

અમૂલ્ય તત્ત્વવિચાર

(हरिगीत छंद)

AMOLYA TATTVAVICHAR,
(The Invaluable Contemplation)

Bahu Punyakerä Punjathi Shubh Deh Mānavno Malyo,
Toye Are! Bhavchakrano Ānto Nahi Ekke Talyo;
Sukh Prāpta Karatān Sukh Tale Chhe Lesh E Lakshe Laho,
Kshan Kshan Bhayankar Bhāvmarane Kān Aho Rāchi Raho. (1)

બહુ પુણ્યકેરા પુંજથી, શુભ દેહ માનવનો મળ્યો,
તોયે અરે ! ભવચક્રનો, આંટો નહીં એકે ટલ્યો;
સુખ પ્રાપ્ત કરતાં સુખ ટળે છે, લેશ એ લક્ષે લહો,
ક્ષણ ક્ષણ ભયંકર ભાવમરણો, કાં અહો રાચી રહો ? ૧

This blessed human life has been obtained as a result of accumulated wholesome deeds. Alas, however, that not a single round of life cycle has been reduced thereby! At least bear in mind that true happiness is lost by endeavoring for worldly pleasure. Why then relish a life style that involves frightful spiritual death every moment!

(This poem occurs in Mokshamālā which was composed by Shrimad Rajchandra at the age of 16. It is evident that while undergoing the cycle of births and deaths, we must have procured this human life by virtue of immense wholesome Karmas. We can get out of that cycle only during the human life. We should therefore earnestly spend this life to that end. It is really regrettable that instead of doing so we happen to spend the life in procuring material happiness that does not last. That worldly endeavor results in exhausting the wholesome karma and losing the opportunity to gain the lasting happiness. For a thinking person such a loss is as good as death. Amazingly, however, we continue to indulge in such spiritual death.)

Laxmi Ane Adhikār Vadhatān Shun Vadhyun Te To Kaho,
Shun Kutumb Ke Pariwārathi Vadhavāpanu E Nay Graho;
Vadhavāpaun Sansārnun Nardehne Hāri Javo,
Eno Vichār Nahin Aho! Ek Pal Tamane Havo!!! (2)

લક્ષ્મી અને અધિકાર વધતાં, શું વધ્યું તે તો કહો ?
શું કુટુંબ કે પરિવારથી વધવાપણું, એ નય ગ્રહો;
વધવાપણું સંસારનું નરદેહને હારી જવો,
એનો વિચાર નહીં અહોહો ! એક પળ તમને હવો !!! ૨

Please consider 'what is the real gain in increase of wealth or growth of status or by expansion of family and relations?' That merely extends the life cycle and true purpose of human life is lost thereby. Alas, you do not happen to think of it even for a moment!

(What we generally try to gain is wealth or status or family etc. Since they do not last forever, what purpose is served by gaining them? Really speaking, that amounts to throwing away the precious human life, which we have obtained by virtue of previous wholesome Karmas. Shrimad therefore feels sad that we do not happen to think of it even for a moment.)

Nirdosh Sukh Nirdosh Ānand Lyo Game Tyānthe Bhale,
E Divya Shaktimān Jethi Janjirethi Nikale;
Parvastumān Nahi Moonzavo Eni Dayā Mujane Rahi,
E Tyāgvā Siddhānta Ke Pashchāt Duhkh Te Sukh Nahin. (3)

નિર્દોષ સુખ નિર્દોષ આનંદ, લ્યો ગમે ત્યાંથી ભલે,
એ દિવ્ય શક્તિમાન જેથી જંજીરેથી નીકળે;
પરવસ્તુમાં નહિ મૂંઝવો, એની દયા મુજને રહી,
એ ત્યાગવા સિદ્ધાંત કે પશ્ચાત્ દુઃખ તે સુખ નહીં. ૩

Avail of harmless pleasures and innocent enjoyment from any quarter in a way that can release the divinely capable soul from the chains of Karmas. I am concerned that it be not entangled in extraneous objectives, because it is a principle that the happiness, which is followed by unhappiness, is not the true happiness.

(Unfortunately, we cannot incessantly stay tuned to the soul. We happen to cherish joy and pleasure. Shrimad therefore states that we can go in for harmless and innocent pleasure that can be derived by resorting to devotion etc. That sort of activity is helpful in releasing the soul out of bondage. He says that in no case should we indulge in activity that deludes us about the nature of soul, because so-called happiness, which is eventually followed by unhappiness, does not constitute true happiness.)

Hun Kon Chhun? Kyānthe Thayo? Shun Swaroop Chhe Mārun Kharun?
Konā Sambandhe Valaganā Chhe? Rākhun Ke E Pariharun?
Enā Vichār Vivekpoorvak Shānt Bhāve Jo Karyā,
To Sarva Ātmikjñānanān Siddhāntatattva Anubhayān. (4)

હું કોણ છું ? ક્યાંથી થયો ? શું સ્વરૂપ છે મારું ખરું ?
કોના સંબંધે વળગણા છે ? રાખું કે એ પરહરું ?
એના વિચાર વિવેકપૂર્વક શાંત ભાવે જો કર્યા,
તો સર્વ આત્મિકજ્ઞાનનાં, સિદ્ધાંતતત્ત્વ અનુભવ્યાં. ૪

‘Who am I? Where did I come from? What is my true nature? In what connections am I entangled? Should I retain or give them up?’ If these questions are prudently and peacefully addressed to the self, one can realize all the fundamentals of the spiritual science.

(These are some of the pertinent questions for pursuing Self-realization. Every one needs to address such questions to himself. Getting true replies leads to Self-realization.)

Te Präpta Karavä Vachan Konun Satya Keval Mänvun?
Nirdosh Naranun Kathan Mäno Teh Jene Anubhavyun;
Re! Ätma Täro! Ätma Täro! Shighra Ene Olakho,
Sarvätmamän Samdrashti Dyo Ä Vachanane Hradaye Lakho. (5)

ते प्राप्त करवा वचन कोनुं सत्य केवल मानवुं ?
निर्दोष नरनुं कथन मानो 'तेह' जेणे अनुभव्युं;
रे ! आत्म तारो ! आत्म तारो ! शीघ्र अने ओणपो,
सर्वात्ममां समदृष्टि द्यो, आ वचनने हृदये लखो. ५

Whom should one rely upon for realizing it but the flawless personalities, who have experienced the truth?
Oh man, know thy soul right now, have equanimity for all and keep these words engraved at your heart.

(It is obvious that one cannot extend what he does not have. For realizing the soul, one has therefore to rely upon those, who have experienced the soul. Only the omniscient Lords and the enlightened Guides are the persons, who can be resorted to for such realization.)