The Regime of Love

Agna Bhakti & Atma Siddhi
Translation and Transliteration

SHREE
Raj Saubhag
Satsang Mandal
There is no affliction like self-delusion and no doctor as skilled as a True Guru. There is no regimen like a True Guru’s guidance and no medicine like contemplation and meditation.

- Shrimad Rajchandra Atma Siddhi Verse 129
Contents

<table>
<thead>
<tr>
<th>Gujarati Title</th>
<th>Transliteration</th>
<th>Translation</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. મંગલાચરણ</td>
<td>Mangalaacharan</td>
<td>Auspicious Dedication and Invocation</td>
<td>7</td>
</tr>
<tr>
<td>2. જીનેશ્વરની વાણી</td>
<td>Jineshvarne Vaanee</td>
<td>The Words of the Jina</td>
<td>12</td>
</tr>
<tr>
<td>3. પ્રાટાહકાળની બ્રાવનાના પદો</td>
<td>Praatahakaalnee Bhaavnaanaan Pado</td>
<td>Poems for Reflection in the Early Hours</td>
<td>14</td>
</tr>
<tr>
<td>4. આત્મ માણા</td>
<td>Tran Maalaa</td>
<td>Three Rounds of the Rosary</td>
<td>16</td>
</tr>
<tr>
<td>5. આત્મ જાગૃતિના પદો</td>
<td>Aatma Jaagrutinaan Pado</td>
<td>Verses to Awaken the Soul</td>
<td>18</td>
</tr>
<tr>
<td>6. જી અને ચૈતન્ય</td>
<td>Jad ane Chaitanya</td>
<td>Matter and Consciousness</td>
<td>20</td>
</tr>
<tr>
<td>7. શ્રી સાહુગુરુ ભાક્તીરહસ્ય</td>
<td>Shree Sadguru Bhaktirahasya</td>
<td>The True Essence of Devotion to the True Guru</td>
<td>22</td>
</tr>
<tr>
<td>8. ક્ષ્મ્રપન્નાય શું?</td>
<td>Kshamaapanaa</td>
<td>Seeking Forgiveness</td>
<td>24</td>
</tr>
<tr>
<td>9. ચ પદનો પત્ર</td>
<td>Chha Padno Patra</td>
<td>The Letter of Six Affirmations</td>
<td>26</td>
</tr>
<tr>
<td>10. વીટ્રાગનો કલેહો માર્ગ</td>
<td>Veetraagno Kagelo Maarg</td>
<td>The Path Preached by the Equanimously Detached Lord</td>
<td>28</td>
</tr>
<tr>
<td>11. મંગલાચરણી સ્તુતિ</td>
<td>Praatahakaalnee Stuti</td>
<td>Early Morning Hymns</td>
<td>30</td>
</tr>
<tr>
<td>12. પ્રાટાહકાળની સ્તુતિ</td>
<td>Vandan Tathaa Pranipatstuti</td>
<td>Obeisance and Final Prayer</td>
<td>32</td>
</tr>
<tr>
<td>13. સાયયમકાળની સ્તુતિ તથા દેવવંદન</td>
<td>Saayamkaalnee Stuti Tathaa Devvandan</td>
<td>Evening Hymns and Veneration of the Lord</td>
<td>34</td>
</tr>
<tr>
<td>14. આતમ-સિદ્ધ શાસ્ત્રની સ્તુતિ</td>
<td>Aatma-Siddhi Shastra Stuti</td>
<td>In Praise of Atma-Siddhi Scripture</td>
<td>36</td>
</tr>
<tr>
<td>15. આતમ-સિદ્ધ શાસ્ત્ર</td>
<td>Aatma-Siddhi Shastra</td>
<td>Atma-Siddhi Text</td>
<td>38</td>
</tr>
</tbody>
</table>

Pronunciation Guide 76
Preface

The Regime of Love.

This book, the Regime of Love, is a collection of prose and poetry about the highest form of love, selfless devotion.

Love is the very heart, the very essence, of devotion. Love inspires, motivates, purifies, elevates and ennobles us.

The book explores and celebrates the impact of love.

It is in this sublime love, in the form of faith and devotion towards the True God, True Guru and True Dharma, that lies the path to Moksha.

Love for the True Guru encompasses love for the True God and True Dharma, for he is the embodiment, the exemplar of Truth.

We celebrate the presence of a true living guru in our lives. As we dedicate our lives to the True Guru, to the path taught by the True Guru, he compassionately creates a daily regimen of spiritual activities for us and instructs us to follow it. If we observe this regime diligently, our striving will be in accordance with truth. By following his regimen we actually celebrate his presence in our lives.

With dedication, devotion and trust, our love for the path and the guru grows. We surrender our hubris and self-righteousness at his lotus feet.
Shrimad speaks of this regimen in Atma-Siddhi verse 129:

\[
\text{ગુરુ આજ્્ર સ્મ પથ્ય નહિ}
\]
Guru aagnaa sama pathya nahi
There is no regimen like a True Guru’s guidance.

The Guru’s instruction (aagnaa) includes the daily recitation of the poems and prose in this book. The instruction is not mere recitation but contemplation, exploration and immersion in love.

We pray and hope that this regime becomes your daily dose of pure love.

Shree Raj Saubhag Satsang Mandal
Publication Committee
Even though these translations appear to make the
text accessible in English, its true meaning can only
be understood directly from
a self realised True Guru.

Joyfully dedicated to our beloved True Guru, Param
Pujya Bhaishree, on the occasion of his 75th birthday
and 25th anniversary of his anointment, with the late
Param Pujya Gurumaa, as Guru.
Obeisance to the venerable True Guru

Devotional poems for the early hours
1. Mangalaacharan

Auspicious Dedication and Invocation

They inspire faith and realisation of our true nature and enable us to practice restraint without laxity. In their completeness they cause pure total equanimous detachment and unwavering stillness in the self. (3)

They still the wandering inclinations of the mind and merely the sight of them is purifying. They inspire unprecedented insight into our true nature, and are a treasury of all virtues. (2)

They inspire faith and realisation of our true nature and enable us to practice restraint without laxity. In their completeness they cause pure total equanimous detachment and unwavering stillness in the self. (3)

They facilitate manifestation of our true nature, finally free of mental, verbal and bodily association. They cause us to rest in our eternal, boundless nature. (4)
Sahajaatma Sahajaanand Aanandagunam naam apaar hai,  
Sat dev dharma svaroopdarshak suguru paaravaar hai;

Sahajaatma sahajaanand aanandaghan naam apaar hai,  
Sat dev dharma svaroopdarshak suguru paaravaar hai;

"Sahajaatma (effortlessly manifest self), Sahajaanand (naturally blissful), Aanandaghan (charged with bliss)" are the countless names of the infinite virtues. Oh the True Guru who casts light on the True God and the True Faith. (5)

Numerous scriptures state that devotion to a True Guru helps us achieve an inner state similar to a Tirthankar.  
Victory to them! I bow down to my True Guru. (6)

"Sahajaatma (effortlessly manifest self), Sahajaanand (naturally blissful), Aanandaghan (charged with bliss)" are the countless names of the infinite virtues. Oh the True Guru who casts light on the True God and the True Faith. (5)

Numerous scriptures state that devotion to a True Guru helps us achieve an inner state similar to a Tirthankar. Victory to them! I bow down to my True Guru. (6)

Thus I praise the guru, spiritual king, who uplifts the self and all souls, Praise be to the words of Lord Jina, I recite them regularly. (7)

The world-weary souls, seeking liberation, who study, listen to, understand and believe, Realise the three jewels in harmony within themselves and thus realise self. (8)

**Drawing from Shrimad Rajchandra Vachanamrut Letter 875, Page 634**
2. Jineshvarnee Vaanee

The Words of the Jina

(Manahar Chhand) (“Manahar” metre)

Anant anant bhaav bhedthee bhaarelee bhalee,
Anant anant nayanikshepe vyakhyaanee chhe;
Sakal jagat hitakaarinee haarinee moh,
Taarinee bhavaabdhee mokshachaarinee pramaanee chhe;

It is not worth trying to
compare it.
Doing so would merely reflect
our own limited minds.
Oh! Says Rajachandra:
Innocent novice seekers, due
to their delusions, are
not able to understand this.
Only a rare few souls
understand the words of a
Jina,and they can be practiced
so as to attain Moksha.
(Lord Jineshvar’s true religion
can be rightly understood from
a self-realised True Guru
whose life epitomises that
religion.) (2)
3. Poems for Reflection in the Early Hours

The most precious gem in all three worlds, Chudaaratna, may be likened to the Jina’s lotus feet. Paying homage leads to self-realisation. It is his shelter that will destroy all the means by which bondage is caused. (1)

By removing the causes of karmic influx, you have attained your true nature. I revere you: naturally blissful, unwavering, pure, incomparable. (2)

Removing the inclinations which cause rebirth, naturally remaining in your true nature. Victorious, free from the cycle of rebirth, you are in the highest state, a pure (kingly) Siddha (liberated soul). (3)

Praise be to the Lord Jina, who has becalmed the discomfort of karmas. Destroying all suffering is the essence of Lord Mahavira’s message. (4)
One immersed in wisdom, meditation and detachment, whose thoughts are noble, experiences auspicious feelings, and transcends rebirth. (5)

This last verse appears in Shrimad Rajchandra Vachanaamrut at the end of Bhavana Bodh, Letter 16, Page 56
4. 💁‍♀️ માળા

Three rounds of the rosary

{દિરેક પડની એક માળા}
(Darek padnee ek maalaa)
(One round for each verse)

(૧) સહજાત્મ સ્વરૂપ પર્મ ગુરુ.
1. Sahajaatma svaroop param guru.
(A soul) gracefully still in his true nature is the foremost guru.

(૨) આતમ ભાવના ભાવતાં જીવ લહે કેવળ જ્ઞાન રે.
2. Aatam bhaavnaa bhaavtaan jeev lahe keval gnana re.
One contemplating the foundational virtues of the soul, will eventually experience it and attain omniscience.
(Shrimad Rajchandra Vachanaamrut Letter 474, Page 387.)

(૩) પર્મ ગુરુ નિર્ગ્રંથ સર્વજન દેવ.
3. Param guru nirgranth sarvagna dev.
The foremost guru is totally unfettered and totally enlightened.
સહજાત્મ સ્વરૂપ પરમ ગુરુ આતમ ભાવના ભાવતા જીવ 
લહે કેવળ જ્ઞાન રે પરમગુરુ નિર્થમ સર્વા દેવ 
સહજાત્મ સ્વરૂપ પરમ ગુરુ આતમ ભાવના ભાવતા જીવ 
લહે કેવળ જ્ઞાન રે સહજાત્મ સ્વરૂપ પરમ 
ગુરુ આતમ ભાવના ભાવતા જીવ લહે કેવળ જ્ઞાન રે 
આતમ ભાવના ભાવતા જીવ લહે કેવળ જ્ઞાન રે 
પરમગુરુ નિર્થમ સર્વા દેવ 
પરમગુર નિર્થમ સર્વા દેવ સહજાત્મ 
સ્વરૂપ પરમ ગુરુ સહજાત્મ સ્વરૂપ પરમ ગુરુ સહજાત્મ 
સ્વરૂપ પરમ ગુરુ સહજાત્મ સ્વરૂપ પરમ 
ગુરુ સહજાત્મ સ્વરૂપ પરમ ગુરુ આતમ ભાવના ભાવતા 
જીવ લહે કેવળ જ્ઞાન રે 
પરમગુરુ નિર્થમ સર્વા દેવ 
સહજાત્મ 
સ્વરૂપ પરમ ગુરુ સહજાત્મ સ્વરૂપ પરમ 
સ્વરૂપ પરમ ગુરુ આતમ ભાવના ભાવતા 
જીવ લહે કેવળ જ્ઞાન રે 
સહજાત્મ 
સ્વરૂપ પરમ 
સહજાત્મ 
સ્વરૂપ પરમ 
સહજાત્મ 
સ્વરૂપ 
સહજાત્મ 
સ્વરૂપ 
સહજાત્મ 
સ્વરૂપ
5. アトム जगृतिनां पदेः  
5. Aatma Jaagrutinaan Pado  
Verses to Awaken the Soul

The soul is unbounded, indestructible, incomparable, eternal, perfectly complete, distinct, 
Standing out like a lotus in a pond, an ocean of wisdom, pure as gold, yet mired in worldly existence.
This worldly existence is seething with the heat of suffering.  
The essence of knowledge is to realise the soul.  (1)

Thinking, meditating, on purity, immersing oneself in pure ecstasy, 
Becoming still in purity, causes the flow of the nectar of immortality.  (2)

Verse 2 is from Shrimad Rajchandra Vachanaamrut Letter 326, Page 316 quoting Samaysaar Naatak by Banarasidas.
Verse 4 is from the Uddhav Gita by Muktanand and a version is cited by Gandhiji in his Autobiography.
6. જડ અને ચૈતન્ય

6. Jad ane Chaitanya
Matter and Consciousness

જડ ને ચૈતન્ય બને દ્વ્યનો સવભ્રવ જભન્, સુપ્રીતપાડે બને જને સમજાય છે;
Jad ne chaitanya banne dravyano svabhaav bhina, Suprateetpane banne jene samajaay chhe;

સવરૂપ ચેતન નિજ, જડ છે સંબંધ માતઃ, અધવાઃ તે ક્ષેપ પણ પરદ્રવ્યમાં છે;
Svaroop chetan nij, jad chhe sambandh maatra, Athavaa te kshep pan pardravyamaayn chhe;

અદેવો અનુભવનો પ્રકાશ ઉદલાસી થયો, જડવી ઉહારી તેને આલ્ખુર્ણ થય છે;
Evo anubhavno prakaash ullaasit thayo, Jadthee udaasee tene aatmavrutti thai chhe;

કાયાની વિસારી માયા, સવરૂપ સમાયા અદેવા, નિગ્રંથનો પાંચ ભવ-અંતનો ઉપાય છે.
Kaayaanee visaaree maayaa, svaroophe samaayaa evaa, Nirgranthno panch bhav-antno upaay chhe.

Matter and consciousness are both distinct substances by nature, For one who understands them both inwardly;

Consciousness is one’s own nature, while matter is merely an association, An object of knowledge and thus a separate substance;

One in whom such a direct experience has arisen, Experiences inclinations of indifference towards matter, and attraction towards spirituality;

Forgetting the delusion of the body, becomes still in the self. This is the path of the Unfettered One, leading to the end of rebirth. (1)
Body and soul appear to be one, due to our false understanding, And this leads to engagement in activity;

The soul’s apparent birth, illness, sorrow, suffering, death, Are the body’s nature, but considered to be the soul;

Such a sense of misidentification since time immemorial, Is removed by the words of a self-realised one;

When we experience the manifestly independent natures of matter and consciousness, We realise both substances as firmly distinct in their true nature.

(2)
Oh glorious one! Worshipful, divinely great shelter, treasury of virtues, Consciously blissful, ultimate soul, I revere you as you reside in your ecstasy.
Introduction to the Next Two Poems

What joy there is in experiencing the soul, our own eternal bliss! The glorious and momentous first meeting between Shrimad and Saubhagbhai took place towards the end of Shrimad’s 23rd year. It was shortly after this that he attained Self-Realisation. His poetic prowess and mastery of language were now drenched with the direct experience of his own inner bliss and joy. The letters during this time reflect this unprecedented state. Shrimad expresses a celebration of his own state and jubilation at obtaining the rare path to unending happiness. He writes movingly of the path of devotion and he marks out clear aspects of the path to moksha.

Already immersed in his true nature, the holy festival of Paryushan allowed Shrimad the rare chance to retreat from outward worldly activity. For the Paryushan of Vikram Samvat 1947, Shrimad asked his disciple Ambalalbhai to find a quiet peaceful place near the city of Khambhat where he could reside anonymously. It was Raalaj where he would spend this time of solitude and contemplation. He remained there relishing his inner ecstasy and free from all other distracting associations until after Paryushan. We can only imagine the depth of introspection and the heights of spirituality experienced at this time!

As if to afford us a glimpse into this incomparable and indescribable time, Shrimad gifted the world four immortal poems. Two of these compositions appear in this book, The Regime of Love. In “Shree Sadguru Bhaktirahasaya” or “The True Meaning of Devotion to the True Guru” the true seeker can introspect, in its 20 couplets (vis doharaa), on the habits of mind and conduct which hinder his progress and his devotion to a True Guru. These are obstacles at every level of our journey and, by reciting the poem, the seeker states that they still hinder him, leading to the utmost humility. It focuses on faults, as an act of self-compassion, to help us remove these faults and reveal the greatness within. “Kaivalyabeej Shun?” or “What is the Seed of Enlightenment?” (also known as ”Yama-Niyam’”), lists many of the wrong means we have adopted to attain enlightenment and explains the importance of instructions from a True Guru to make these efforts fruitful, including the esoteric insight which only a living True Guru can bestow.
7. Shree Sadguru Bhaktirahasya

The True Meaning of Devotion to the True Guru

(Dohara) (Couplets)

Oh Lord! What can I say? You are the compassionate lord of the lowly, my lord. From time immemorial I am full of faults. So please bestow your compassionate grace on me. (1)

I do not possess purity of inclination, nor have I surrendered all to you. I am neither modest nor humble. What can I say to you, Oh Lord of highest nature? (2)

The instructions of my True Guru are not firmly embedded in my heart. I do not have firm faith in you, nor the utmost respect. (3)

I am not worthy of the company of Truth, nor can I serve the personification of Truth. I do not have total dedication, nor can I remain continuously in your shelter. (4)
I do not have the humility and sense to realise: “What can a lowly soul like me do vainly by myself?”

I do not have the perseverance it takes to remain steadfastly at your feet until death. (5)

I do not realise your greatness, and I do not delight in your shelter.

I possess not even an ounce of resultant love and so remain untransformed. (6)

I lack unwavering devotion, and do not feel the heat of separation. Great saints struggled to attain your love. Yet their tales do not motivate me. (7)

I have not embarked on the path of devotion, and do not know how to conduct myself in it.

Shree Sadguru Bhaktirahasya | 27
I know these are dark ages and that the ways of discipline and restraint are lost. Despite that, I am not disturbed. Oh Lord! Look at the state of my Karma! (9)

Obstacles to true devotion arise within me due to karmic bondage, and I have not renounced them. My body and senses pay me no heed and are engrossed in outer worldly objects (10)

Your absence does not perturb me, I do not comply with your words. I do not observe the perspective and discipline you have imparted. I am neither detached from those without devotion, nor from family affairs. (11)

Neither free of ego, nor aware of my true nature I have not purified myself by distancing myself from substances of different nature. (12)
I am bereft of the means to devotion in an infinite number of ways
Thus I am without a single virtue.
How can I face you? (13)

You are total compassion embodied, friend and master of the lowly.
Sinful, I am completely orphaned, please take me by the hand, O Lord. (14)

Since time immemorial I have wandered aimlessly, ignorantly, O lord!
Without serving a saintly guru, nor abandoning ego. (15)

Without the shelter of a saint, I have practiced many means.
Through them I have neither crossed the ocean of worldly existence, nor gained an ounce of the necessary discrimination. (16)
All these means have bound me further and I have no alternatives left.
I have not understood the true means, so how could bondage cease?   (17)

I have not felt the intense calling of you my Lord, nor, absorbed in devotion, have
I fallen at the feet of a True Guru.
Having not identified my own shortcomings, how can I expect the means to save me?   (18)

I am the lowest of the low, the lowliest in the world.
Without such humility of belief, how can any means (to Moksha) achieve anything at all?   (19)

I bow at your feet again and again, I beseech you repeatedly:
Please firmly establish the belief in me that your nature is embodied in the True Guru.   (20)
8. Kaivalyabeesh Shun?

What is the Seed of Enlightenment?

{Totak Chhand}
(Totak Chhand)
(“Totak” metre)

I have practiced vows, codes of conduct and restraint by myself.
Even renunciation and detachment I have strongly taken many times,
Retreated into the forest, observed silence,
Firmly sat in lotus position. (1)

I have silenced my mind by my own methods,
Practiced Hatha Yoga and concentrated hard,
Conducted various forms of recitation and austerity,
and made my heart indifferent to all things. (2)

Man paun nirodh svabodh kiyoj, hathjoga prayog su taar bhayo;
Jap bhed jape tap tyaunhi tape, ursenhi udaasee lahee sabpen.

Yamaniyam sanjam aap kiyoj, puni tyaag biraag athaag lahyoj;
Vanvaas liyo mukh maun rahyoj, dradh aasan padma lagaay diyo.

Man paun nirodh svabodh kiyoj, hathjoga prayog su taar bhayo;
Jap bhed jape tap tyaunhi tape, ursenhi udaasee lahee sabpen.
I have considered the scriptures from all viewpoints,
But have done so with the perspective of establishing one sect over another.
Such methods I have followed since time immemorial,
But I have yet to lay my hands on the Truth. (3)

So I must now, after all this, conclude that
There remains something beyond these methods.
Without a True Guru no one can tell the essence,
What more is there to say? It is all within you. (4)

I need you to bestow your grace upon me,
Only then will I understand Gurugam (technique of meditation, taught by a living True Guru);
In a moment it will manifest itself in front of me,
When supreme love for the True Guru’s lotus feet is ingrained in my heart. (5)
With the body, mind, wealth and my all being yours, may the Lord’s command abide in my heart.
Filled with love and worship, I will drink the nectar of immortality. (6)

He will show the true nectar of immortality,
Which will be captured in your gaze.
As you drink the divinely pure nectar, you will realise your immortality, you will experience the soul. (7)

As we bring our love away from outward objects towards the Lord, The insight of all scriptures will be established in our hearts.
Saints call this the seed of omniscience.
Please show me the means to experience my true nature. (8)

Shrimad Rajchandra Vachanamrut Letter 265, Page 296
Kshamaapanaa

9. Kshamaapanaa
Seeking Forgiveness

Oh Lord! I have erred a great deal. I have not focused on your invaluable teachings. My contemplation has not fathomed the depth of your unique truth. I have not observed the noble conduct prescribed by you. I have not recognised the compassion, peace, forgiveness and purity defined by you.

O Lord, I have erred, stumbled, wandered aimlessly, and have fallen into the infinite troubles of worldly life. I am sinful, intoxicated with pride and tainted by karmic dust.

He Bhagvan! Hun bahu bhoolyo, aathadyo, razalyo ane anant sansaarnee vitambanaamaan padyo chhun. Hun paapee chhun. Hun bahu madonmatt ane karmarajthee kareene malin chhun.
O Ultimate Soul! There is no Moksha for me without your truth. I am continuously in worldly illusions, I am blinded by delusion, I do not have discriminative intelligence, I am in folly, foolish, I am without support and shelter,

O totally detached great soul, I seek shelter in you, your dharma and your monks. I firmly desire that my offences be destroyed and I become free of all sins. I hereby repent for my earlier sins. As I delve deeper and deeper with subtle thoughts, the wonders of your truth cast light on upon my true nature.

Neeraagee Paramaatmaa! Hun have tamaarun, tamaaraa dharmanun ane tamaaraa muninun sharan grahun chhun. Maaraa aparaadh kshay thai hun sarva paapthee mukta thaun e maaree abhilaashaa chhe. Aagal karelaan paapono hun have pashchaattaap karun chhun. Jem jem hun sukhsha vichaarthee oondo ootaran chhun tem tem tamaaraa tattvanaa chamatkaaro maaraa svaroopno prakaash kare chhe.

He Paramaatmaa! Tamaaraan kahelaan tattva vinaa maaro moksha nathee. Hun nirantar prapanchmaan padyo chhun, agnaanthee andh thayo chhun, maaraamaan vivekshakti nathee ane hun moodh chhun, hun niraashrit chhun, anaath chhun.

Neevaagee Paramaatmaa! Hun have tamaarun, tamaara dharmanun ane tamaara muninun sharan gahun chhun. Maara aapaad kshay thach hun te sarv papanthi mukta thai ane mara abhilasha the. Aagana karelaa papano hun have pashchataap karu the. Neema neema hun sukhman vishwas thee годи gitaru the the mara tamaaraa tattva samakararo mara svarupno prakaash karu the.

He Paramaatmaa! There is no Moksha for me without your truth. I am continuously in worldly illusions, I am blinded by delusion, I do not have discriminative intelligence, I am in folly, foolish, I am without support and shelter,

O totally detached great soul, I seek shelter in you, your dharma and your monks. I firmly desire that my offences be destroyed and I become free of all my sins. I hereby repent for my earlier sins. As I delve deeper and deeper with subtle thoughts, the wonders of your truth cast light on upon my true nature.
May my desire and inclination be that I do not doubt your truth for a moment, that I remain day and night on the path you have expounded. O omniscient lord! What can I say to you? Nothing is unknown to you. Purely with repentance, I seek forgiveness for my karma-incited sins.

You are totally detached, free from worldly engrossment, by nature eternal-conscious-blissful (sat-chit-aanand-svaroop), naturally blissful, all knowing, all-perceiving and you cast light on all three worlds (trai-lokya-prakaashak).

In your witness I seek forgiveness purely for the sake of my upliftment.

May my desire and inclination be that I do not doubt your truth for a moment, that I remain day and night on the path you have expounded. O omniscient lord! What can I say to you? Nothing is unknown to you. Purely with repentance, I seek forgiveness for my karma-incited sins.

Tame neeraagee, nirvikaaree, satchidaanandsvaroop, sahajaanandee, anantgnaanee, anantdarsh bee ane trailokyaprikaashak chho. Hun maatra maaraa hitne arthe tamaaree saakshie kshamaa chaahun chhun.

Ek pal pan tamaaraan kahelaan tattvaneet shankaa na thaay, tamaaraa kahelaa rastaaman ahoraatra hun rahun, e ja maaree aakaankshaa ane vrutti thaao! He sarvagna Bhagvaan! Tamne hun vishesh shun kahun? Tamaaraathee kain ajaanyun nathhee. Maatra pashchaattaapthee hun karmajanya paapnee kshamaa ichchhun chhun.

ॐ Shantih, Shantih, Shantih

Aum Shaanti, Shaanti, Shaanti

Om Peace, Peace, Peace.
10. Chha Padno Patra
The Letter of Six Affirmations

Ananya sharannaa aapnaar evaa
shree sadgurudevne atyant bhaktithe namaskaar.

To the divine True Guru
who gives incomparably
unique shelter, I pay
reverence with extreme
deep devotion.

Shuddh aatmasvaroopne paamyaa chhe evaa
gnaaneepurushoe neeche kahyaan chhe te
chha padne samyagdarshhanna nivaasnaan
sarvotkrusht sthaanak kahyaan chhe.

First Affirmation:
The Soul Exists.
Just as objects like pots
and fabric exist, so does
the atma. The proof of
the existence of pots and fabric
rests on the existence of
certain of their defining
characteristics. Similarly,
the proof of the existence
of the atma rests on the
existence of the power of
consciousness, which can
know both itself and others.

Pratham pad: ‘Aatmaa chhe.’
Jem ghatpataadi padaartho chhe, tem aatmaa pan chhe. Amuk gun hovaane leedhe jem
ghatpat aadi hovaanun pramaan chhe, tem
svaparpakaashak eveya chaitynasattaano
pratyaksh guna jene vishe chhe evo aatmaa
hovaanun pramaan chhe.
Second Affirmation: The Soul is Eternal

Pots and fabric remain for a limited time. The soul remains for all time. Pots and fabric result from combinations of atoms. The soul is in and of itself. There is not a single combination from which the soul is formed. The power of consciousness does not arise from any compound substance, which means it is not created. Arising from no combinations, it is eternal, as that which does not arise from any combinations cannot come to an end due to them.
Third Affirmation: The Soul is the Author (of karma)

All substances have a functionality. We witness all substances conducting various fruitful activities. The soul is also active, and is thus an author of action. The Jinas have declared three types of such activity. From the absolutist perspective, realising its own self, it is the cause of its own self. From the perspective known as Anupacharit (that which can come into experience, with respect to a specific relationship) Convention (Vyavahaar), that soul is the author of physical (dravya) karma. By the perspective known as Upcharit Convention, it is the author of homes, towns and so on.

(Note: These two perspectives have some formal technical definitions. The first is technically known as Anupacharit Asadbhut Vyavahaarnay, which takes as it subject the relationship between two objects which are distinct yet associated by a specific relationship. While the soul and body are known to be totally distinct, it is from this perspective that the soul describes the body as itself, by taking into account that they occupy the same space, which is their specific relationship. The same is true for the physical (dravya) karma accruing to the soul. The second perspective is technically known as Upcharit Asadbhut Vyavahaarnay. This perspective describes two totally distinct objects as being one: When the soul places a sense of possessive identification, or its stamp of “me-and-mine”, on an object such as a horse, an elephant, or a home, all items which are totally distinct in nature from it. Even though these translations appear to make the text accessible in English, it’s true meaning can only be understood directly from a self-realised True Guru.)
योधु पद: ‘आत्मा भोक्ता छे.’

जे जे कई खिया छे ते ते सर्व सक्षु छे, निर्विर्द नथी।
जे कई पाण करवामा आवे तेनुं क्रण भोगवामां आवे अहो प्रत्यक्ष अनुभव छे। विश्बेहाथी विष्णुं
क्रण; साकर घावाथी साकरं क्रण; अग्रिपर्श्ठीं ते
अग्रिपर्श्तनूं क्रण; डिमे स्पर्श करवाथी डिम्पर्श्तनूं
जेम क्रण थ्या विना रखेतं नथी, तेम करायादि के
अकशायादि जे कई पाण परिलामे आत्मा प्रवर्त
तेनुं क्रण पाण थ्या योज्य ज छे, अने ते थाय छे। ते
खियानो आत्मा कर्ता होवाथी भोक्ता छे।

Chothun pad: ‘Aatmaa bhoktaa chhe.’

Je je kain kriyaa chhe te te sarva safal chhe,
nirarthak nathee. Je kain pan karvaamaan
aave tenun fal bhogavvaamaan ave evo
pratyaksh anubhav chhe. Vish khaadhaathe
vishnun fal; saakar khaavaathee saakarnun fal;
agnisparshthee te agnisparshnun fal; himne
sparsh karvaathee himasparshnnun jem fal
thayaa vinaa rahetun nathee, tem kashaayaadi
ke akashaayadi je kain pan parinaame aatmaa
pravarte tenun fal pan thavaa yogya ja chhe,
ane te thaya chhe. Te khriyano aatmaa kartaa
hovaathee bhoktaa chhe.

Fourth Affirmation: The Soul Endures (the fruit of karma).

Whichever actions there are, they are all fruitful, and not futile. We directly experience that all that is done bears fruit which we must endure. Consuming poison results in poisoning; swallowing sugar leads to the experience of sweetness; touching fire leads to its own fruit. Just as touching snow is not without one feeling cold, so whatever the soul’s conduct, passionate or dispassionate, it must result in some kind of fruit, and it does. The soul, being the author of such actions, endures their fruits.
Fifth Affirmation: 
There is a State Known as Moksha.

The soul is said to author karma according to the convention known as anupcharit vyavahaar. Due to this authorship the soul endures karma. This authorship is capable of cessation. While there is intensity of the passions, by refraining from them, reducing familiarity with them, by calming them, this intensity is diluted. These passions appear capable of elimination, and can be gradually eliminated. These binding inclinations being capable of elimination, devoid of them, the pure state of the atma’s true nature, is the state of Moksha.
Sixth Affirmation: There is a Means to Moksha.

If it were the case that karmic bondage simply continuously occurred, then we would never be free of it. But there exist means opposite in nature to karmic bondage, such as knowledge, perception, samadhi (absorption in meditation), detachment and bhakti. Through the power of these observances, karmic bondage is weakened, suppressed, destroyed and eliminated, and thus, knowledge, perception, restraint and others constitute the path to Moksha.

Chhatthun pad: ‘Te mokshano upaay chhe.’

Jo kadee karmabandh maatra thayaa kare em ja hoy, to tenee nivrutti koi kaale sambhave naheen; pan karmabandhthee vipareet svabhaavvaalaan evaan gnaan, darshan, samaadhi, vairaagya, bhaktyaadi saadhahan pratyaksh chhe; je saadhanna bale karmabandh shithil thaay chhe, upsham paame chhe, ksheen thaay chhe. Maate te gnaan, darshan, sanyamaadi moskshapadnna upaay chhe.
The Six Affirmations, which Enlightened Saints have declared to be the foremost abode of self-realisation, have been stated briefly here. Souls who only have a few lives left before Moksha will intuitively accept them, will feel them to be supremely real. Comprehensive analysis of them will firmly engrain them in the soul, helping him to discriminate between soul and matter.

Great souls have proclaimed these Six Affirmations as totally beyond doubt. Insight into the Six Affirmations has been given so as to enable the soul to understand its own true self.

The self-realised saints have cast light on these Six Affirmations in order to free the soul from its sense of me- and mine-ness born of the dreamlike state it has been in since time immemorial.
If the soul brings itself to the realisation, that beyond the dreamlike state lies its own pure nature, then it instantly awakens itself and attains self-realisation; after self-realisation, it can attain Moksha in the form of its own true nature. It will then not experience joy or sorrow from, or become embroiled in, fleeting, impure and other such feelings.

This realisation will lead to an unencumbered experience within itself of its own purity, completeness, eternity, and ecstasy. It directly and clearly experiences the inner self when it comes out of this recurring habit of falsely identifying itself with every worldly manifestation. Thus, its real identity is totally distinct. It no longer experiences like and dislike toward ephemeral objects from which it is distinct.
Understanding and experiencing its own majesty, as unperturbed by birth, ageing, death, illness and so on, it attains fulfilment. In the past, present and future, all those people who have come to firmly believe these Six Affirmations through the words of a great soul have all attained their true nature; they have become free of mental, physical and all other troubles, have become free of all associations.

Janma, jaraa, maran rogaadi baadhaarararh sampoorna maahaatmyanun thekaanun evun nijsvaroop jaanee, vedee te krutaarth thaaay chhe. Je je purushone e chha pad sapramaath evaan param purushnaan vachane aatmaano nishchay thayo chhe, te te purusho sarva svaroopne paamyaa chhe; Aadh, vyaadhi, upaadhi, sarva sangthee rahit thayaac chhe, thay chhe; ane bhaavikaalmaan pan tem ja thashe.

May there be extreme devotion towards the saint who has explained how to easily overcome birth-ageing-death and how to naturally remain in the self. Even continuously extolling his selfless compassion, awakens the true nature of the self. May the lotus feet of such a saint remain eternally established in the heart.

Je satpurushoe janma, jaraa, maranno naash karvaavaalo, svasvaroopmaan sahaj avasthaan thavaano updesh kahyo chhe, te satpurushone aayyaar bhaktithe namaskaar chhe. Tenee nishkaaran karunaane nitya pratye nirantar stavvaamaan pan aatmasvabhaav pragate chhe, evaa sarva satpurusho, tenaa aarsharvind sadhay hagyane vise sthaapan raho!

Je satpurushoe janma, jaraa, maranno naash karvaavaalo, svasvaroopmaan sahaj avasthaan thavaano updesh kahyo chhe, te satpurushone aayyaar bhaktithe namaskaar chhe. Tenee nishkaaran karunaane nitya pratye nirantar stavvaamaan pan aatmasvabhaav pragate chhe, evaa sarva satpurusho, tenaa aarsharvind sadhay hagyane vise sthaapan raho!
By accepting the words of a saint, the nature of the soul, established by means of the Six Affirmations, is manifested. By realising this nature of the soul, the soul attains pure eternal happiness and becomes fearless. The spiritual virtues of such a saint are impossible to articulate, for they have given us the means to attain the inner state of the ultimate soul (Paramaatmabhaav), for which words cannot express enough gratitude, and he has given without any desire and with totally selfless compassion. Despite this, he does not have a feeling of possessiveness towards any other soul, that “this is my disciple, devoted to me, and so is mine.” Let there be profound homage again and again for such a saint.

Je chha padthee siddh chhe evun aatmasvaroop te jenaa vachanne angeekaar karye sahajmaan pragate chhe, je aatmasvaroop pragatvaathee sarva kaal jeeva sampoorne aanandne praapt thai nirbhay thaay chhe, te vachannaa kahenaar evaa satpurushnaa gunnee vyaakhyaar karvaane ashakti chhe, kem ke jeno pratyupkara na thai shake evo paramaatmabhaav te jaane kain pana ichchhyaar vinaa maatra nishkaaran karunaasheelataathee aapyo, em chhataan pan jene anya jeevane vishe aa maaro shishya chhe, athavaa bhaktino kartaa chhe, maate maaro chhe, em kadee joyun nathee, evaa je satpurush tene atyant bhaktie faree faree namashaar ho!

Chha Padno Patra | 47
The devotion towards the True Guru which is propagated by the saints is simply for the benefit of the disciple. By attaining this devotion, the inclinations are drawn towards the inner conduct of the true guru, his unique virtues come into sight, other types of hubris are cured, and insight into the soul is easily attained. Knowing this, he has emphasised devotion towards the True Guru. Let there be eternal veneration for the saint, and to this devotion.

Even though total enlightenment does not manifestly arise in current times, by contemplating the words of this saint (who draws from the enlightenment of the Tirthankars), I have come to clearly know my potential for total enlightenment. I have attained faith that I can become enlightened, have contemplated enlightenment rationally, aspire to be enlightened and realise that from the absolute viewpoint, the soul is enlightened by nature.
This enlightenment is the source of boundless bliss. Let there be the utmost veneration to the grace of the saint, in whose presence, the soul naturally and easily becomes worthy of attaining enlightenment. Let there be reverence.
We should firmly accept that the most peaceful, enthused path described by the equanimously detached lord is totally true. Due to the soul’s unworthiness and the absence of a personification of truth, it cannot be understood. Yet there is no other totally uplifting cure for the disease of embodiment. Contemplate over this.

This is the supreme truth, may I remain ever resolute in this. May this truth about the path enlighten my heart, and may I become totally free, completely free, from the bondage of death and rebirth.

\[ AUM \]
O soul, take respite, respite, from this stressful world. Think a little, abandon laxity and awaken! Awaken! Or this human life, which is so very rare (like the wishfulfilling jewel called Ratnachintamani), will go to waste.

O soul, you now must heed the command of a personification of the truth (satpurush).

Om Peace, Peace, Peace.

---

He jeeva! Aa kleshroop sansaar thakee, viraam paam, viraam paam; kaink vichaar, pramaad chhodee, jaagrut tha! Jaagrut tha!! Naheen to ratna chintaamani jevo aa manushya deh nishfal jashe.

He jeeva! Have taare satpurushnee aagnaa nischay upaasvaa yogya chhe.

Aum Shaantih, Shaantih, Shaantih

---

He kaam! He maan! He sanguday!
He vachanvarganaa! He moh! He mohdayaa!
He shithiltaa! Tame shaa maate antaray karo chho?
Pam Anugraha kareene
Kade Anukool Thaayo! Anukool Thaayo.

He kaam! He maan! He sanguday!
He vachanvarganaa! He moh! He mohdayaa!
He shithiltaa!
Tame shaa maate antaraay karo chho?
Param Anugraha kareene have anukool thao!
Anukool thao.

---

O desire! O pride! O the arising of association!
O substance of speech!
O delusion! O deluded compassion!
O complacency! Why do you obstruct me?
Greatly oblige me and become conducive, conducive!
12. प्रातःकाली स्तुति

(1) Mahaadevyaah kukshiratnam,
shabdajeetavaraatmajam;
Raajchandramaham vande,
tattvalochanadaayakam.

The jewel born to mother Devba,
the master of the word, son of
Ravjibhai
I render obeisance to Rajchandra,
the light of whose wisdom has
bestowed divine eyes to see the
truth.   (1)

Glory be to you, o divine guru!
Gracefully still in your true
nature, you are the supreme
guru, master of your pure
consciousness.   (2)

Yogis (spiritual seekers) constantly
meditate focusing on the omkar mantra.
It satisfies the noblest of all desires,
namely Moksha.
I repeatedly pay homage to the five
supreme beings (Panch Parmeshti)
symbolised by the omkar mantra.
[These five are: Arihant, Siddh,
Aachaarya, Upaadhyaay, Saadhu]   (3)

Auspicious source of true bliss, the
Totally Equanimous Enlightenment
of the Lord who is free from
deluded attachment,
Worship of this wisdom confers
a glorious status such as that of
Arihant.   (4)
One who is pure consciousness, having overcome all impurity, purely witnesses all modifications within the universe; Immersed in the ecstasy of self (knowledge), O noblest divinity, glory be to you, O lord Jina. (5)

Oh Glorious one! Worshipful, divinely great shelter, treasury of virtues, Consciously blissful, almighty soul, I bow and pay obeisance to you as you reside in your ecstasy. (6)

The most precious gem (Chudaaratna) in the three worlds is used to describe the greatness of the shelter of Lord Jina’s feet, Paying homage leads to self-realisation. It is his shelter that will destroy all the means by which bondage is caused. (7)

I bow with devotion to Jinas Rushabhdev and Shantinath, and by doing so, I beseech you to remove my sins. Also Neminath, Parshvanath, always bless me with spiritual welfare; O! Mahavir Swami, the Lord of the three worlds, please destroy my delusion, and all remaining Jinas, I pray that you grant me true wisdom. (8)
Divine Arihanta, conquerors of the inner enemies, are venerable to even the kings of the heavens (Indra), the fully liberated Siddhas are enthroned in Siddha Shila: Also the Acharyas – the spiritual leaders who foster the nobility of the faith, the tutors (Upadhyaya) who expound on the doctrine The mendicants (Sadhu) who observe the three jewels (The three jewels which constitute that path to Moksha: right vision (self-realised perspective), right knowledge and right conduct) I pay daily homage to these five supreme beings (panch parmeshti), so that they continue to be the cause of my spiritual upliftment. (9)

When the heavenly gods bow down at the feet of Bhagavan Rishabhdev the jewels in their crowns sparkle in the radiance of his aura.
The sins of the lowly souls and the darkness of their delusion are removed.
True devotion at the feet of the Jinas is the best path as they are a support to those who have been falling into the ocean of worldly life over the ages. (10)
The Lord whose wisdom embraces the essence of all scriptures,
The celestial beings are in awe of him, because of this wisdom
He has won the hearts of souls in all three worlds.
All twenty-four Tirthankaras have been praised in pure hymns, I revere the first of them Shree Rushabhdev. (11)

To be blessed by their perspective and vision, we first need to worship them with devout eyes.
Vision of the Lord of the Lords is the true vision, and (worship of) that vision destroys sins;
That vision is akin to a ladder to heaven and progressively that vision leads to Moksha;
That vision (self-realisation) eliminates the most difficult of karmas, Devotion to that vision fulfils all desires,
Proper (True) worship of the Jina bestows Moksha, so that the Jina is a wish-fulfilling tree (Kalpavriksha). (12)
A worshipful vision of The Lord bestows happiness. That self-realisation unlocks the soul’s treasure chests. By means of that vision, our desire for enlightenment is fulfilled. (13)

O! Soul, when we worship Lord Jina, that worship will bear such a fruit that, The King will bow and so will his subjects, and nobody will disobey your orders. (14)

A pot contains water, but without water, a pot cannot be made; Similarly wisdom contains the mind, but, without a Guru, there can be no wisdom. (15)

The Guru is the lamp, the Guru is the Lord himself, without the Guru there is absolute darkness; Those bereft of the Guru’s Word will continue to suffer in the vicious cycle of birth and death. (16)
િનકર, ્મનકર, વચનકર, દેિ ન ક્રિુ દુઃખ;
ક્મ્ગ રોગ પતિક જંગે, નિરમત સહુગુરુ મુખ.

Tankar, mankar, vachankar,
det na kaahu dukh;
Karma rog paatik zare,
nirkhat sadguru mukh.

દરખિસેં ફળ તગર પડ્્ર, બુઝી ન ્મનકી પ્ય્રસ;
ગુરુ ્મેલી ગોચવવિદ ભિે, ્મીટે ન ગભ્ર્ર્ગવ્રસ.

Darkhatsen fal gir padyaa,
boozee na manakee pyaas;
Guru melee Govind bhaje,
meete na garbhaavaas.

ભાવે જિનવર પૂજીએ, ભાવે દીિે દાન;
ભાવે ભાવના ભાવવે, ભાવે કેવળ ગ્નાન,

Bhaave Jinarvar poojee-e,
bhaave deeje daan;
Bhaave bhaavnaa bhaaviye,
bhaave keval gnaan,

तव माता, तव पिता चैव, तव गुरुस्तव भांधवः
त्वमेव: शरणं स्वामीनु भजिं भजितेस्वरः

Tvam maataa, tvam pita chaiva,
tvam gurustvam baandhavah,
Tvamekah sharanam svaaamin jeevitam jeeviteshvarah.

If, with body, mind or speech no pain is caused to anyone, surely the disease of karma will be destroyed, gazing on the True Guru’s countenance. (17)

A fruit jumped from a tree (to a pond), but its thirst went unquenched.
Leaving the Guru to worship the Lord directly will not relieve one from rebirth. (18)

Worshiping the Jina with true feeling, giving charity with true feeling;
Contemplating the qualities of the soul with true feeling, these true feelings will lead to Omniscience. (19)

You alone are the mother, you alone are the father, you alone are the Guru, you alone are the brother.
O! Lord! you alone are my shelter, you are my everything, you are the Lord of my life. (20)
Tvameva maataa cha pitaa tvameva,
tvameva bhaataa cha sakhaa tvameva;
tvameva vidhya dravinam tvameva,
tvameva sarvam mama deva deva.

You are my mother and you are
my father, you are my brother
and you are my friend.
You are my wisdom, you are my
wealth, you are my everything,
O Lord of all Lords! (21)

The celestial beings celebrate the
descent of the Lord’s soul from the
celestial world.
They celebrate Lord’s birth by
anointing him.
They celebrate the Lord’s adoption
of renunciation.
They celebrate the light of the
Lord’s Omniscience.
They celebrate the Lord’s
departure for Moksha.
May the awesome worship through
devotional songs of praise at
these celebrations cause a jubilant
spiritual dawn in me! (22)
13. Vandan Tathaa Pranipaatsuti

Obeisance and Concluding Prayer

Oh! My True Guru! Boundless ocean of compassion.
Oh! Lord! You have blessed this lowly soul with your amazing grace. (1)

Lord! What can I offer at your feet? Anything is trifling compared to the atma.
And that too you have given me. All I can do is to serve at your feet. (2)

From today, may my body, and my all, be devoted to you, Lord;
I am a servant, a servant, a humble servant of my Lord. (3)

Explaining the Six Affirmations, you have shown the distinct nature of the atma; Just like the sword in its sheath - I am thus blessed by your immeasurable grace. (4)
Without understanding my true self, I suffered unending misery.  
I revere the divine True Guru who elucidated that true self to me.  (5) 

Supreme one, Lord, my True Guru, of ultimate insight, the abode of bliss;  
Who has shown me my true nature. May my veneration be eternal.  (6) 

One who lives in constant awareness of consciousness, despite possessing a physical body,  
Let us pay endless homage at the feet of such a self-realised saint.  (7)
He Param Krupalu Dev

Oh Lord of Foremost Compassion

Oh lord of foremost compassion! You have bestowed upon me with infinite grace, the path of the totally and equanimously detached, which completely destroys the suffering of birth, ageing and death, and I am totally unworthy of repaying that grace you have given. Moreover, you are totally free of the desire to take anything; for which I pay homage at your lotus feet concentratedly with mind, speech and body in unison. May the highest devotion for you and may pursuit of the fundamental dharma of the equanimously detached ones remain firmly established in my heart incessantly throughout my life. This is what I ask and may that be fruitful.

Om Peace, Peace, Peace.
14. Saayamkaalnee Stuti Tatha Devvandan

Evening Hymns and Veneration of the Lord

Mahaadevyaah kukshiratnam, shabdajeetavaraatmajam; Raajchandramaham vande, tattvalochnadayaakam.

The jewel born to mother Devba, the master of the word, son of Ravjibhai
I render obeisance to Rajchandra, the light of whose wisdom has bestowed divine eyes to see the truth.   (1)

Jay gurudev! Sahajaatmasvaroop paramguru shuddh chaitanyasvaamee.

Glory be to you, o divine guru!
Gracefully still in your true nature, you are the supreme guru, master of your pure consciousness.   (2)

Omkaaram bindu sanyuktam, nityam dhyaayanti yogeenah, Kaamadam mokshadham chaiva, omkaaraaya namo namaha.

Yogis (spiritual seekers) constantly meditate focusing on the omkar mantra. It satisfies the noblest of all desires, namely Moksha.
I repeatedly pay homage to the five supreme beings (Panch Parmeshti) symbolised by the omkar mantra. [These five are: Arihant, Siddh, Aachaaryaa, Upaadhyaaay, Saadhu] (3)
Mangalamay mangalakaran, veetaraag vigaan,
Namo taahi jaate bhye, arihantaadi mahaan;
Auspicious source of true bliss, the
Totally Equanimous Enlightenment
of the Lord who is free from
deluded attachment,
Worship of this wisdom confers
a glorious status such as that of Arihant.   (4)

Vishvabhaav vyaapi tadapi, ek vimal chidroop;
Gnaanaanand maheshvaraa, jayavantaa Jinabhoop.
One who is pure consciousness,
having overcome all impurity,
purely witnesses all modifications
within the universe;
Immersed in the ecstasy of self
(knowledge), O noblest divinity,
glory be to you, O lord Jina   (5)

Mahattatva mahaneeyamahah mahaadhaam gunadhraam;
Chidaanand paramaatamaa, vando ramataa raam.
Oh Glorious one! Worshipful,
divinely great shelter, treasury of
virtues,
Consciously blissful, almighty
soul, I bow and pay obeisance to
you as you reside in your ecstasy.   (6)

Teen bhuvan chudaar nathan, sam shri jinake paay,
Namat paaie aap pad, sab vidhi bandh nashaay.
The most precious gem
(Chudaaratna) in the three worlds is
used to describe the greatness of the
shelter of Lord Jina’s feet,
Paying homage leads to self-
realisation. It is his shelter that will
destroy all the means by which
bondage is caused.   (7)
To be blessed by their perspective and vision, we first need to worship them with devout eyes.

Vision of the Lord of the Lords is the true vision, and (worship of) that vision destroys sins;

That vision is akin to a ladder to heaven and progressively that vision leads to Moksha;

That vision (self-realisation) eliminates the most difficult of karmas, Devotion to that vision fulfils all desires,

Proper (True) worship of the Jina bestows Moksha, so that the Jina is a wish-fulfilling tree (Kalpavriksha). (8)

A worshipful vision of The Lord bestows happiness. That self-realisation unlocks the soul’s treasure chests. By means of that vision, we attain all the mind’s desires (for enlightenment). (9)

Who is by nature divinely blissful, giver of the utmost happiness, embodiment of omniscience; Free from all duality, as all-pervasive as the sky, the very focus of utterances as “That Thou Art (Tat Tvam Asi).”

Singular, eternal, pure, unwavering, always the silent witness to all.

Beyond all inclinations, devoid of the three tendencies of material nature, I bow to such a True Guru. (10)
Both happiness by nature and bestower of happiness, blissfully contented, conscious awareness by nature, manifestly an embodiment of the wisdom which he himself imparts, focussed inwardly and dwelling in his pure nature. Praiseworthy lord of Yogis (spiritual strivers), the healer of the sickness of rebirth, I constantly bow to such a divinely virtuous True Guru. (11)

I pay homage to the True Guru who is manifesting utmost divinity. I bow to such a guru. I am devoted to such a guru and I constantly remember such a guru. (12)

The guru is Brahma, the creator (of the path to moksha), the guru is Vishnu, all pervasive (from the perspective of his wisdom), and the guru is Maheshvar, the great divinity (as he has realised the divinity of the soul). The guru is manifestly Parabrahma the greatest soul,(being detached and having realised the soul), and for this I worship him.

(Note: The verse contains names which are commonly used for popular Hindu aspects of the Divine. The translation focuses on the divine virtues which are actually the meanings of these names.) (13)
The idol of the guru is the foundation for meditation. Taking shelter at his feet is the foundation for worship. The words emanating from the guru are the foundation for all mantras (esoteric phrases), and his grace is the foundation for Moksha.  (14)

The whole universe, full of beings capable and incapable of moving themselves, is known by the Lord.
I bow to the Guru for he has shown this to me.  (15)

In the blind darkness of spiritual folly, opening my inner eye, by applying the collyrium of wisdom with his wand Enabling me to see reality as it is, that is why I bow to him, the Guru.  (16)

Like lit incense, I offer the self awareness ignited by meditation, offering the flower of my mind, I sacrifice my attraction towards the objects of the five senses in the sacred fire, Forgiveness is recited with my rosary and contentment is my worship. This is the true worship of the pure Lord. (17)
Deveshu devostu niranjano me,
gururgurushvastu damee shamee me,
Dharmeshu dharmostu dayaaparo me,
trinyeva tattvaani bhave bhave me.

Of all the gods, may the pure (free of Karma) god be mine. Of all gurus, the guru who controls (the senses) and quells (the passions) be my guru. Of all dharmas, may the dharma of inner and outer compassion be my dharma. May I continue to attain all these three in all my lives. (18)

Paraatparagarave namaha
paramparaacharya gurave namaha
Paramgurave namaha
saakshaat pratyaksh sadgurave namo namaha

Obeisance to the noblest gurus.
Obeisance to the gurus of great spiritual lineage.
Obeisance to the foremost gurus (such as Siddha and Arihanta), and Obeisance to the living True Gurus present amongst us. (19)

Aho! Aho! Shree sadguru,
karunaasindhu apaar;
Aa paamar par prabhu karyo, Aho! Aho! Upkaar.

Oh! My True Guru! Boundless ocean of compassion; Oh! Lord! You have blessed this lowly soul with your amazing grace. (20)

Lord! What can I offer at your feet? Anything is trifling compared to the atma. And that too you have given me. All I can do is to serve at your feet. (21)
Namaskar

Jay jay guru deva! Sahajaatmasvaroop paramaguru shuddh chaitanyaasvaami antarjaami bhagvaan,
Ichhaami khamasamano vandiun jaavanijjae nisihiae mateyale vandhaam.

From today, may my body, and my all, be devoted to you, Lord;
I am a servant, a servant, a humble servant of my Lord. (22)

Explaining the Six Affirmations,
you have shown the distinct nature of the atma;
Just like the sword in its sheath
- I am thus blessed by your immeasurable grace. (23)

O divine Guru! May you be forever victorious. Everlasting glory to you! O Lord! Gracefully still in your true nature, you are the foremost guru. You have attained pure consciousness and know the inner workings of others’ minds. I wish to bow my forehead before you with all my ability and with pure feelings of devotion. (25)
O divine Guru! May you be forever victorious. Everlasting glory to you! O Lord! Gracefully still in your true nature, you are the foremost guru. You have attained pure consciousness and know the inner workings of others’ minds. I wish to bow my forehead before you with all my ability and with pure feelings of devotion.

One who lives in constant awareness of consciousness, despite possessing a physical body, Let us pay endless homage at the feet of such a self-realised saint (27)
Oh divine Guru! May you be
forever victorious. Everlasting
glory to you! O Lord! Gracefully
still in your true nature, you are
the foremost guru. You have
attained pure consciousness
and know the inner workings of
others’ minds. I wish to bow my
forehead before you with all my
ability and with pure feelings of
devotion.

Let my trifold obeisances be with
true feeling in thought, word
and deed, May my obeisance
be full of reverence. May every
moment of my life be full of this
veneration.

Glory be to those holy gurus
symbolised by the Aum symbol,
namely the five Parmeshti.
Peace. Our saviour from worldly
life, personification of Truth,
cause of the path to Moksha,
ocean of utmost compassion, (28)
Param mayaal, param krupaal, vaanee sursaal, ati sukumaal, jeevdayaa pratipaal, karmashatrunaa kaal, “maa hano maa hano” shabdanaa karnaar,

Aapke charan kamalmen meraa mastak,

Aapke charankamal mere hradaykamalmen akhandpane, sansthapit rahe, sansthapit rahe,

Satpurushonka satsvaroop, mere chittsmrutike pat par tankotkeernavat sadodit, jayvant rahe, jayvant rahe.

Aanandamaanandkaram prasannam, gnaansvaroopam nijbodharoopam, Yogeendramiyam bhavarogavaidyam shreemadgurun nityamaham namaami.

Embodiment of the supreme spiritual love, one with utmost grace, whose sweet words are of utmost benefit, with utmost tenderness, protector and remover of fear from all living beings, destroyer of the enemy, Karma, author of the phrase ‘ do not harm any living being, do not harm,’

May my head always remain bowed at your lotus feet,

May your lotus feet continuously be established in the lotus of my heart, may they remain established there,

May the true nature of the personification of Truth (Satpurush) remain constantly engraved and shine forth on the screen of my mind. Glory be to this nature. Praise be. (28 continued)

Both happiness by nature and bestower of happiness, blissfully contented, knowledge by nature, manifestly an embodiment of his own wisdom, which he himself imparts, focussed inwardly and dwelling in his pure nature. Praiseworthy lord of Yogis (spiritual strivers), the healer of the sickness of rebirth, I constantly revere such a divinely virtuous True Guru. (29)
Aum Shree Sadgurudevaya Namo Namaha
Aum, Reverence to the Divine True Guru
Shree Aatma-Siddhi Shaastranee Stuti
In Praise of Shree Aatma-Siddhi Scripture

(ગુલાંબા ચાંદ) (Zulnaa Chhand)

Patitjanpaavanee, surasaritaa samee;
Adham uddhaarinee, aatmasiddhi.

Uplifter of the fallen, a divine river of music,
Saver of lost souls, Aatma Siddhi.

Janma Janmaantaro, jaanata jogee-e;
Aatma-anubhav vade, aaja deedhee.

The Yogi who has known his past births,
Through his self-realisation, has given this today.

Bhakta Bhageeratha samaa,
bhaagyashaali maha;
Bhavya Saubhagyanee vinatifthee.

As with the devoted Bhagirath, at the most fortunate Noble Saubhagbhai’s request,

Chaarutar bhoominaa, nagar nadiyaadmaan;
Poorna krupa prabhu-e kari’ti.

In the land of Charotar, in the town of Nadiad,
The Lord did this act of total compassion.
ॐ

Aum

श्री आत्म-सिद्धि शास्त्रः
Shree Aatma-Siddhi Shastra
Shree Aatma-Siddhi Scripture
Without understanding my true self, I suffered unending misery.  
I revere the divine True Guru who elucidated that true self to me. (1)

In present dark times we have lost sight of the true path to Moksha.  
This path is revealed here openly for seekers of truth to contemplate. (2)

Some practice rituals mechanically, others engage in dry philosophising.  
I feel pity seeing that both believe theirs to be the true path to Moksha. (3)

Those who wallow in external rituals, without inner spiritual awareness, 
Despising the path of wisdom, are termed mechanical ritualists. (4)
Those who describe the concepts of bondage and Moksha as illusory,  
And conduct themselves in delusion are termed dry philosophers. (5)

Detachment and renunciation are fruitful  
only if accompanied by experience of the soul.  
Also, for the experience of the soul, their observance is an essential cause. (6)

Without detachment and renunciation in our heart we cannot experience the atma.  
If we content ourselves with detachment and renunciation only;  
then we stray from the sense of true self. (7)

Discerning whatever is appropriate, wherever it is so,  
And acting accordingly, is a genuine truth seeker. (8)
Seve sadgurucharanane, tyaagee dai nijapaksha;
Paame te paramarthane, nijpadano le laksha.

One who is devoted to a True Guru and abandons all preconceptions,
Will attain Supreme Understanding and become focused on the true self. (9)

Aatmagnaan samdarshitaa, vichare udayaprayog;
Apoorva vaanee paramashrut, sadguru lakshana yogya.

Self-realisation, equanimity, living so as to endure the fruits of past karmas,
Unique speech and mastery of all teachings
- these are the essential qualities of a True Guru. (10)

Partyaksha sadguru sam naheen, paroksha Jin upakaar;
Evo laksha thayaa vinaa, uge na aatmavichaar.

A living True Guru is incomparably more beneficial than a remote Jina;
Without such an insight, contemplation of self cannot arise. (11)

Sadgurunaa updesha vana, samajaay na Jinaroop;
Samajyaa vana upakaar sho? Samajye Jinasvaroop.

Without a True Guru’s teachings, the real nature of a Jina cannot be understood.
How can we benefit without such understanding?
While with this understanding we attain that very nature. (12)
All scriptures expounding the existence of atma
Are helpful to worthy souls in the absence of a True Guru. (13)

Or study in depth only those scriptures prescribed by the True Guru
And ruminate over them regularly setting aside any prejudice. (14)

If we overcome hubris, we will definitely attain Moksha,
As have an infinite number of atmas, says the Jina who is totally pure. (15)

Under a living True Guru’s shelter that hubris can be overcome.
Any other measures to do so are likely to double it. (16)
Svachchhand, mat aagrah tajee, varte sadgurulaksha;
Samkit tene bhakiyun, kaaran gane pratykasha.

Casting aside hubris and dogmatic obstinacy, conduct as per a True Guru’s vision
Can be termed samakita, as such conduct is its direct cause. (17)

Maanaadik shatru mahaa, nij chhande na maraay;
Jaataan sadguru sharanmaan, alpa prayaase jaay.

Mighty foes of the atma such as pride cannot be removed
merely by our own hubristic efforts.
By seeking refuge in a True Guru, they can be removed with minimal effort. (18)

Je sadguru updeshtee, paamyo kevalgnaan;
Guru rahyaa chhadmastha pan, vinay kare Bhagvaan.

One who attains total enlightenment by the guidance of a True Guru;
Continues to revere that guru even if the guru himself has not attained it. (19)

Evo maarg vinay tano, bhaakhyo shree Veetraag;
Mool hetu e maargano, samaje koi subhaagya. (20)

Such a path of reverence has been defined by the totally detached lords.
A fortunate few can perceive its true spiritual significance. (20)
Asadguru e vinayno, laabh lahe jo kaain;
Mahaamohaneeya karmathee, boode bhavajal mahin.

If an untrue guru takes any advantage of that reverence,
The resulting intense deluding karma
will drown him in the ocean of reincarnation. (21)

Hoy mumukshu jeev te, samaje eh vichaar;
Hoy mataarthee jeev te, avalo le nirdhaar.

One who is a true seeker, understands this thinking.
While one who is self-righteous will misinterpret it. (22)

Hoy mataarthee tehane, thaay na aatamlaksha;
Teh mataarthee lakshano, aheen kahyaan nirpaksha.

One who is self-righteous, cannot focus on atma.
Such self-righteous characteristics are stated impartially here. (23)
Mataarthee-Lakshan
The Characteristics of the Self-Righteous

Baahyatyaag pana gnaan nahi, te maane guru satya;
Athvaa nijakuldharmanaa, te gurumaan ja mamatva.
He believes in one with outward renunciation
but without self-realisation to be a True Guru,
Or else he is attracted to a guru from his family’s traditional religion. (24)

Je Jinadeha pramaan ne, samavsaranaadi siddhi;
Varnan samaje Jinanun, rokee rahe nij buddhi.
In the physical stature of a Jina and the associated outer splendours,
He perceives the nature of a Jina and fixates his mind only on them. (25)

Pratyaksha sadguruyogamaan, varte drashti vimukh;
Asadguru ne dradh kare, nijmaanaarthe mukhya.
While in the presence of a True Guru, his behaviour is contrary.
He confirms his faith in the untrue guru mainly for sanctimonious purposes. (26)
Devaadi gati bhangmaan, je samaje shrutagnaan;
Maane nij mat veshno, aagrah muktinidhan. 27

He understands the categorisation of various classes of embodiment
to be the true teaching,
And believes that the means to Moksha lies
in insisting on his own sect and its chosen garb.

Lahyun svaroop na vruttinun, grahyun vrat abhimaan;
Grahe naheen paramaarthane, leva laukik maan.

He does not understand the nature of his mental tendencies,
but takes pride in his discipline.
So as to maintain his social stature, he does not accept the Supreme Understanding. (28)

Alternatively, he merely professes the absolutist point of view.
And forsakes righteous observance, thus losing the means to enlightenment. (29)

He is unable to attain self-realisation, nor has the means to do so.
Those who associate with him will sink into embodied existences. (30)
Even such a soul is self-righteous, seeking acclaim for himself,
Thus rendering himself unworthy of realising the Ultimate Truth. (31)

He has not calmed his passions, nor does he have inner detachment;
With neither straightforwardness nor impartiality;
such is the misfortune of the self-righteous. (32)

The characteristics of the self-righteous have been stated here
for the purpose of eliminating this very self-righteousness.
Now I state those of a true seeker which are the means
to the inner bliss of the atma. (33)
Where there is self-realisation, there is true monkhood, and such a soul is a True Guru. Moksha cannot be attained by seeking the refuge of a traditional guru who is not self-realised. A true seeker will not follow such a guru. (34)

He counts finding a living True Guru a supreme blessing, And continually abides by his instruction with mind, speech and body all in harmony. (35)

In the past, present or future there is only one path to the Ultimate Truth. Only that which inspires such Truth is acceptable observance. (36)
Contemplating this, he embarks on the quest for a True Guru;
His only objective is to attain the atma, unafflicted by any ulterior motive. (37)

One whose passions have been calmed and whose only desire is Moksha,
Who is weary of the cycle of rebirth, has compassion for all living beings
- in such a soul resides true spirituality. (38)

Until it has cultivated such a state, the soul has no scope,
And is unable to embark upon the path to Moksha,
and its spiritual plight remains uncured. (39)

Only when that state is attained, will a True Guru’s teaching be effective;
Encouraging a spiritual thought process, thus awakening true happiness. (40)
Jyaan pragate suvichaarnaa, tyaan pragate nij gnaan;
Je gnaane kshay moha thai, paame pad nirvana.

Where inner contemplation awakens, there awakens self-realisation.
Through self-realisation, delusion is eliminated,
thus one attains the state of Nirvana. (41)

Upje te suvichaarnaa mokshamaarg samajaay;
Gurushishyasamvaadthee, bhaakun shatpad aahin.

So that inner contemplation awakens, and the path to Moksha is understood,
By means of a guru-disciple dialogue I state the Six Affirmations. (42)
"Aatma chhe," “te nitya chhe,” “chhe kartaa nijakarma”;
“Chhe bhoktaa,” valee “moksha chhe,” “moksha upaay sudharma”.

Atma exists, it is eternal, and it is the author of its own karma, It bears their consequences, there is Moksha, the means to Moksha is the true religion. (43)
The Disciple’s Statement of the First Doubt

It is not visible, nor do we recognise its form. Nor have we had any other experience of it, so there is no such thing as atma. (45)

Otherwise the atma is the body itself or even the senses or breath. It is a fallacy to believe it separate, as we can see no differentiating characteristic. (46)

Again, if the atma does exist, then why can we not know it? If it exists we ought to be able to know it as we do physical objects. (47)
### 7. Samaadhaan - Sadguru Uvaach

**The Guru’s Resolution**

(Aatmaa chhe, em sadguru samaadhaan kare chhe:-)

<table>
<thead>
<tr>
<th>Aatmaa chhe, em sadguru samaadhaan kare chhe:-</th>
<th>The soul exists, so resolves the True Guru:-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhaasyo dehaadhyaasthee, aatmaa deha samaan;</td>
<td>We have mistakenly considered the atma to be one with the body.</td>
</tr>
<tr>
<td>Pan te banne bhinna chhe, pragat lakshane bhaan.</td>
<td>But they are both distinct, as is evident from their manifest characteristics.</td>
</tr>
</tbody>
</table>

We have mistakenly considered the atma to be one with the body. But they are as distinct as a sword from its sheath. (50)
Je drashtaa chhe drashtino, je jaane chhe roop;
Abaadhya anubhav je rahe, te chhe jeevasvaroop.

The seer behind vision and the knower of various forms,
The abiding uneliminable experience is the nature of atma. (51)

Chhe indriya pratyekne, nij nij vishaynun jaan;
Paanch indreena vishayanun, pana aatmaane bhaan.

Each of the senses has the knowledge of its own subject matter,
But only the atma knows the subject matter of all five senses. (52)

Deha na jaane tehane, jaane na indree, praan;
Aatmaanee sattaa vade, teh pravarte jaan.

The body does not know it, neither do the senses nor does the breath.
Know that only the presence of the atma empowers them. (53)

Sarva avasthaane vishe, nyaaro sadaa janaay;
Pragatrup chaityamay, e endhaaan sadaay.

In every state, the atma is always distinct.
Evidently charged with consciousness, its ever-defining characteristic. (54)
Ghat, pat, aadi jaana tun, tethee tene maan;
Jaananaar te maan nahi, kahi-e kevun gnaan?

Because you know physical objects, you accept their existence.
Yet you do not accept that which knows them - what kind of knowledge is that? (55)

Param buddhi krush dehamaan, sthool deha mati alpa;
Deha hoy jo aatmaa, ghate na aam vikalp.

A great intellect in a frail body and a lesser one in a large body;
If the body were the atma, this anomaly would not exist. (56)

Jad chetanno bhinn chhe, keval pragat svabhaav;
Ekpanun paame naheen, trane kaal dvaybhaav.

Lifeless matter and consciousness are manifestly different by nature.
They can never become one; their duality prevails forever. (57)

Aatmaanee shankaa kare, aatmaa pote aap;
Shankaano karnaar te, acharaj eh amaap.

Doubting its own existence is the atma itself.
That it questions its own existence is a matter of immeasurable surprise. (58)
2. Shank - Shishya Uvaach

The Disciple’s Statement of the Second Doubt

(आत्मा नित्य नथी, अथ शिष्य कड़े छे:-)
Aatmaa nitya nathee, em shishya kahe chhe:-
The disciple expresses the doubt that the soul is not eternal:-

आत्माना अस्तित्वाना, आपे कह्या प्रकार;
Sambhav teno thaay chhe, antar karye vichaar.
You have shown in various ways that the atma exists.
Upon contemplation, I accept its existence. (59)

बीजु शंका थाय त्या, आत्मा नहि अविनाश;
Dehayogthee upaje, dehaviyoge naash.
However, a second doubt arises, that the atma is not immortal,
That it is born with the body and dies with the body. (60)

अथवा वस्तु क्षणिक छे, क्षणे क्षणे पलाताय;
Athavaa vastu kshanik chhe, kshane kshane palataay;
Otherwise everything is momentary; changing from moment to moment.
Even from that experience, the atma does not seem immortal. (61)
The body is merely a composite; moreover, it is lifeless, has form and is visible. On whose experience of the arising and cessation of consciousness can we rely? (62)

Whoever does witness this arising and cessation, Must be distinct from them in order to witness them. (63)

Whatever combinations are seen, are the objects of experience. Not arising out of such combinations, the atma is ever present. (64)
Jadthee chetan upaje, chetanthee jad thaay;
Evo anubhav koine, kyaare kadee na thaay.

That lifeless matter creates consciousness or that consciousness creates matter,
No one can ever have such an experience. (65)

Koi sanyogothee nahi, jenee utpatti thaay;
Naash na teno koiimaa, tethi nitya sadhay.

That which cannot be created by any combination,
Cannot be destroyed, and is thus eternal. (66)

Krodhaadi taratamyataa, sarpaadiknee maayn;
Poorvajanma sanskaar te, jeev nityataa tyaayn.

The acute anger and various natures respectively of snakes and other living beings
Result from the disposition of these souls in past lives
- a proof of soul’s permanence. (67)

Aatmaa dravye nitya chhe, paryaaye palataay;
Baalaadi vaya tranyanun, gnaan ekane thaay.

As a substance the soul is eternal, yet its states are continually changing.
Childhood, youth and old age are experienced by the very same soul. (68)
Moreover if a witness says knowledge is transitory,
Then the witness cannot be transitory - base this on your own experience. (69)

A substance can never ever be destroyed completely.
If consciousness is destroyed; then consider what will become of it. (70)
3. Shankha - Shishya Uvaach

The Disciple's Statement of the Third Doubt

(Aatmaa karmno kartaa nathii, yam shishya kha chhe:-)
Aatmaa karmano kartaa nathee, em shishya kahe chhe:-
The disciple expresses the doubt that the soul is not the author of karma.

Karta jeev n karmno, karma ja karta karma;
Athavaa sahaaj svabhav kar, karma jeevno dharma.

Atma itself does not author karmas, but karmas themselves do.
Or they arise naturally and if not, karmas are innate to the atma. (71)

Aatmaa sadaa asang ne, kare prakruti bandh;
Athavaa ishvar preranna, tethee jeev abandh.

Atma is always unbound, bondage created by nature,
Or it is at the behest of a god, so that atma remains unbound. (72)

Maate moksha upaayno, koi na hetu janaay;
Karmatvan kartapanun, kaan nahi, kaan nahi jaay.

Therefore there is no purpose in seeking the path to Moksha,
Either the atma is not the author of its karmas, or, if it is, it never ceases to be so. (73)
3. समाधान - सद्गुरु उवाच

Samaadhaan – Sadguru Uvaach

The Guru’s Resolution

(कर्मनुं कर्तापिण्युं आत्माने जे प्रकारे छे ते प्रकारे सद्गुरु समाधान करे छे:-)

Karmanun kartaapanun aatmaane je prakaare chhe
te prakaare sadguru samaadhaan kare chhe:-
The True Guru affirms the way in which the soul is the author of karma:-

कौय न मेतन प्रेरणा, कोण ग्रहे तो कर्म?

जडस्वभाव नहि प्रेरणा, जुओ विचारी धर्मः ७४

Hoy na chetan preranaa, kon grahe to karma?
Jadsvabhaav nahi preranaa, juo vichaaree dharma.

If the atma does not inspire, to whom do karma accrue?
Lifeless matter by its nature cannot inspire
- just consider these characteristics. (74)

जो चेतन कृतं नथी, नथी थतां तो कर्म;

तेथै सहज स्वभाव नः, तेमज नः जीवधर्मः ७५

Jo chetan kartun nathee, nathee thataan to karma;
Tethee sahaj svabhaav nahi, temaj nahi jeevdharma.

If the atma does not actively author them, then karma do not arise.
Thus it is neither atma’s characteristic to author karma, nor is it its innate
nature to bind karma. (75)
Keval hot asang jo, bhaasat tane ne kem?
Asang chhe paramaarthathee, pan nijbhaane tem.

If the atma were unbound, why have you not experienced it?
From the highest spiritual perspective, it is unbound,
but this is only subject to self-realisation. (76)

Kartaa ishvar koi nahi, ishvar shuddha svabhaav;
Athavaa prerak te gaye, ishvar doshprabhaav.

There is no god creating karma, as God is of a pure nature.
If we were to consider karma to be at his behest,
then such a motive would be impure. (77)

Chetan jo nij bhaanmaa, kartaa aap svabhaav;
Varte nahi nij bhaanmaa, kartaa karma-prabhaav. 78

If the atma is immersed in self-experience, it authors its own nature,
And if it strays from its nature, it leads to the influx of karma. (78)
The Disciple’s Statement of the Fourth Doubt

 Granted that the atma is the author of its karma, but it cannot be that it has to experience their fruits. How can lifeless karma be consciously effective as a giver of fruit? (79)

If we consider God to be the giver of fruits, we can accept that the soul experiences them, But if we say that about God, then his godliness is lost.
4. Samaadhaan - Sadguru Uvaach

The Guru’s Resolution

(Jeevne potaanaan karelaan karmanun bhoktaapanun chhe, em sadguru samaadhaan kare chhe: -)

The True Guru affirms that the soul must endure the karma it itself has bound:

Bhaavkarma nijakalpanaa, maate chetanroop;
Jeevaveeryanee sfurnaa, grahan kare jadadhoop. 82

Karma-binding inclinations are a result of delusion which is thus an activity of consciousness. The positive and negative inclinations of the soul draw karmic particles. (82)
Neither poison nor nectar is consciously effective; yet their consumption still impacts life. This is how we can understand the experience of good and bad karma. (83)

One is born a king and one a pauper; there are many such disparities. There being no effect without a cause; such disparities must arise from good or bad karma. (84)

As such there is no reason to posit a god as the cause; The nature of karma defines the experience; after which the karma is shed. (85)

There is a specific place for each experience, depending on the nature of karmic matter. This is a complex subject, O! disciple, it is outlined only briefly here. (86)
The Disciple’s Statement of the Fifth Doubt

(Jeevno te karmathee moksha nathee, em shishya kahe chhe:-)

The disciples expresses the doubt that the soul is never free from this karma:

Kartaa bhoktaa jeev ho, pan teno nahi moksha;
Veevyo kaal anant pan, vartamaan chhe dosh.

The atma may be the author of its karmas and may experience their fruits, but there is no Moksha.
Infinite time has elapsed, and its impurity still remains. (87)

Shree Atma Siddhi Shastra
The Guru’s Resolution

(те крмтхи жвно мокшъ баръ шкъ о, ёмъ садхну саджана къръ чхъ;-)
	Te karmathee jeevno moksha thai shake chhe,
	em sadguru samaadhaan kare chhe:-
The True Guru affirms that the soul can be free from this karma:-

Jem shubhaashubha karmapad, jaanyaan safal pramaan;
Tem nivrutti safaltaa, maate moksha sujaan.

Just as we have seen that good and bad karma bear fruit;
Abstaining from them is also fruitful; know this to be Moksha. (89)

Veetyo kaal anant te, karma shubhaashubha bhaav;
Teh shubhaashubha chhedtaan, upaje moksha svabhaav.

Infinite time has elapsed due to good and bad inclinations.
Eliminating these leads to Moksha, our true nature. (90)

Dehaadik sanyogno, aatyaantik viyog;
Siddha moksha shaashvat pade, nij anant sukhabhog.

With complete separation from associations such as the body,
Pure atma, in the eternal state of Moksha, experiences its own infinite bliss. (91)
The Disciple’s Statement of the Sixth Doubt

(મોક્ષનો ઉપાય નથી, એમ શિષ્ય કહે છે:-)
Mokshano upaay nathee, em shishya kahe chhe:-
The disciple expresses the doubt that there is no means to Moksha.

Even if there is a state of Moksha, there is no irrefutable path to it.
With karmas bound from time immemorial, how can we eliminate them? (92)

Moreover, there are many views and beliefs with their own various paths.
I cannot determine: Which of these is the true path? (93)

In which caste and in which garb is there Moksha?
One cannot decide, the problem being too many distinctions. (94)
From this it can be seen that one cannot find the path to Moksha; And so what does one gain by knowing the nature of soul and non-soul? (95)

Your five answers have cleared my doubts fully. Now if I were to understand the path to Moksha, I would be truly fortunate! (96)

The True Guru affirms that there is a means to Moksha.

You have come to believe in atma from these five replies. With similar ease, you will believe in the path to Moksha. (97)
Karmabhaav agnaan chhe, mokshabhaav nijvaas;
Andhakara agnaan sam, naashe gnaanaprakaash.

A karma-binding inclination is ignorance,
a liberating inclination is abiding in the self.
Ignorance is like darkness; cleared only by the light of wisdom. (98)

Je je kaaran bandhanaan, teha bandhano panth;
Te kaaran chedak dashaa, mokshapanth bhavant.

Whatever the causes of bondage, they constitute the path to bondage.
And the state which ends these causes is the path to Moksha, the end of rebirth. (99)

Raag, dvesh, agnaan e, mukhya karmni granth;
Thaay nivrutti jehathee, te ja mokshano panth. 100

Attachment, aversion and false understanding together constitute the principle binding knot of karma.
That which frees us from these is the path to Moksha. (100)

Aatma sat chaitanyamay, sarvaabhaas rahit;
Jethee keval paamiye, mokshapantha te reet.

The soul is eternal consciousness, free from all delusions.
The method by which we realise pure soul is the path to Moksha. (101)
Karma anant prakaaranaan, temaan mukhye aath;
Temaan mukhya mohaneeya, hanaay te kahun paath.

There is an infinite variety of karma; with eight major types,
Of which the principal is the deluding karma.
Here follows a lesson in its elimination. (102)

Karma mohaneeya bhed be, darshan chaaritra naam;
Hane bodha veetraagtaa, achook upaay aam.

There are two types of deluding karma, pertaining to perception and conduct.
They are destroyed by imparted wisdom and equanimous detachment respectively
- these are guaranteed methods. (103)

Karmabandh krodhaadithee, hane kshamaadik teha;
Pratyaksha anubhav sarvane, emaan sho sandeh?

Karmic bondage arises from passions such as anger;
is destroyed by virtues such as forgiveness.
We have all directly experienced this - so what is there to doubt? (104)

Chhodee mat darshan tano, aagraha tem vikalp;
Kahyo maarg aa saadhase, janma tehnaa alp.

Whoever discards his obstinacy and false notions about sect and philosophy,
And adopts the prescribed path, will have few births left. (105)
Having contemplated the Six Affirmations, you have raised six questions. Be sure that these constitute the path to Moksha, only when taken together. (106)

There is no distinction of caste or garb, if the path is as prescribed. Those who adopt the path will attain Moksha, and in that there are no distinctions. (107)

One whose passions have been calmed and whose only desire is Moksha, who is weary of rebirth and has inner compassion, that is the one whom we call an aspirant. (108)

When such an aspirant receives wisdom imparted by a True Guru. He attains samakita, and focuses on the inner quest. (109)
Casting aside sectarian and dogmatic obstinacy, he follows the vision of a True Guru; He attains pure samakita, without distinction or preconception. (110)

In the focused ray of attention, evolves the experience of one’s true nature. Concentration is directed towards the self. That is the highest order of samakita. (111)

As the samakita intensifies, false notions are abandoned. So true conduct dawns and the indweller resides in total equanimous detachment. (112)

When experience is uninterrupted, and of nothing but one’s own nature, That is called kevalgnaan - liberation whilst still embodied. (113)
Koti varshanun svapna pan, jaagrat thataan shamaay;
Tem vibhaav anaadino, gnaan thataan door thaay.

Just as a dream of a million years ceases when we awaken,
Our immemorial delusion will cease when we attain self-realisation. (114)

Chhoote dehaadhyaas to, nahi kartaan tun karma;
Nahi bhoktaa tun tehano, e ja dharmano marma.

When you free yourself of false identification with the body,
you no longer are the author of karma.
Nor do you endure them - that is the essence of religion. (115)

E ja dharmathee moksha chhe, tun cho moksha svaroop;
Anant darshan gnaan tun, avyaabaadh svaroop.

It is by this very religion that Moksha is attained. You are by nature Moksha;
You are infinite awareness, infinite wisdom and boundless bliss. (116)

Shuddha buddha chaitanyaghan, svayamjyoti sukhadaam;
Beejun kahie ketalun? Kar vichaar to paam. 117

You are pure, enlightened, charged consciousness, self-illuminating, the abode of bliss;
What more is there to say? Contemplate to realise. (117)
The realisations of all the self-realised ones concur here.
With this, he adopted silence and eased into effortless enlightened bliss. (118)

The True Guru’s imparted wisdom has given me unique insight;
I thus realised that my true nature lies within, dispelling my delusion. (119)

I realised my true nature to be pure consciousness;
Ageless, immortal, indestructible and totally distinct from the body. (120)
As long as concentration continues to flow outwards, the soul remains the author and the sufferer of karma; Once concentration flowed within, the soul was no longer the author of karma. (121)

In other words, experiencing one’s pure state of consciousness, Both authoring and experiencing this, its natural still self-awareness. (122)

Moksha is defined as one’s own pure state. Leading to it, is the true path. You have explained concisely the complete path of the unfettered ones. (123)

Oh! My True Guru! Boundless ocean of compassion; Oh! Lord! You have blessed this lowly soul with your amazing grace. (124)
Shun prabhucharan kane dharoon, aatmaathee sau heen;
Te to prabhue aapiyo, vartun charanaadheen.

Lord! What can I offer at your feet? Anything is trifling compared to the atma.
And that too you have given me. All I can do is to serve at your feet. (125)

Aa dehaadi aajathee, varto prabhu aadheen;
Daas, daas, hun daas chun, teha prabhuno deen.

From today, may my body, and my all, be devoted to you, Lord;
I am a servant, a servant, a humble servant of my Lord. (126)

Shat sthaanak samajaaveene, bhinn bataavyo aap;
Myaan thakee tarvaarvat, e upkaar amaat. 127

Explaining the Six Affirmations, you have shown the distinct nature of the atma;
Just like the sword in its sheath - I am thus blessed by your immeasurable grace. (127)
All six schools of philosophy are accommodated in these Six Affirmations. Upon deep reflection there will remain no doubt. (128)

There is no affliction like self-delusion and no doctor as skilled as a True Guru. There is no regimen like a True Guru’s guidance and no medicine like contemplation and meditation. (129)

If you are seeking the ultimate, then strive genuinely. Do not use your circumstances as an excuse to forsake the quest for Truth. (130)
Having heard the absolute perspective, do not reject the means. Keeping the absolute in mind one must make use of the means to it. (131)

The absolutist (nishchaya) view has not been taken in isolation here. Nor is the conventional (vyavahaara), both are hand in hand. (132)

Sectarian notions do not constitute righteous observance. Lacking awareness of one’s true nature is not the essence of the absolute. (133)

For whoever has attained self-realisation in the past, or has it now, Or will attain it in the future, there is no difference in their paths. (134)
All souls can be like Siddhas. Whoever understands this will attain that state.

For which the guidance of a True Guru
and reflecting upon the nature of a Jina are instrumental. (135)

Referring to innate causation, whoever rejects instrumental causes,
Does not attain the state of the Siddhas, and remains deluded. (136)

Feigning wisdom, but internally still deluded,
Such a lowly soul is, in fact, betraying those who are truly self realised. (137)

Compassion, peace, equanimity, forgiveness, truth, renunciation, and detachment,
Are the virtues which are continuously alive in the heart of a true seeker. (138)
Mohabhaav kshay hoy jyaan, athavaa hoy prashaant;
Te kahie gnaanidashaa, baake kahee-e bhaant. 139

Deluded attachment, eliminated or quelled;
Describes the state of self-realisation, all else being delusion. (139)

Sakal jagat te ethavat, athavaa svapna samaan;
Te kahie gnaaneedashaa, baake vaachagnaan.

Perception of the whole world as defiled or as a dream,
Defines the state of self-realisation, all else being merely book learning. (140)

Sthaanak paanch vichareene, chaththe varte jeh;
Paame sthaanak paanchmun, emaan nahi sandeh.

Contemplating the first five Affirmations, one who adopts the sixth,
Will attain the fifth, without a doubt. (141)

Deh chhataan jenee dashaa, varte dehaateet;
Te gnaaneenaa charanmaan, ho vandan aganit.

One who lives in constant awareness of consciousness,
Despite possessing a physical body,
Let us pay endless homage at the feet of such a self-realised saint. (142)
For the benefit of Shree Saubhagya and Shri Achala and other true seekers, and for universal upliftment, I have imparted teaching that is instrumental for attaining true happiness.

The means to the state of pure atma (Siddha) have been stated concisely, as have all six schools of philosophy without reservation.

Supreme one, Lord, my True Guru, of ultimate insight, the abode of bliss, who has shown me my true nature. May my veneration be eternal.

One who lives in constant awareness of consciousness, despite possessing a physical body, let us pay endless homage at the feet of such a self-realised saint.
Shreesadgurucharanaarpanamastu.
Dedicated at the lotus feet of the True Guru.
શ્રી આતમ-સિદ્ધી શાસ્ત્ર

જે સવૃ્પ સમજયા વિના, પામ્યો દુ:ખ અનંત;
સમજયાં તે પહ નામુ, શ્રી સદ્દૃષ્ટ ભજન્યત.

વર્તમાન આ કાણમાં, મોક્ષમાં બધુ લોપ;
વિયારવા આતમારીને, ભાપ્પો અત્ર અગોળ.

કોઈ કૃષ્ણજ થઈ રહ્યા, શુષકજાંતમાં કોઈ;
માને મારા મોક્ષનો, કૃષ્ણ તીપજે કોઈ.

બાહ્ય કૃષ્ણમાં રાયતા, અંતબી ન કોઈ;
જાયીનહ નિશેઠતા, તેન કૃષ્ણજ આંખ.

વાંધ મોક્ષ છે ડ્રપના, ભાબે વાણી માંડી;
વટ્એ મોડાયેશમાં, શુષકજાની તે આંખી.

વૈર્ગ્ય સફળ િો, િો સિ આિ્મજ્્રન;
િે આિ્મજ્્રનની, પાયતપિણ્રાં હનદ્રન.

ત્ય્રગ ત્ય્રગ ન તચત્મ્રાં, થ્ર્ય ન િેને જ્્રન;
અટકે ત્ય્રગ ત્ય્રગ્મ્રાં, િો ભૂલે હનભ્રન.

બ્રહ્મ આિ્મજ્્ર ન તચત્મ્રાં, થ્ર્ય ન િેને જ્્રન;
અટકે ત્ય્રગ ત્ય્રગ્મ્રાં, િો ભૂલે હનભ્રન.

શ્ી આતમ-સસતધિ શ્રસ્ત્ર

ॐ
સદ્ ગુરુચરણને, ત્રગી દઈ હનિપક્ષ;
પ્ર્મે િે પર્મ્રથ્ગને, હનિપદનો લે લક્ષ.
આત્મજ્્રન સ્મદરશવિિ્ર, તવચરે ઉદ્યપ્્યોગ;
અપૂવ્ગ વ્રણી પર્મશ્ુિ, સદ્ ગુરુ લક્ષણ યોગ્ય.
પ્ત્યક્ષ સદ્ ગુરુ સમ નહિં, પરોક્ષ જિન ઉપકાર;
અથવ્ર સદ્ ગુરુન્ર ઉપદેશ વણ, સ્મજા્ય ન જિનરૂપ;
અથવ્ર સદ્ ગુરુએ કહ્ય્રાં, િે અવગ્રિન ક્રિ;
મનાધિક શાનું મધ્ય, નિજ છેટે ન મરાય; જતાં સદ્ધુગુરુ શર૱જ્માં, અલ્ય પ્રવાસે જય. 98

જે સદ્હુગુરુ ઉપહ્યથી, પાયો કેવળજ્યાં; ગુરુ રહ્યું છબ્રુણસ પણ, વિનય કરે ભગચ્યાં. 98

અષ્ટે હાં વિનય તાંથી, ભાંયો શ્રી બીટરાગ; મૂળ ધેલુ અં માર્ગનો, સમજે કોઈ સુમાયાં. 20

અસદ્ધુગુરુ અં વિનયનો, વાખ લખે જી કાંઈ; મહામોકળીય કંલથી, વૃઢ ભાવણ માંડી. 21

ડોય મુસુલુ જવે તે, સમજે અં વીયાર; ડોય મતાથીઠ જવે તે, અબાનો લે નિધારી. 22

ડોય મતાથીઠ તેખાયે, થાય ન આતમલકસ; તેખાય મતાથીઠ લક્ષણો, અંધી કીં નિર્ધારી. 23

મતાથીઠ-લક્ષણ

બાધ્યતાથ પણ જ્ઞાન નિચી, તે મારે ગુરુ સત્ય; અથવા નિજ ફુકડા ધ્રમના, તે ગુજમાં જ મમતાચ. 24

જે જીનહેલ પ્રમાણ ને, સમવસાધારણ સિદ્ધી; વારન સમજે જીનનું રોકી લે નિજ વૃડ્ધ સિદ્ધી. 25

પ્રતયેક સદ્ધુગુરુયોગમાં, વાતો દૃષ્ટિ વિવૃદ; અસદ્હુગુરુને દૃઢ કરે, નિજમાનય મુખ્ય. 26
દેવાધ ગતી ભંગમાં, જે સમજે શુભિમાન;
માને નિંજ મત વેસ્નો, આટલો મુક્તિવિદન.

27

વલહુ સવ્યસ્ય ન પ્રતિનું, ગ્રહન દાત અભિમાન;
ગુડે નહી પર્યાયને, લેવા વીલોક માન.

28

અથવા નિશ્ચય નથી ગ્રહે, મત શ્રવણની માંય;
લોપે સદ્ય્યવંશાને, સાહન રહેવા થય.

28

જાનદાશા પામે નહી, સાહનદાશા ન કાઁઈ;
પામ તેમનો સંગ જે, તે બૂઢે ભવ માંડી.

30

અથવા પણ જીવ મતાંથમાં, નિંજમાનાધ કાંજ;
પામ નહી પરમાણું, અનુ-અવિકારીઓ જ.

31

નહી કષાય ઉભાસાંતા, નહી અંતર વૈશજન;
સત્જપણૂ ન મધ્યઘતા, તે મતાથી હારણ.

32

બાક્ષા કહો મતાથીઓ, મતાથ જીવ કાંજ;
કાંજ કહો આટમારાઓ, આટ-અરથ સુખાં.

33

આતમારી-બાક્ષા

આતમાન લેન મુનિપણુ, તે સાયા ગુરુ ડોય;
વાકી કુંગુરુ કલ્પણ, આતમારી નંડ જોય.

34

પ્રતયક સહુગુરુ પ્રાંતિનો, ગાજો પસમ ઉપાય;
નંડે યોગ અંદ્બત્વી, વાતે આસાધાર.

35
એક છોક જેણ કાળમાં, પરસ્પર પણ્ય; 
પ્રેરે તે પરસ્પર ને, તે વ્યવહાર સમત્ા. 36

અમ બિયારી આંતરે, શોધે સદ્યુર યોગ;
કામ અમ આલમાણરો, બીજો નહિ મનરોગ. 37

કષાયની ઉપશાળાતા, માનને મોક્ષ અભિવાષ;
ભવે અમ, પ્રણીદ્ર, ત્રાં આલમાણ નવાસ. 38

દશા ન અમી જબાં સુધી, જેવ બદ્ધ નહિ જંગ;
મોક્ષમાર પામ નહિ, મટે ન અંતર રોગ. 38

અલે જબાં અમી દશા, સદ્યુરરોધ સુધાય;
તે બોધે સુવિયારાલા, ત્રાં પ્રગ્રણ સુખદર. 40

જબાં પ્રગ્રણ સુવિયારાલા, ત્રાં પ્રગ્રણ નિજ જંન;
જે જેને કસર મોક થાઇ, પામ પક નિવાલ. 41

ભૂપંજે તે સુવિયારાલા, મોક્ષમાર સમજાય;
ગુજ્રાશ્યસંવાદની, ભાષણ પદ આંધ્ર. 42

ષટ્પદનામકથન

‘અત્મ છે’, ‘તે નિત્ય છે’, ‘છે કિતા નિજકથિ’;
’હે મોક્તા’, બળી ‘મોક્ છે’, ‘મોક્ ઉપાય સુધંધ’. 43

ષટ્પદનામકથન સક્ષેપમાં, ષટ્પદન પણ તેખ;
સમજાલા પરમાર્થને, જેનાં જાતી અંગ. 44
૧. શંકા - શિષ્ય ઉદાય
અમાના હોવાય પણ, મારી શુભ્રાસ્ત પ્રમાણ ની શીષ્ય શંકા કહે છે:-

નથી દૃષ્ટનો ઉંમા આવેલા, નથી જશાનું રૂપ;
મીજો પણ અનુમાન નથી, તથી ન જશલ પ્રચ.

અથવા એક જ અત્મા, અથવા દૂધ્ર પ્રાણ;
મિથયા જ્રૂં માનવો, નથી જુણૂ અધ્રા.

વળી જો અત્મા કોય તો, જશાણ તે નહી શપ્?
જશાણ જો તે કોય તો, ઘટ પણ આદી જ્રૂ.

માટે છે નહી અત્મા, મિથયા મોક્ષ ઉદાય;
શે અંગર શંકા તાંશો, સમજાવો સદ્પાય.

૧. સમાધાન - સદ્ગુરુ ઉદાય
અમાના છે, એમ સદ્ગુરુ સમાધાન કરે છે:-

ભાષ્યો દેહાસ્તસ્તી, અમાના દેહ સમાન;
પાણ તે જેને લીદ છે, પ્રગત લક્ષણો ભાન.

ભાષ્યો દેહાસ્તસ્તી, અમાના દેહ સમાન;
પાણ તે જેને લીદ છે, જ્રૂ અસ્ત ને મના.

જે દૃષ્ટનો દૃષ્ટનો, જે જશાણ જે રૂપ;
અવાધી અનુમાન જે જહે, તે છે જશલ

જે દૂધ્રી પ્રથેલાને, નીજ નીજ વિષયનું જાણ;
પાણ દૂધ્રીના વિષયનું, પણ અમાના ભાન.
દેિ ન જાણે િેિને, જાણે ન ઇનદ્ી, પ્્રણ;
આતમાની સતા વડે, તેન પ્રવાત જાણ.  

પૃ 3

સર્વ અવસથાને વજે, નયારો સહા જાણાય;
પ્રગટને ચૈત-નમય, એ બધાશી સદાય.  

પૃ 4

ઘડે, પત, આણી જાણ તું, તેથી તને મન;
જાણનાર તે મન નરી, કહીને દેિ્યું જાણ?  

પૃ 55

પારમ બુદ્ધિ ક્રણ દેિ્મ્રાં, સભ્રણ દેિ મતિ અળય;
દેિ કુય જો આતમા, ઘડે ન આમ વિડલય.  

પૃ 56

જરી હેલમનો ભિન્ન છે, દેિન પ્રગટ સનમાભ;
એદપણ્ય પંચ નરી, ત રાય દ્વારમાભ.  

પૃ 57

આતમાની શાંખ કરે, આતમા પોતે આપ;
શાંકના ્યનાર તે, અયાર એદ અમાપ.  

પૃ 58

2. શાંક - શિષ્ય પ્રવાય
આતમા નિતય નથી, ઓમ શિષ્ય કહે છે:-

આતમા અસીતયના, આપે ક્ષણ પ્રકાર;
સંબાવ તેનો ધાય છે, અંદર કરે વિચાર.  

પૃ 58

બીજુ શાંક ધાય ત્યાં, આતમા નરી અવિનાશ;
હેદત્યોગી ઔભણે, દેિયોગે નાશ.  

પૃ 60

અથવા વર્તુ ક્ષણી છે, ક્ષણો ક્ષણો પલાયાય;
અથે અનુભવથી પાણ નરી, આતમા નિતય જાણાય.  

પૃ 61
૨. સમાધાન - સહ્યુ ઉવાચ
આત્મા નિત્ય છે, અમ સહ્યુ સમાધાન કરે છે:-

હેડ માં સંયોજ છે, વળી જાડ ઉપી દૃષ્ય;
ચેતનનાં ઉત્તરતિ વવ, કોણ અનુમબ વાય ? ૬૨

જેના અનુમબ વાય ગે, ઉદત લાંખનું જ્ઞાન;
તે તેની જુદી બીના, થાય ન ડેને માન. ૬૩

જે સંયોજો હેવીએ, તે તે અનુમબ દૃષ્ય;
તેપણે નહી સંયોજથી, આત્મા નિત્ય પ્રતયુક્ત. ૬૪

જેથી ચેતન હેતુણે, ચેતનથી જાડ થાય;
અથવ અનુમબ કોઈને, ક્યારે ક્યારે ન થાય. ૬૫

કોઈ સંયોજોથી નહી, જેની ઉત્તરતિ થાય;
નાશ ન તેનો કોઈ માં, તેથી નિત્ય સહાય. ૬૬

ક્ષીદિક તરતમયતા, સપ્તિકની માંય;
પૂર્વક સંકરત તે, જ્વાલ નિત્યતા તમાં. ૬૭

આતમા દ્વય નિત્ય છે, પરાયથે પલટાય;
બાણાડિક વવ જાણનું, જ્ઞાન મેડને થાય. ૬૮

અથવા જ્ઞાન કાશ્યુનું, જે જાણી વધનાર;
વધનારે તે કાશ્યુન નહી, કર અનુમબ નિમાર. ૬૯

ક્યારે કોઈ વત્તુરી, દેવચઃ હીય ન નાશ;
ચેતન પાંચે નાશ તો, ડેના ભળે તપાસ. ૭૦
3. શંકા - શિષ્ય ઉવાચ
આત્મા કરનો કરતા નથી, અમ શિષ્ય કહે છે:-

કરતા જીવ ન કરનો, કર્મ જ કરતા કર્મ;
અથવા સહજ સ્વભાવ કાં, કર્મ જીવનો ધર્મ. 71

આત્મા સહ્ય અરસ્ણ ને, કરે પ્રકૃતિ બંધ;
અથવા ઈશ્વર પ્રેરણ, તેસી જીવ અબંધ. 72

માટે મોક્ષ ઉપયોગો, કોઈ ન કેટુ જણાય;
કર્મ કપણું કરતાંપણું, કા નિકિ, કા નિકિ જાય. 73

3. સમાધાન - સહ્ય ઉવાચ
કર્મ કટાં કરતાંપણા આતમાને જે પ્રકારે છે તે પ્રકારે સહ્ય સમાધાન કરે છે:-

કોઈ ન ચેતન પ્રેરણા, કોઈ અયા તો કર્મ ?
જટ્ટ્રહાન નિક્ક્ર પ્રેરણા, જુથો વિજારી ધર્મ. 74

જો ચેતન કરતું નથી, નથી થતાં તો કર્મ;
તેસી સહજ સ્વભાવ નિક્ક્ર, તેમજ નિકિ જીવધર્મ. 75

કેવળ કોઈ અરસ્ણ નો, ભાસત તને ન કેમ ?
અરસ્ણ છે પરમાર્થથી, પણ નિજમાર તમ. 76

કરતા ઈશ્વર કોણ નિક્ક્ર, ઈશ્વર શુભ સ્વભાવ;
અથવા પ્રેક તે ગાયયે, ઈશ્વર હોય પ્રામાણિ કરવ. 77

ચેતન જો નિજ ભાવમાં, કરતા આધ સ્વભાવ;
વચ નિક્ક્ર નિજ ભાવમાં, કરતા કર્મ-પ્રામાણ. 78
૪. શંકા - શિષ્ય ઉવાચ
તે કર્મનું ભોકતાપાં જવને નહીં હોય, ઓમ શિષ્ય કહે છે:-

જીવ કર કરતા કહો, પણ ભોકતા નહીં હોય;
શું સમજે જ કરે કહે, કર પરિસામી હોય?

કૃણદાતા ઈશ્વર ગણે, ભોકતાપાં સધાય;
ઓમ કહે ઈશ્વરતાજું, ઈશ્વરપાં જ જાય.

ઈશ્વર સિક્ક થયા વિના, જગત નિયમ નહીં કહે;
પછી શુભાશ્ુભ કરંનાં, ભોગરોધન નહીં કહે.

૪. સમાધાન - સદ્ગુરુ ઉવાચ
જીવને પોતાનાં કરેલાં કર્મનું ભોકતાપાં છે, ઓમ સદ્ગુરુ સમાધાન કરે છે:-

ભાવકર્મ નિજકપના, માટે જેતનરાપ;
જલવદીયની સુખપાં, ગુષ્ઠ કરે ગશૂપ.

જેર સુધા સમજે નહીં, જીવ પાય કુલ થયા;
ઓમ શુભાશ્ુભ કરંન, ભોકતાપાં જાયા.

એક રંખ ની એક નૃપ, અબ આદી જે બેખ;
કાળજા વિના ન કાર્ય તે, તે જ શુભાશ્ુભ વેદ્ય.

કૃણદાતા ઈશ્વરતાજી, ઓમાં નથી જદ્ર;
કર સભેભાવે પરિશ્ોમે, થાય લોગી દૂર.

તે તે ભોગ વિશેષના, સ્થાનદ દ્વય સ્વભાવ;
ગાંધ વાત છે શિષ્ય આ, કંઈ સંક્ષોં સાવ.

80 81 82 83 84 85 86
પ. શંકા - શિષ્ય ઉવાચ
જીવનો તે કર્મથી મોક્ષ નથી, યેમ શિષ્ય કહે છે:-

કરતા ભોકિતા જીવ કહે પણ, તથા તેનો નફર મોક્ષ;
વીત્યો કાણ અન્તાત પણ, વિરામાન છે દોષ.

शુભ કરે ક્રળ ભોગે, દેવાદિ ગતિ માંય;
અશુભ કરે નરાખિ દૃષ્ટિ, કર્મ રહિત ન જ્ઞાન.

પ. સમાધાન - સદ્ગુરુ ઉવાચ
તે કર્મથી જીવનો મોક્ષ રાખે છે, યેમ સદ્ગુરુ સમાધાન કરે છે:-

જેનં શુભાશુભ કાણ પણ, જાણ્યાં સફળ પ્રમાણ;
તેમ નીવૃત સફળતા, માટે મોક્ષ સુખા.

વીત્યો કાણ અનતા તે, કર્મ શુભાશુભ ભાવ;
તેય શુભાશુભ છેલાં, શ્વાપજ મોક્ષ પ્રમાણ.

હોકાદિ સંયોજનો, અત્યંત શિકષણ;
સસ્ત મોક્ષ શ્રમણ પદે, નીજ અનતં મૂમબાગ.

૬. શંકા - શિષ્ય ઉવાચ
મોક્ષનો ઉપાય નથી, યેમ શિષ્ય કહે છે:-

હોય કહ્યાપિ મોક્ષપદ, નફર અવિરુદ્ધ ઉપાય;
કર્મી કાણ અનતનાં, સાથી ઢઠા જાય ?

87
88
89
90
91
92
અથવા મત દર્શન ઘાળાં, કહે ઉપયા અનેક; 
તેમાં મત શાય કહો, બને ન એક વિવિધ.

ચે જાતિમાં મોક્ષ છે, કહી વેષમાં મોક્ષ; 
અનો નિશચય ન બને, ઘાસા ભેદ અને દોષ.

સ્ત્રી અમ જાણાય છે, મળે ન મોક્ ઉપયા; 
જાણા જાણ તથ્યો, શો ઉપકાર જ થાય કયો?

પાંચે ઉત્તરી થયાં, સમાધાન સદ્ગુર; 
સમિં મોક્ષ ઉપયા તો, ઉદ્ય ઉદ્ય સદ્ બાગ્ય.

6. સમાધાન - સદ્ગુર ઉપયા 
મોક્ષનો ઉપયા છે, અમ સદ્ગુર સમાધાન કરે છે:-

પાંચે ઉત્તરની થઈ, આત્મા બને પ્રતીટ; 
થાય મોક્ષપાયાની, સહજણ પ્રતીટ અને રીત.

કર્મભાવ અખાન છે, મોક્ષભાવ નિજભાવ; 
અંધકાર અખાન સમ, નાશે જાનભાષા.

જે જે કારણ બંધનાં, તેને બંધનનો પાંથ; 
તે કારણ છેદ દશા, મોક્ષપાંથ ભાવ અંત.

રાગ, ડ્વેષ, અખાન અે, મુખ્ય કર્મની ગ્રંથ; 
થાય નિવૃત્તી જેકદ્યો, તે જ મોક્ષનો પાંથ.

આત્મા સત્ ચૈત-ચય, સારાભાષ રહ્યે; 
જેથી કેવળ પાયશે, મોક્ષપાંથ તે રીત.

83
84
85
86
87
88
88
900
909
કર્મ અનંત પ્રકારના, તેમાં મૂળભૂત આદ;  
તેમાં મૂળભૂત મોક્ષનીય, ખાલાય તે ખાય પાઠ.  

ખાલાય મોક્ષનીય ભેદ વે, દશ્નન ચારિત્ર નામ;  
છિેયે બોધ વીતરાગતા, અયુક્ક ઉપાય આમ.  

ખાલાય ભેદ ક્રોધાધીથી, છિેયે ક્રમાધીથી તણી;  
પ્રત્યક અનુમવ સર્વન,એમા શો સંહે?  

છોકી મત દશ્નન તળો, આગાર તેમ વિવેચ;  
ખાલા માર્ગ આ સાધશી, જનમ તેડના અલખ.  

પટ્ઠના પૂડ્રમ તે, પુર્બથયા કરી વિવાર;  
તે પાઠી સાંચાગતા, મોક્ષમાર નિવડાર.  

જાતિ, વેષનો ભેદ નથી, કહ્યો માર્ગ જો કયો;  
સાધે તે મુક્તિ લખ, એમા ભેદ ન કયો.  

ખાલાય ની ઉપશંસનિતા, માત્ર મોક્ષથયમિદારા;  
ભય ભેદ અંતાર દરા, તે કહી શે ખિઝજ્ર.  

તે ખિઝજ્ર જીવને થાય સદ્ગુરુચોધ;  
લો પામે સમખિતને, વટ્ટ અંતશોધ.  

મત દશ્ન્ન ચારિત્ર તળુ, વટ્ટ સદ્ગુરુચોધ;  
લખ શુદ્ધ સમખ્િત તે, જેમા ભેદ ન પાલ.  

વટ્ટ ખિઝજશવાનો, અનુમાવ વચ્ચ પ્રતીષ્ઠ;  
સ્વૃતિ કાલે ખિઝજશવાનો, પરમાર્થ સમખ્િત.
વર્ધમાન સમાધિત થઈ, ટાળે મીથ્યામાસ;
ઉદય થાય સારિનનો, વીતરાગપદ વાસ.

ક્રેવગ નજ્જાવાનું, આઘાત વત્તે જ્ઞાન;
કિલીયે ક્રેવગજ્ઞાન તે, દેહ છતાં નિવાસ.

કોટી વર્ણનું સ્વભાવ પણ, જાગૃત થતાં શમાય;
અમિત વિષયાતું નાનાદું, જ્ઞાન થતાં દૂર થાય.

કેવળ હનસવભ્રવનું, અખાંડ વધે જ્્રન;
કી કેવળજ્્રન ઇટ, દેન છીન હનવ્મન.

કોરટ વષ્ગનું સવપન પણ, જાર્ગિ થિ્રાં શ્મ્ર્ય;
ને્મ તવભ્રવ અન્રદનો, જ્્રન થિ્રાં દૂર થ્ર્ય.

છ ટે દેન્રધ્ય્રસ િો, નિન કર્તાં તું કર્મ;
નિન ભોકિ્ર તું તેખાં, એ જ ધર્મનો મર્મ.

એ જ ધર્મથી મોકસ છે, તું છો મોકસ સવ્રૂપ;
અનાં દૃષ્ટન જ્્રન તું, અવયાબાધ સવ્રૂપ.

શુધ્ બુધ ચૈન ચણન, સવયંઘળોતી સુખધ્ર્મ;
બીજણ કિલીયે કેટવણ કરવ વીરા તો પમ.

નિમશક સાદ જ્ઞાનીનો, આદી અત્ સમાય;
ધણ મૌનતા અમ કિલી, ચાન્જનસમાધિ માંથ.

શિષ્ય : બોધવીજ્જાનાંત્યથ

સહુરુના ઉપદેશથી, આવયું અધુદ ભાન;
નજ્જા નજ્જમાંડી બાહુસ, દૂર થયું અજ્ઞાન.

ભાર્યું નજ્જસવ્રૂપ તે, શુધ્ ચૈનાંધ તે;
અખાર, અમાર, અવિનાશી ન, હાસાતલાત સવ્રૂપ.

192 193 194 195 196 197 198 199
સ્વિય વધી નિદમાયમાં, ધધો અત્રચત તથાય. ૧૨૧

અથવા નિદપરિસામ જે, શું નદ પેતના્યર; કિત્રા ભોકા તેજનો, નિર્ભીચ સભુલા. ૧૨૨

મોક્ષ વધી નિદ્રાશ્યકતા, તે પામે તે પાંખ; સમજાવ્ય સંહોયમાં, સક્રણ મારણ નિર્નિ. ૧૨૩

અટો! અટો! શ્રી સદ્ગુર, કારણાશિક્રિ અપાર; આ પામર પર પ્રોત્ર ક્યારો, અટો! અટો! ઉપક્ર. ૧૨૪

શું પ્રભુજ્ય કને ધારમ, આત્મારી સૌ ધીન; તે તો પ્રોત્ર આપિયો, વરું ચરણાધીન. ૧૨૫

આ દેશાહી આજ્યી, વર્તી પ્રોત્ર આધીન; હાસ, હાસ, હૂ હાસ હૂ, તેક પ્રોત્ર ધીન. ૧૨૬

ઘૂત સ્થાનક સમજાવીને, બિનખ ભાવયો અસ્ત; માર વધી તરસવાસત, અહે ઉપક્ર અમાિપ. ૧૨૭

ઉપસંહાર

દર્શન ષ્ટ્ર સભા છે, અહે ષ્ટ્ર સ્થાનક માલ્કી; બિયારટાં બિસતારી, સંશય રહે ન કાઈ. ૧૨૮

અયમાણીત સમ રોગ નધી, સદ્ગુરુ વૈદ્ય સુઝાધ; ગુર આજ્યા સમ પથ્ય નધી, આયોજ બિયાર ધ્યીન. ૧૨૭
ભવકસથતી આરદ ન્ર્મ લઈ, છેદો નહિ આત્માર્થ. 130

નથ નિશ્ચય ખેસ્ખતથી, આાં ન્યી કડેલ; અંખાંતે વ્યાવહાર નફડ, ધરા સાથ રહેલ. 131

ગજનબતની જે કલ્પના, તે નફડ સધુયયયયયાર; ખાન નહીં નિશ્ચયપનું, તે નિશ્ચય નફડ સાદ. 132

આણ ઝાની થઈ ગયા, વાતમાનમાં કલ્પ; થશે કળ ભજવામાં, માર્ગને નફડ થય. 133

સપર્ણ જીવ છે સિંહ સમ, જે સમણે તે ધાય; સહુભ૗ભાજા જિનધાશ, નિમત કારણ માંં. 134

ઉપાધનનું નામ થયી, અષે તથ નિમત; પામે નફડ સિંહતને, રખે બાટિયા સ્થિત. 135

મુભયી ઝાન કલ્પે અયા, અંતર છુટ્યો ન મોક; તે પામર પ્રાજી કલ્પ, માગ ઝાનીનો દ્ોિ. 136

ધ્યા, શાંતિ, સમતા, ક્ષમા, સત્ય, ત્રિગ, વૈર્ણ્ય; હોય મુમિશુ ઘટ વિશે, અંખ સહાય સુખવ. 137

સાહનીબાપ ક્ષે હોય જયાં, અખાવા હોય પ્રાજીત; તે કહ્યો ઝાનીદશા, બાકી કહીયે બાંત. 138
સધન જગત તે અહેવાલ, અથવા સ્વા સમાન;
તે કહીને જાણિયોસ, બાકી વાયાજાણ.

સથાનક પાંખ વિયારિને, છે વિન છેડ;
પાંખ સથાનક પાંખમું, અંદા નહી સાંદેડ.

છેડ છતાં જેની દશા, વિન છેડાલીન;
તે જાણિયોના યાશમંત્ર, હો વંદન અગણીત.

શ્રી સુભાગ્ય ને શ્રી અયાન, આધી મુમબુ કાણ;
ત્યા ભાવયિને કારણો, હાઇ બોધ સુભાગ્ન.

સાધન સિદ્ધ દશા અધી, કહી સર્ય સંક્ષેપ;
ધરનાર સંક્ષેપમાં, ભાવક્ય નિરિંદ્યક્ષેપ.

પરમ પુરાજ પ્રભુ સદ્ગુરુ, પર્મધાન સુભાગન;
જેમો આયયું ભાન નિન્ય, તેને સાહ પ્રજામ.

છેડ છતાં જેની દશા, વિન છેડાલીન;
તે જાણિયોના યાશમંત્ર, હો વંદન અગણીત.
Shree Aatma-Siddhi Shaastra

Je svaroop samajyaa vinaa, paamyo dukha anant;
Samajaavyun te pad namu, shree sadguru bhagavant. 1

Vartamaan aa kaalmaan, mokshamaarg bahu lop;
Vichaarva aatmaarthine, bhaakyo atra agopya. 2

Koi kriyaajad thai rahyaa, shushkagnaanman koi;
Maane maarag mokshano, karunaa upaje joi. 3

Baahya kriyaamaan raachtaa, antarbhed na kain;
Gnaaanmaarg nishedhtaa, teh kriyaajad aain. 4

Bandha moksha chhe kalpanaa, bhaakhe vaanee manhee;
Varte mohaaveshmaan, shushkagnaanee te aanhee. 5

Vairaagyaadi safal to, jo saha aatamgnaan;
Temaj aatamgnaannee, praaptitanaa nidaan. 6

Tyaag viraag na chittamaan, thaay na tene gnaan;
Atake tyaag viraagmaan, to bhoole nijbhaan. 7
Jyaan jyaan je je yogya chhe, tahaan samajvun teh;
Tyaan tyaan te te aachare, aartmaarthee jana eh.

Seve sadgurucharanane, tyaagee dai nijapaksha;
Paame te paramaarthane, nijpadano le laksha.

Aatmagnaan samdarshitaa, vichare udayaprayog:
Apoorva vaanee paramashrut, sadguru lakshana yogya.

Partyaksha sadguru sam naheen, paroksha Jin upakaar;
Evo laksha thayaa vinaa, uge na aatmavichaar.

Sadgurunaa updesh vana, samajaay na Jinaroop;
Samajyaa vana upakaar sho? Samajye Jinasvaroop.

Aatmaadi astitvanaan, jeh niroopak shaastra;
Pratyaksha sadguru yog nahi, tyaan aadhaar supaatra.

Athvaa sadguru-e kahyaan, je avgaahan kaaj;
Te te nitya vichaarvaan, karee mataantar tyaj.

Roke jeev svachchhand to, paame avashya moksha;
Paamyaa em anant chhe, bhaakhyun Jin nirdosh.

Pratyaksha sadguru yogthee, svachchhand te rokaay;
Anyaa upaay karyaa thakee, praaye bamano thay.

Svachchhand, mat aagrah tajee, varte sadgurulaksha;
Samkit tene bhakiyun, kaaran ganee pratykasha.
Maanaadik shatru mahaa, nj chhande na maraay; 18
Jaataan sadguru sharanmaan, alpa prayaase jaay.

Je sadguru updeshthee, paamyo kevalgnaan; 19
Guru rahyaa chhadmaastha pan, vinay kare Bhagvaan.

Evo maarg vinay tano, bhaakhyo shree Veetraag; 20
Mool hetu e maargano, samaje koi subhaagya.

Asadguru e vinayno, laabh lahe jo kaain; 21
Mahaamohaneeya karmathe, boode bhavajal mahin.

Hoy mumukshu jeev te, samaje eh vichaar; 22
Hoy mataarthee jeev te, avalo le nirdhaar.

Hoy mataarthee tehane, thaay na aatamlaksha; 23
Teh mataarthee lakshano, aheen kahyaan nirpaksha.

Mataarthee-Lakshan

Baahyatyaaag pana gnaan nahi, te maane guru satya; 24
Athvaa njakuldharmanaa, te gurumaan ja mamatva.

Je Jinadeha pramaan ne, samavsaraanaadi siddhi; 25
Varnan samaje Jinanun, rokee rahe nj buddhi.

Pratyaksha sadguruyogamaan, varte drashti vimukh; 26
Asadgurune dradh kare, njmaanaarthe mukhya.
Devaadi gati bhangmaan, je samaje shrutagnaan;
Maane nij mat veshno, aagrah muktinidaan.

Lahyun svaroop na vruttinun, grahyun vrat abhimaan;
Grahe naheen paramaarthane, levaa laukik maan.

Athavaa nishchay nay grahe, maatra shabdani maayn;
Lope sadvyavahaarane, saadhan rahit thaaay.

Gnaandashaa paame naheen, saadhandashaa na kain;
Paame teno sang je, te boode bhav maahen.

E pan jeev mataarthamaan, nijmaanaadi kaaj;
Paame nahi paramaarthane, an-adhikaareemaan ja.

Nahi kashaay upshaantataa, nahi antar vairaagya;
Saralpanun na madhyasthataa, te mataarthee durbhaagya.

Lakshan kahyaan mataartheenaan, mataartha jaavaa kaaj;
Have kahun aatmaartheenan, aatma-artha sukhsaaj.

**Aatmaarthee - Lakshan**

Aatmagnaan tyaan munipanun, te saachaa guru hoy;
Baaki kulaguru kalpanaa, aatmaarthee nahi joy.

Pratyaksha sadguru praaptino, gane param upkaar;
Trane yog ekatvathee, varte aagnaadhaar.
Ek hoy tran kaalmaan, paramaarathno panth;
Prere te paramaarthne, te vyavahaar samant.

Em vichaaree antare, shodhe sadguru yoga;
Kaam ek aartmaarthnun, beejo nahi manrog.

Kashaaynee upshaantata, maatra moksha abhilaash;
Bhave khed, praanidayaa, tyaa aatmaartha nivaas.

Dashaa na evee jyaan sudhee, jeev lahe nahi jog;
Mokshamaarg paame naheen, mate na antar rog.

Aave jyaan evi dashaa, sadgurubodh suhaay;
Te bodhe suvichaarna, tyaa pragate sukhadaay.

Jyaan pragate suvichaarna, tyaa pragate nij gnaan;
Je gnaane kshay moha thai, paame pad nirvana.

Upje te suvichaarna mokshamaarg samajaay;
Gurushishyasamvaadthee, bhaakun shatpad aahin.

**Shatpadnaamkathan**

“Aatmaa chhe,” “te nitya chhe,” “chhe kartaa nijakarma”;
“Chhe bhoktaa,” valee “moksha chhe,” “moksha upaay sudharma”.

Shatsthaanak sankshepmaan, shatadarshan pan teha;
Samajaavaa paramaarthane, kahyaan gnaanee-e eha.
1. Shankaa – Shishya Uvaach

Aatmaanaa hovaapanaaroop pratham sthanaknee shishya shankaa kahe chhe:-

Natthee drashtimaan aavato, natthee janaatun roop;
Beejo pan anubhav naheen, tethee na jeevasvaroop.

Athavaa deha ja aatamaa, athavaa indriya praan;
Mithyaa judo maanavo, naheen judun endhaan.

Valee jo aatmaa hoy to, janaay te nahi kem?
Janaay jo te hoy to, ghat pat aadi jem.

Maate chhe nahi aatmaa, mithyaa moksha upaay;
E antar shankaa tano, samajaavo sadupaay.

1. Samaadhaan – Sadguru Uvaach

Aatmaa chhe, em sadguru samaadhaan kare chhe:-

Bhaasyo dehaadhyaasthee, aatmaa deha samaan;
Pan te banne bhinna chhe, pragat lakshane bhaan.

Bhaasyo dehaadhyaasthee, aatmaa deha samaan;
Pan te banne bhinna chhe, jem asi ne myaan.

Je drashtaa chhe drashtino, je jaane chhe roop;
Abaadhya anubhav je rahe, te chhe jeevasvaroop.

Chhe indriya pratyekne, nij nij vishaynun gnaan;
Paanch indreena vishayanun, pana aatmaane bhaan.
Deha na jaane tehane, jaane na indree, praan;
Aatmaanee sattaa vade, teh pravarte jaan.

Sarva avasthaane vishe, nyaaro sadaa janaay;
Pragatroop chaitanyamay, e endhaan sadaay.

Ghat, pat, aadi jaana tun, tethee tene maan;
Jaananaar te maan nahi, kahi-e kevun gnaan?

Param buddhi krush dehamaan, sthool deha mati alpa;
Deha hoy jo aatmaa, ghate na aam vikalp.

Jad chetanno bhinn chhe, keval pragat svabhaav;
Ekpanun paame naheen, trane kaal dvaybhaav.

Aatmaanee shankaa kare, aatmaa pote aap;
Shankaano karnaar te, acharaj eh amaap.

2. Shankaa – Shishya Uvaach

Aatmaa nitya nathee, em shishya kahe chhe:-

Aatmaanaa astitvanaa, aape kahyaa prakaar;
Sambhav teno thaay chhe, antar karye vichaar.

Beejee shankaa thaay tyaan, aatmaa nahi avinaash;
Dehayogthee upaje, dehaviyoge naash.

Athavaa vastu kshanik chhe, kshane kshane palataay;
E anubhavthee pana naheen, aatmaa nitya janaay.
2. Samaadhaan – Sadguru Uvaach

Aatmaa nitya chhe, em sadguru samaadhaan kare chhe:-

Deha maatra sanyog chhe, valee jad roopee drashya;
Chetannaan uptatti lay, konaa anubhav vashya? 62

Jenaa anubhav vashya e, utpanna layanun gnaan;
Te tethee judaa vinaa, thaay na keme bhaan. 63

Je sanyogo dekhee-e, te te anubhav drashya;
Upaje nahi sanyogthee, aatmaa nitya pratyaksha. 64

Jadthee chetan upaje, chetanthee jad thaay;
Evo anubhav koine, kyaare kadee na thaay. 65

Koi sanyogthee nahi, jenee utpatti thaay;
Naash na teno koimaan, tethi nitya sadaay. 66

Krodhaadi taratamyataa, sarpaadiknee maayn;
Poorvajanma sanskaar te, jeev nityataa tyaayn. 67

Aatmaa dravye nitya chhe, paryaaye palataay;
Baalaadi vaya tranyanun, gnaan ekane thaay. 68

Athavaa gnaan kshaniknun, je jaanee vadanaar;
Vadanaaro te kshanik nahi, kar anubhav nirdhaar. 69

Kyaare koi vastuno, keval hoy na naash;
Chetan paame naash to, kemaan bhale tapaas. 70
3. Shankaa – Shishya Uvaach
Aatmaa karmano kartaa nathee, em shishya kahe chhe:-

Kartaa jeev na karmano, karma ja kartaa karma;
Athavaa sahaj svabhaav kaan, karma jeevno dharma.

Aatmaa sadaa asang ne, kare prakruti bandh;
Athavaa ishvar prernaa, tethee jeev abandh.

Maate moksha upaayno, koi na hetu janaay;
Karmatanun kartaapanun, kaan nahi, kaan nahi jaay.

3. Samaadhaan – Sadguru Uvaach
Karmanun kartaapanun aatmaane je prakaare chhe
te prakaare sadguru samaadhaan kare chhe:-

Hoy na chetan preranaa, kon grahe to karma?
Jadsvabhaav nahi preranaa, juo vichaaree dharma.

Jo chetan kartun nathee, nathee thataan to karma;
Tethee sahaj svabhaav nahi, temaj nahi jeevdharma.

Keval hot asang jo, bhaasat tane ne kem?
Asang chhe paramaarthathee, pan nijbhaane tem.

Kartaa ishvar koi nahi, ishvar shuddha svabhaav;
Athavaa prerak te ganye, ishvar doshprabhaav.

Chetan jo nij bhaanmaan, kartaa aap svabhaav;
Varte nahi nij bhaanmaan, kartaa karma-prabhaav.
4. Shankaa – Shishya Uvaach
Te karmanun bhoktaapanun jeevne naheen hoy, em shishya kahe chhe:-

Jeev karma kartaa kaho, pan bhoktaa nahi soy;
Shun samaje jad karma ke, fal parinaamee hoy?

Faldaataa ishvartanun, bhoktaapanun sadhaay;
Em kahyo ishvarpanun ja jaay.

Ishvar siddha thayaa vinaa, jagat niyam nahi hoy;
Pachhee shubhaashubh karmanaan, bhogyasthaan nahi koy.

4. Samaadhaan – Sadguru Uvaach
Jeevne potaanaan karelaan karmanun bhoktaapanun chhe,
em sadguru samaadhaan kare chhe:-

Bhaav karma nijakalpanaa, maate chetanroop;
Jeevaveeryanee sfurnaa, grahan kare jadadhoop.

Zer sudhaa samaje naheen, jeev khaay fal thaay;
Em shubhaashubh karmanun, bhoktaapanun janaay.

Ek raank ne ek nrup, e aadi je bhed;
Kaaran vinaa na kaarya te, te ja shubaashubh vedya.

Faladaataa ishvartanee, emaan nathee jaroor;
Karma svabhavaye pariname, thaay bhogathee door.

Te te bhogya visheshnaan, sthaanak dravya svabhav;
Gahan vaat chhe shishya aa, kahee sankshepe saav.
5. Shankaa – Shishya Uvaach

Jeevno te karmathee moksha nathee, em shishya kahe chhe:-

Kartaa bhoktaa jeev ho, pan teno nahi moksha;
Veetyo kaal anant pan, vartamaan chhe dosh.

Shubh kare fal bhogave, devaadi gati maayn;
Ashubh kare narakaaadi fal, karma rahit na kyayn.

5. Samaadhaan – Sadguru Uvaach

Te karmathee jeevno moksha thai shake chhe,
em sadguru samaadhaan kare chhe:-

Jem shubhaashubha karmapad, jaanyaan safal pramaan;
Tem nivrutti safaltaa, maate moksha sujaan.

Veetyo kaal anant te, karma shubhaashubha bhaav;
Teh shubhaashubha chhedtaan, upaje moksha svabhaav.

Dehaadik sanyogno, aatyantik viyog;
Siddha moksha shaashvat pade, nij anant sukhabhog.

6. Shankaa – Shishya Uvaach

Mokshano upaay nathee, em shishya kahe chhe:-

Hoy kadaapi mokshapad, nahi avirodha upaay;
Karmo kaal anantnaan, saathee chedhyaan jay?
Athavaa mat darshan ghanaan, kahe upaay anek;
Temaan mat saacho kayo, bane na eh vivek.

Kai jaatimaan moksha chhe, kayaa veshmaan moksha;
Eno nishchay naa bane, ghanaa bhed e dosh.

Tethee em janaay chhe, male na moksha upaay;
Jeevaadi jaanyaa tano, sho upkaar ja thaay?

Paanche uttarthee thayun, samadhaan sarvaang;
Samajun moksha upaay to, uday uday sadbhaagya.

6. Samaadhaan – Sadguru Uvaach
Mokshano upaay chhe, em sadguru samaadhaan kare chhe:-

Paanche uttarnee thai, aatmaa vishe prateet;
Thaashe mokshopaayanee, sahaj prateet e reet.

Karmabhaav agnaan chhe, mokshabhaav nijvaas;
Andhakaar agnaan sam, naashe gnaanaprakaash.

Je je kaaran bandhanaan, teha bandhano panth;
Te kaaran chedak dashaa, mokshapanth bhavant.

Raag, dvesh, agnaan e, mukhya karmanee granth;
Thaay nivrutti jehathee, te ja mokshano panth.

Aatma sat chaitanyamay, sarvaabhaas rahit;
Jethee keval paamiye, mokshapantha te reet.
Karma anant prakaarnaan, temaan mukhye aath;
Temaan mukhya mohaneeya, hanaay te kahun paath. 102

Karma mohaneeya bhed be, darshan chaaritra naam;
Hane bodha veetraagtaa, achook upaay aam. 103

Karmabandh krodhaadithee, hane kshamaadik teha;
Pratyaksha anubhav sarvane, emaan sho sandeh? 104

Chhodee mat darshan tano, aagraha tem vikalp;
Kahyo maarg aa saadhashe, janma tehnaa alp. 105

Shatpadnaan shatprashna ten, poochyaan karee vichaar;
Te padnee sarvaangtaa, mokshamaarg nirdhaar. 106

Jaati, veshno bhed nahi, kahyo maarg jo hoy;
Saadhe te mukti lahe, emaan bhed na koy. 107

Kashaaynee upshaantataa, maatra moksha-abhilaash;
Bhave khed antar dayaa, te kahee-e jignaas. 108

Te jignaasu jeevne, thaay sadgurubodh;
To paame samakitane, varte antarshodh. 109

Mat darshan aagrah tajee, varte sadgurulaksha;
Lahe shuddha samakita te, jemaan bhed na paksha. 110

Varte nijsvabhaavno, anubhav laksha prateet;
Vruti vahe nibhaavmaan, paramaarthe samakit. 111
Vardhamaan samakit thai, taale mithyaabhaas;
Uday thaay charitrano, veetaraagpad vaas. 112

Keval nijasvabhaavvnun, akhand varte gnaan;
Kahie kevalgnaan te, deha chataan nirvaan. 113

Koti varshanun svapna pan, jaagrata thataan shamaay;
Tem vibhaav anaadino, gnaan thataan door thaay. 114

Chhooote dehaadhyaas to, nahi kartaan tun karma;
Nahi bhoktaa tun tehano, e ja dharmano marma. 115

E ja dharmathee moksha chhe, tun cho moksha svaroop;
Anant darshan gnaan tun, avyaabaadh svaroop. 116

Shuddha buddha chaitanyaghan, svayamjyoti sukhadhaam;
Beejun kahie ketalun? Kar vichaar to paam. 117

Nishchay sarve gnaaneeno, aavee atra samaay;
Dharee mauntaa em kahee, sahajasamaadhi maayn. 118

Shishya: bodhbeejpraaaptikathan

Sadgurunaa updeshthee, aavyun apoorva bhaan;
Nijapad nijmaaheen lahyun, door thayun agnaan. 119

Bhaasyun nijsvaroop te, shuddh chetanaaroop;
Ajar, amar, avinaashee ne, dehaateet svaroop. 120
Kartaa bhoktaa karmano, vibhaav varte jyayn;
Vrutti vahee nibhaavmaan, thayo akartaa tyayn.

Athavaa nijparinaam je, shuddha chetanaaroop;
Kartaa bhoktaa tehano, nirvikalpasvaroop.

Moksha kahyo nijashuddhataa, te paame te panth;
Samajaavyo sankshepmaan, sakal maarg nirgrantha.

Aho! Aho! Shree Sadguru, karunaasindhu apaar;
Aa paamar par prabhu karyo, aho! Aho! Upkaar.

Shun prabhucharan kane dharoon, aatmaathee sau heen;
Te to prabhue aapiyo, vartun charanaadheen.

Aa dehaadi aajathee, varto prabhu aadheen;
Daas, daas, hun daas chun, teh prabhuno deen.

Shat sthaanak samajaaveene, bhinn bataavyo aap;
Myaan thakee tarvaarvat, e upkaar amaap.

**Upsamhaar**

Darshan shate samaay chhe, aa shat sthaanak maahin;
Vichaartaan vistaarthee, sanshay rahe na kaain.

Aatmabhraanti sam rog nahi, sadguru vaidya sujaan;
Guru aagnaa sam pathya nahi, aushadha vichaar dhyaan.
Jo ichchho paramaarththa to, karo satya purushaarththa;
Bhavasthiti aadi naam lai, chedo nahi aatmaarth. 130

Nishchayvaani saambhalee, saadhan tajvaan no’y;
Nishchay raakhee lakshamaan, saadhan karvaan soy. 131

Nay nishchay ekaantathe, aamaan nathee kahel;
Akaante vyavahaar nahi, banne saath rahel. 132

Gachchhatme jee kalpanaa, te nahi sadvyavahaar;
Bhaan naheen nijroopnun, te nishchay nahi saar. 133

Aagal gnaanee thai gayaa, vartamaanmaan hoy;
Thaashe kaal bhavishyamaan, margbhed nahi koy. 134

Sarva jeev chhe Siddha sam, je samaje te thaay;
Sadguru-aagnaa Jinadashaa, nimitta kaaran maayn. 135

Upaadannun naam lai, e je taje nimitt;
Paame nahi siddhatvane, rahe bhraantimaan sthit. 136

Mukhatthee gnaan kathe ane, antar chootyo na moha;
Te paamar praani kare, maatra gnaaneeno droh. 137

Dayaa, shaanti, samtaa, kshamaa, satya, tyaag, vairagya;
Hoy mumukshu ghat vishe, eha sadaay sujaagya. 138

Mohabhaav kshay hoy jyaan, athavaa hoy prashaant;
Te kahie gnaanidashaa, baakee kahee-e bhraant. 139
Sakal jagat te ethavat, athavaa svapna samaan;
Te kahie gnaaneedashaa, baakee vaachaagnaan.

Sthaanak paanch vichareene, chaththe varte jeh;
Paame sthaanak paanchmun, emaan nahi sandeh.

Deh chhataan jenee dashaa, varte dehaateet;
Te gnaaneenaa charanmaan, ho vandan aganit.

Shree Saubhaagyane shree Achal, aadi mumukshu kaaj;
Tathaa bhavyahit kaarane, kahyo bodha sukhasaaj.

Saadhan Siddha dashaa aheen, kahee sarva sankshep;
Shatdarshan sankshepmaan, bhaakhyaan nirvikshep.

Parampurush prabhu sadguru, paramgnaan sukhadhaam;
Jene aapyun bhaan nj, tene sadaa pranaam.

Deh chhataan jenee dashaa, varte dehaateet;
Te gnaaneenaa charanmaan, ho vandan aganit.
15. Pronunciation Guide

Many readers struggle with pronunciation of Gujarati words, particularly given the number of consonants and vowel sounds. Because more than one consonant or vowel corresponds approximately to a Roman (English) letter, it is impossible to assign a single letter for every Gujarati sound. One way in which this has been done, is by adding marks, called diacritics, to the letters to indicate a specific meaning, and in some cases we show them below, but have not used them in our text, so as to avoid the reader having to learn a new system.

Caution
Because of the use of the system below, readers will find words with which they are familiar looking a little different. For the sake of simplicity and to avoid confusion, we have assumed that all are new and are using the transliteration as a pronunciation guide, so as to sing or read alongside the recital of the poetry and prose in this “Regime of Love.”

<table>
<thead>
<tr>
<th>Gujarati</th>
<th>Our Transliteration</th>
<th>IAST diacritical</th>
<th>Common appearance</th>
</tr>
</thead>
<tbody>
<tr>
<td>મહાવીર</td>
<td>Mahaaveer</td>
<td>Mahāvīra</td>
<td>Mahavir</td>
</tr>
<tr>
<td>શ્રીમદ્</td>
<td>Shreemad</td>
<td>Śrīmad</td>
<td>Shrimad</td>
</tr>
<tr>
<td>વીતરાગ</td>
<td>Veetraag</td>
<td>Vītarāga</td>
<td>Vitrag</td>
</tr>
<tr>
<td>સ્વરૂપ</td>
<td>Svaroop</td>
<td>Svarūpa</td>
<td>Svarup</td>
</tr>
<tr>
<td>અપૂર્વ</td>
<td>Apoorva</td>
<td>Apūrva</td>
<td>Apurva</td>
</tr>
</tbody>
</table>
Vowels

This is the way we have represented the vowel sounds here, so that the reader can be very clear how to pronounce them, distinguishing between the short and long sounds.

<table>
<thead>
<tr>
<th>Gujarati without consonent (ka - k)</th>
<th>Without consonent</th>
<th>Our Transliteration</th>
<th>Pronunciation tip</th>
<th>IAST diacritical system</th>
</tr>
</thead>
<tbody>
<tr>
<td>અ</td>
<td>ક</td>
<td>A or K</td>
<td>Like the a in sofa</td>
<td>A or ka</td>
</tr>
<tr>
<td>આ</td>
<td>કા</td>
<td>Aa or kaa</td>
<td>Like the “a” in father</td>
<td>Ā or kā</td>
</tr>
<tr>
<td>ઇ</td>
<td>કી</td>
<td>I or ki</td>
<td>Like the “I” in pin</td>
<td>I or ki</td>
</tr>
<tr>
<td>ઈ</td>
<td>કી</td>
<td>Ee or kee</td>
<td>Like the “ea” in tea</td>
<td>Ī or kī</td>
</tr>
<tr>
<td>ઉ</td>
<td>કુ</td>
<td>U or ku</td>
<td>Like the “u” in put</td>
<td>U or ku</td>
</tr>
<tr>
<td>ઊ</td>
<td>કૂ</td>
<td>Oo or koo</td>
<td>Like the “oo” in root</td>
<td>Ù or kū</td>
</tr>
<tr>
<td>એ</td>
<td>કે</td>
<td>E or ke</td>
<td>Like the “e” in…</td>
<td>Ė or kē</td>
</tr>
<tr>
<td>ઐ</td>
<td>કૈ</td>
<td>Ai or kai</td>
<td>A combination of a and i</td>
<td>Ai or kai</td>
</tr>
<tr>
<td>ઓ</td>
<td>કો</td>
<td>O or ko</td>
<td></td>
<td>Õ or kō</td>
</tr>
<tr>
<td>ઔ</td>
<td>કૌ</td>
<td>Au or kau</td>
<td>A combination of a and u</td>
<td>Au or kau</td>
</tr>
</tbody>
</table>

Avagraha - not really pronounced

The avagraha (ן) is used to mark when one word merges into another and a syllable is lost. It is not pronounced as such, and should not be confused with the hard “d” of the letter “S” to which it looks similar.
**Anusvaar and Visarg**
*(somewhere between vowels and consonants)*

Anusvar is a nasal sound, appearing usually before a consonant and sounds like an “n” or an “m” depending on how it is used, and that is how we have shown it in transliteration.

Visarg is often pronounced as a softer and shorter version of the vowel which it follows. We have used either “h” or “ha” depending on the way it sounds when sung.

<table>
<thead>
<tr>
<th>Gujarati without consonant</th>
<th>With Consonant</th>
<th>Our transliteration</th>
<th>IAST diacritical</th>
</tr>
</thead>
<tbody>
<tr>
<td>અ:</td>
<td>ૃ</td>
<td>ah / aha or kah / kaha</td>
<td>ah or khaḥ</td>
</tr>
<tr>
<td>અં</td>
<td>ૃ</td>
<td>an / am or kan / kam</td>
<td>aṃ or kaṃ</td>
</tr>
</tbody>
</table>
Consonants

We will assume that most of the letters will approximate to the English pronunciation, but list below the cases where some confusion might occur. In our transliteration, for simplicity of reading, we have not distinguished between these various consonants, but will identify them here so that the reader who wishes to dig deeper into pronunciation can be clear. There are a number of consonants which read very similarly to those in English. Some of them also have an aspirated version or a breathy-voiced version these are pronounced as if an “h” was added to the consonant. These pairs are below.

<table>
<thead>
<tr>
<th>Gujarati</th>
<th>Aspirated or breathy-voiced version</th>
<th>Our transliteration</th>
<th>Comment</th>
<th>IAST diacritical</th>
</tr>
</thead>
<tbody>
<tr>
<td>ક</td>
<td>ೂ</td>
<td>Ka and kha</td>
<td>Like the “k-h” combination in book-house</td>
<td>Ka and kha</td>
</tr>
<tr>
<td>ગ</td>
<td>ೃ</td>
<td>Ga and gha</td>
<td>Like the “g-h” combination in big-horn</td>
<td>Ga and gha</td>
</tr>
<tr>
<td>ચ</td>
<td>ೄ</td>
<td>Cha and chha</td>
<td>Cha and chha</td>
<td></td>
</tr>
<tr>
<td>જ</td>
<td>೅</td>
<td>Ja and Jha</td>
<td>Ja and Jha</td>
<td></td>
</tr>
<tr>
<td>પ</td>
<td>ೆ</td>
<td>Pa and fa</td>
<td>The fa sound is often written as pha, and in reality it is pronounced more like a breathy p than an f</td>
<td>Pa and fa</td>
</tr>
<tr>
<td>ભ</td>
<td>ೇ</td>
<td>Ba or bha</td>
<td>Ba or bha</td>
<td></td>
</tr>
</tbody>
</table>

Some of the consonants use the same letter in English, but the sounds in Gujarati are distinct. These are generally the sounds which we associate with letters t, d, n and l. Gujarati distinguishes two forms of these consonants,
one (retroflex) where the tip of the tongue touches the roof of the mouth and the other (dental) where it is closer to the teeth. It is not always easy to find a good English approximation, but a few are attempted below. Our transliteration of these distinct sounds adopts an identical letter.

So these letters are as below.

<table>
<thead>
<tr>
<th>Gujarati transliteration</th>
<th>Our transliteration</th>
<th>IAST diacritical</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Զ</td>
<td>Ta</td>
<td>ṯa</td>
<td>Retroflex. This sounds like the first “t” in “start”</td>
</tr>
<tr>
<td>Ԧ</td>
<td>Da</td>
<td>ḍa</td>
<td>Retroflex. This sounds like the “d” in “dart”</td>
</tr>
<tr>
<td>ԧ</td>
<td>Tha</td>
<td>ṭha</td>
<td>Retroflex. This sounds like the first “t” in “tart”</td>
</tr>
<tr>
<td>Ԩ</td>
<td>Dha</td>
<td>ḍha</td>
<td>Retroflex</td>
</tr>
<tr>
<td>ԩ</td>
<td>Na</td>
<td>ṇa</td>
<td>Retroflex</td>
</tr>
<tr>
<td>Ԫ</td>
<td>La</td>
<td>ḍa</td>
<td>Dental</td>
</tr>
<tr>
<td>Ԩ</td>
<td>Tha</td>
<td>tha</td>
<td>Dental</td>
</tr>
<tr>
<td>ԩ</td>
<td>Da</td>
<td>da</td>
<td>Dental</td>
</tr>
<tr>
<td>Ԫ</td>
<td>Dha</td>
<td>dha</td>
<td>Dental</td>
</tr>
<tr>
<td>ԩ</td>
<td>Na</td>
<td>na</td>
<td>Dental</td>
</tr>
<tr>
<td>Ԫ</td>
<td>La</td>
<td>la</td>
<td>Dental</td>
</tr>
</tbody>
</table>
The final set of consonants where there are multiple uses are the s and sh sounds.

<table>
<thead>
<tr>
<th>Gujarati</th>
<th>Our transliteration</th>
<th>IAST diacritical</th>
<th>Common appearance</th>
<th>Pronunciation tip</th>
</tr>
</thead>
<tbody>
<tr>
<td>સ</td>
<td>Sa</td>
<td>Sa</td>
<td>Sa</td>
<td></td>
</tr>
<tr>
<td>શ</td>
<td>Sha</td>
<td>Sha</td>
<td>Sha</td>
<td>Retroflex</td>
</tr>
<tr>
<td>ષ</td>
<td>ša</td>
<td>Sha</td>
<td>ša</td>
<td></td>
</tr>
</tbody>
</table>
The Regime of Love

This book, the Regime of Love, is a collection of prose and poetry about the highest form of love, selfless devotion. Love is the very heart, the very essence, of devotion. Love inspires, motivates, purifies, elevates and enobles us.

The book explores and celebrates the impact of love. It is in this sublime love in the form of faith and devotion towards the True God, True Guru and True Dharma, that lies the path to Moksha. Love for the True Guru encompasses love for the True God and True Dharma, for he is the embodiment, the examplar of Truth.

We celebrate the presence of a True living Guru in our lives.

As we dedicate our lives to the True Guru, to the path taught by the True Guru, he compassionately creates a daily regimen of spiritual activities for us and instructs us to follow it. If we observe this regime diligently, our striving will be in accordance with truth. By following his regimen we actually celebrate his presence in our lives. With dedication, devotion and trust, our love for the path and the Guru grows. We surrender our hubris and self-righteousness at his lotus feet.

The Guru’s instruction (aagnaa) includes the daily recitation of the poems and prose in the book. The instruction is not mere recitation but contemplation, exploration and immersion in love.

We pray and hope that this regime becomes your daily dose of pure love.

www.rajsaubhag.org