takes,
Advantage of such reverence;**

Goes down into the deep birth-lakes

Delusion great is dangerous.

21

होय मुमुक्षु जीव ते, समजे एह विचार^६
होय मतार्थी जीव ते, अवळो जे निर्धार^६ २२^६
मुमुक्षुर्यदि जीवः स्याज्जानातीमां विचारणाम्^६
मतार्थी यदि जीवः स्याज्जानीयाद् विपरीतताम्^६ २२^६
हो मुमुक्षु यदि जीव तो, समझे यह सुविचार^६
हो मतार्थी जीव तो, उलटा जे निर्धार^६ २२^६

This fact, infact, can understand

The seekers if are on right way;

And if the blind faith they attend,

They adhere, theus, to other wrong way.

22

होय मतार्थी तेहने, थाय न आतम लक्ष^६
तेह मतार्थीलक्षणो, अही कह्यां निर्पज्ञ^६ २३^६
मतार्थी पुरुषो यः स्यान्नात्मान्वेषी स संभवेत्^६
तस्याऽत्र लक्षणं प्रोक्तं पक्षदोषविवर्जितम्^६ २३^६
हो मतार्थी तो उसे, मिले न आतम लक्ष^६
उस मतार्थी चिन्ह सब, कहें यहां निपक्ष^६ २३^६

Following blind faith the soul,

Can't attain its true destination;

Here of that wrong believed soul,

Is being given impartial discription.

23

बाह्यत्याग पण ज्ञान नही, ते माने गुरु सत्य^६
अथवा निजकुलधर्मना, ते गुरुमां ज ममत्व^६ २४^६
ज्ञानहीनं गुरुं सत्यं बाह्यात्यागपरायणम्^६

मन्येत, वा ममत्वं वै कुलधर्मगुरौ धरेत् २४^६
बाहय त्याग पर ज्ञानविन, उसे कहे गुरु सत्य^६
अथवा निज कुल धर्म से उसमें धरे ममत्व २४^६

**Some bigots follow false teachers,
Who outwardly renounced the world;
Or their hereditary preechers,
But soul-almless, believe their word.**

24

जे जिनदेहप्रमाणने, समवसरणादि सिद्धि^६
वर्णन समजे जिननुं, रोकि रहे निजबुद्धि^६ २५^६
जिनस्य ऋद्धिं दहादिमानं च जिनवर्णनम्^६
मनुते, स्वीयबुद्धिं यस्तत्रैवाऽभिनिविशते २५^६
जो जिन देह प्रमाण से, समवशरण बहू सिद्धि^६
वर्णन कहे जिनेन्द्र को, रोकि रहे निज बुद्धि २५^६

**Some confine their own word,
In pompous godly congregation;
Jin`s pictorial form and hight,
Orsuperhumanrevelation.**

25

प्रत्यक्ष सद्गुरुयोगमां, वर्ते दृष्टि विमुखा^६
असद्गुरुने दृढ करे, निजमानार्थे मुख्य^६ २६^६
प्रत्यक्षसद्गुरोर्योगे कुर्याद् दृष्टिविमुखताम्^६
योऽसद्गुरुं दृढकुर्यान्निजमानाय मुख्यतः २६^६
प्रत्यक्ष सद्गुरु योग से, बर्ते दृष्टि विमुख^६
दुर गुरु प्रति जो दृढ रहे, निज मानार्थे मुख्य २६^६

**Even in presence of true Teachers,
The bigot takes the perverse side;**

Confirms his former false preachers,

To mostly gratify his pride.

26

देवादि गति भंग मां, जे समजे श्रुत ज्ञान^६

माने निजमतवेषनो आग्रह मुक्तिं निदान^६ २७^६

देवादिगतिभङ्गेषु जानीयाच्छ्रुतज्ञानताम्^६

मन्यते जिनवेषं यो मुक्तिमार्गस्य कारणम्^६ २७^६

देवादिक गति भंग मां, जो समझे श्रुत ज्ञान^६

माने निजमतवेष को, अग्रह मुक्ति निदान^६ २७^६

Celestial abodes, universal lores,

He takes for inherent knowledge;

Sectarlan forms and creed adores,

Believing cause of final stage.

27

लह्यं स्वरूप न वृत्तिनुं ग्रह्यै ब्रत अभिमान^६

ग्रहे नहीं परमार्थने, लेवा लौकिक मान^६ २८^६

अप्राप्ते लक्षणे वृत्तेर्वृत्तिमत्त्वाभिमानिता^६

परमार्थ न विन्देद् यो लोकपूजार्थमात्मनः^६ २८^६

लिया स्वरूप न वृत्ति का, धारा ब्रत अभिमान^६

लगे नहीं परमार्थ में, लेते लौकिक ज्ञान^६ २८^६

Is pround of vows, ignorant all,

Of mental yearnings for world-fame;

He does not heed to inner call,

Thus loses chance, remains the same.

28

अथवा निश्चयनय ग्रहे मात्र शब्दनी मांय^६

लोपे सद् व्यवहारने, साधनरहित थाय^६ २९^६

यः शुष्कः शब्दमात्रेण मन्येत निश्चयं नयम्^६

सद्व्यवहारमालुम्पेद् गच्छेच्च हेतुहीनताम्^{२९}
अथवा निश्चयनय गहे, मान शब्द अनुरूप^{२९}
लोपे सद्व्यवहार के साधन रहित स्वरूप^{२९}

**Our talks of original state,
Of souls, refuses practical ways;
Lip-wisdom is not heaves`s gate,
Without true menas, he wastes his days. 29**

ज्ञानदश पाम्यो नहीं, साधनदशा न कांङ्^{३०}
पामे तेनी संग जे, ते बुडे भवमांहि^{३०}
ज्ञानावस्थां न यः प्राप्तस्तथा साधनसद्यशाम्^{३०}
कुर्वाणस्तेन संगं ना ब्रुडेत् संसारसागरे^{३०}
ज्ञान दशा पायो नहीं साधन-दशा न पांहि^{३०}
जे संगति इनकी लहें बूढे ते भव मांहि^{३०}

**He who follows one unduly,
Not expert in true soul-nation;
Neither practising it truly,
Is drowned in this vast world-ocean. 30**

ए पण जीव मतार्थमां, निजमानादि काज^{३१}
पामे नहीं परमार्थने, अनअधिकरीमांज^{३१}
मतार्थी जीव एषोऽपि स्वीयमानादिहेतुना^{३१}
प्राप्नुयान्न परं तत्त्वमनधिकारिकोटिगः^{३१}
ऐसा जीव मतार्थ में निज मानादिक काज^{३१}
पाये नहीं परमार्थ को, अनअधिकारी साज^{३१}

**For one`s Prestige and selfishness,
If one lets his ideals go;**

Consider that too foolishness,

The bigot he unfit also 31

नहीं कषाय उपशांतता, नहीं अंतवैराग्य^६
सरलपणु न मध्यस्थता, ए मतार्थी दुर्भाग्य^६ ३२^६
कषायोपशमो नैव नान्तर्विरक्तिमत् तथा^६
सरलत्वं न माध्यस्थ्यं तद् दौर्भाग्यं मतार्थिनः^६ ३२^६
नहिं कषाय उपशान्तता, नहिं अन्तर वैराग्य^६
मृदुतापन न मध्यस्तता, यह मतार्थि दुर्भाग्य^६ ३२^६

Controls no passions and the heart-

Contains no unattachment true.

No frankness and no open heart,

Unfortunate that bigot too. 32

लक्षण कक्षां मतार्थीनां, यतार्थ जावा काज^६
हवे कहुं आत्मारथीनां, आत्म अर्थ सुखसाज^६ ३३^६
मतार्थिलक्षणं प्रोक्तं मतार्थत्यागहेतवे^६
आत्मारथिलक्षणं वक्षेऽधुनाऽऽत्मसुखहेतवे^६ ३३^६
लक्षणं कहे मतार्थि के मत-आग्रह- हत-हेतु^६
अब कहता आत्मार्थि के आत्म अर्थ सुख-सेतु^६ ३३^६

The bigot's badges thus described,

To give up bigotry for good;

Soul-seekers' virtues now prescribed,

Are for attaining supreme good. 33

आत्मज्ञान त्यां मुनिपणु, आत्मारथी जन जोय^६
बाकी कुलगुरु कल्पना, आत्मारथी जन जोय^६ ३४^६
आत्मज्ञानं भवेद् यत्र तत्रैवं गुरुता ऋता^६

कुलगुरोः कल्पना ह्यन्या एवमात्मार्थिमान् ना ३४^६
आत्मज्ञान तहँ मुनिपना, वही सत्य गुरु होय^६
बाकी कुल-गुरु कल्पना, आत्मार्थी नहिं जोय^६ ३४^६

Sainthood is there where's true self-knowledge,

Soul-seekers follow such true Teachers:

Not familu-priests or one who plays,

On worldly stage the part of preachers.

34

प्रत्यक्ष सद्गुरु प्राप्तिनो, गणे परम उपकार^६
त्रणे योग एकत्वथी, वर्ते आज्ञाधार^६ ३५^६
प्रत्यक्षसद्गुरुप्राप्तेर्विन्देदुपकृतिं पराम्^६
योगत्रिकेन एकत्वाद् वर्तेताऽऽज्ञापरो गुरोः^६ ३५^६
प्रत्यक्ष सद्गुरु प्राप्ति को, गिने परम उपकार^६
तीनों योग समारकर, वर्ते आज्ञाधार^६ ३५^६

The company of the Teacher true,

Directly does the greatest good ;

Soul-seekers all accept this view,

Complete obedienbce understood.

35

एक होय त्रण कालमां, परमार्थनो पंथ^६
प्रेरे ते परमार्थने, ते व्यवहार समंत^६ ३६^६
त्रिषु कालेषु एकः स्यात् परमार्थपथो ध्रुवम्^६
प्रेरयेत् परमार्थं तं ग्राह्यो व्यवहार आम्रतः^६ ३६^६
एक होय त्रयकाल में, परमार्थ को पंथ^६
प्रेरे जो परमार्थ को, सो व्यवहार समंत^६ ३६^६

The path of perfection is the same,

In all times past, present, future;

**Its path practical worth the name,
Acceptable if helps soul-nature.**

36

एम विचारी अंतरे, शाधे सद्गुरुयोग^१
काम एक आत्मार्थनुं, बीजों नहीं मन रोग^२ ३७^६
अन्तरेवं समालोच्य शोधयेंत् सद्गुरोर्युजिम्^३
कार्यमात्मार्थमेंकंतद् नापरा मानसी रुजा^४ ३७^६
ऐसे सोचे हृदय में, शोधे सद्गुरु योग^५
काम एक आत्मार्थ से, अन्य नहीं मन रोग^६ ३७^६

**Determines thus and tries to find,
The proximity of true Teachers;
No ideal else that eats the mind,
The soul alone for all soul-seekers.**

37

कषायनी उपशांतता, मात्र मोक्षअभिलाष^१
भवे खेद, प्राणीदया, त्यां आत्मार्थनिवास^२ ३८^६
उपशान्तिः कषायणां निर्वाणे केवलं गृधि :^३
भवे खेदो दया सत्वे तत्राऽऽत्मार्थत्वसंगतिः^४ ३८^६
उपशान्तता कषाय की, मात्र मोक्ष अभिलाषा^५
भव विराग प्राणी-दया, तहँ आत्मार्थ निवास^६ ३८^६

**See seekership in soul-compassion,
Suppression of all passions four;
The hope of only liberation,
Dejection of such rebirth-tour.**

38

दशा न एवी ज्यांसुधी, जीव लहे नहीं जोग^१
मोक्षमार्ग पामे नहीं, मटे न अंतर्रोग^२ ३९^६
एतादृशी दशां यावद् योग्यां जीवो लभेत न^३

मुक्तिमार्ग न प्राप्नाति तावच्चाऽस्त्यान्तरी रुजार् ३९
दशा न ऐसी जहँ सुधी, जीव लहे नहिँ योग
मोक्षमार्ग पाए नहीं, मिटे न अन्तर रोग ३९

**Unless one reaches such a stare,
No compamu of teachers good;
Nor soul-suffering gets a gate,
Cannot attain the freedom road. 39**

आवे ज्यां ऐवी दशा, सद्गुरुबोध सुहाय
ते बोधे सुविचारणा, त्यां प्रगटे सुखदाय ४०
स्यादीदृशी दशा यत्र सद्गुरुबोधपूर्विका
सद्विचारः तयाऽऽविस्स्यात् सुखदोऽदुःखः नृणाम् ४०
आवे जहँ ऐसी दशा, सद्गुरु बोध सुहाय
उस सुबोध से चिन्तना, तहँ प्रगटे सुखदाय ४०

**While one comes up to such a state,
The sermon of the saint awakes-
The inner-thought, that is good fate,
Soul seeker's sleep so deep it breaks. 40**

ज्यां प्रगटे सुवीचारणां, त्यां प्रगटे निजज्ञान
जे ज्ञाने क्षय मोह थइ, पामे पद निर्वाण ४१
सद्विचारो भवेद यत्र तज्ञाऽऽत्मत्वप्रकाशनम्
तेन मोहं क्षयं नीत्वा प्राप्नुयान्निर्वृतिपदम् ४१
जहँ प्रगटे शुभ चिन्तना, तहँ प्रगटे निज ज्ञान
उस सुज्ञान से मोह-हत, पाये पद निर्वाण ४१

**With inner-thought, self knowledge shines,
That knowledge delusion roots out;**

**The topmost state the seeker climbs,
Thus gets the salvation, no doubt, 41**

उपजे ते सुविचारणा, मोक्षमार्ग समजाय^६
गुरु-शिष्यसंवादथी, भांखु षट्पद आंहि^६ ४२^६
संभवेत् सद्विचारो यैःसुज्ञानं मुक्तिवर्त्म च^६
तानि वक्ष्ये पदानि षट् संवादे गुरु-शिष्ययोः^६ ४२^६
उपजे यह सुविचारणा, मोक्षमार्ग समझाहि^६
सुगुरु-शिष्य सम्वाद से भाषूँ षट् पद मांहि^६ ४२^६

**Six facts I say in this Gospel,
A dialogue between the two;
To stir the inner-thought so well,
For bringing home the path so true. 42**

आत्मा छे, ते नित्य छे छे कर्ता निजकर्म^६
छे भोक्ता वळी मोक्ष छे मोक्षउपाय सुधर्म^६ ४३^६
जीवोऽस्ति स च नित्याऽस्ति कर्ताऽस्ति निजकर्मणः^६
भोक्तास्ति च पुनर्मुक्तिर्मुक्त्युपायः सुदर्शनम्^६ ४३^६
आत्मा है वह नित्य है, है कर्ता निज कर्म^६
है भोक्ता ;हो मोक्षभी, मोक्ष उपाय सुधर्म^६ ४३^६

**The soul exists, see it eternal,
Accepts bondage, receives the fruit;
It can be free, take means devotional,
Ignorance is the bondage root. 43**

षट्स्थानक संज्ञेपमां, षट्दर्शन पण तेह^६
समजावा परमार्थ ने, कह्यां ज्ञानीए एह^६ ४४^६
षट्स्थानीयं समासेन दर्शनानि षडुच्यते^६

प्रोक्ता सा ज्ञानिभिर्ज्ञातुं परं तत्त्वं धरास्पृश्याम्^{४४}
षट् पद ये सेज्ञेप में, षट् दर्शन ये जान^{४४}
समझाने परमार्थ को कहें यही विद्वान^{४४}

**Six subjects or six schools of thought,
Are here described as seers great;
In abstract scriptures strictly taught,
For understanding soul concrete. 44**

शंका:- नथी दृष्टिमां आवतो, नथी जणातुं रुप^{४५}
बीजो पण अनुभव नहीं, तेथी न जीवस्वरुप^{४५}
अदृश्यत्वादरुपित्वाज्जीवो नास्त्येव भेदभर्क्^{४५}
अनुभूतेरगम्यस्वान्तृशङ्गत्येव केवलम्^{४५}
न तो दृष्टि में आरहा, न ही जानता रुप^{४५}
पुनः अन्य अनुभव नहीं, अतः न जीव स्वरुप^{४५}

**The pupil doubts the soul's existence,
Is out of sight, its form unknown;
In any way no experience,
No where is soul, cannot be shown. 45**

अथवा देहज आदमा, अथवा इन्द्रिय प्राण^{४६}
मिथ्या जूदो मानवो, नहीं जूदू एंधाण^{४६}
देह एव वा जीवोऽस्ति प्राणरूपोऽथवा स च^{४६}
इन्द्रियात्मा तथा मन्यो नैवं भिन्नो ह्यलक्षणः^{४६}
अथवा यह तन आतमा अथवा इन्द्रिय प्राण^{४६}
भ्रान्त भिन्न है मानना, नहीं पृथक संधान^{४६}

**The body, senses or the breath,
Can be the soul, all else is false;**

How one can know the soul ere death ?

No clear signs I see as walls. 46

वळी जो आत्मा होय तो, जणाय ते अही केम ?
जणाय जी ते होय तो : घट पट आदि जेम^{४७}
यदि स्याद् भेदवान् जीवोऽनुभूयेत कथं न हि ?
यदस्ति सकलं तत् तु ज्ञायते कच-काचवत्^{४७}
यदि आत्मा अस्तित्व तो, भाषे क्यो नहि जान^४
भाषे तो अस्तित्व हो, घट पट आदि समान^{४७}

If there's the soul, why it's not known ?

As pots and clothes, it should be seen;

If there is soul's existence own,

Arguments mine are true, I mean. 47

माटे छे नही आत्मा, मिथ्या मोक्ष उपाय^४
ए अंतर्शकातणो, समजावो सदुपाय^{४८}
अरेऽतौ नैव आत्माऽस्ति ततो मुक्तिप्रथा वृथा^४
एनामाभ्यन्तरी रेकामुत्कीलय प्रभो ! प्रभो !^{४८}
अतः नही है आत्मा मिथ्या मोक्ष उपाय^४
यह अन्तर शंका यहाँ, समझाओ सदुपाय^{४८}

Thus there's no soul, futile all means-

For freedom of the soul-of saints;

Destory my doubt by any means,

To make my heart free from all taints, 48

समाधान : भास्यो देहाध्यासथी, आत्मा देहसमान^४
पण ते वन्ने भिन्न छे, प्रगटलक्षणे भान^{४९}
अध्यायाद् भासिता देह-देहिनोः समता, न सा^४

तयोर्द्वयोः सुभिन्नत्वाल्लक्षणैः प्रकटैरहो ! ४९

भास्यो देहाध्यास से आत्मा देह समान

पर वे दोनों भिन्न है प्रगट सुलक्षण भान ४९

The Teacher true does so explain,

The body and the soul seem one;

Distinct are both, the signs are plain,

Remove body – Infatuation. 49