

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 1

1st January

Dnyaneshwar Maharaj says, Oh God, Gajanan, you are also in form of “Omkar.” I bow you from the bottom of my heart. Four Vedas form your body. Smruties are the parts of your body. Eighteen Puranas are your ornaments on your body. Beautiful arrangements of words is your dress. Poetry and Drama are ornaments in your ankles. Vyasa’s sharp intellect is your belt. Six ideologies are your six hands. One hand holds laddu/modak of joy. Straight thinking is your trunk. Pleasurable conversation is your teeth and knowledge is your eye. After this I bow to Goddess of speech and arts i.e. Saraswati and then to my straight unegoistic unlimited thinking, which is the idol of Sadguru (Master) in my heart.

The story of Mahabharat is an ocean full of nine human emotions (rasas) and is a manifestation of Saraswati herself in the vast intellect of Vyasa. In this story all four Purusharthas (i. e. Dharma, Artha, Kama and Moksha) have blossomed. The story contains the characters of various natures. It has been narrated by Vaishampayan Rushi to King Janamejaya. Like pollen in the lotus, Geeta is included in this story. Bhagawadgeeta is the advice given to confused Arjun by Lord Shrikrishna in the form of questions and answers, in Bhishma-parva. This advice should be listened and experienced with tender heart, then one should repeatedly think of it in mind and then only try to understand the principles described in Geeta. So gentlemen listen, now I am going to unfold the beauty of this Geeta which you kindly appreciate and enjoy. Actually I am unfit to do this job, but I am doing this, just because of the divine grace of my Satguru Nivruttinath. I am just a puppet in his hands. Then Shriguru said, “Now please start your commentary on Geeta.” On this Dnyandev uttered, “Oh, listeners, kindly pay attention to what I say with free and unbiased mind.”

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CANTOS - 1

2nd January

Maddened due to the attachment out of the love towards his sons, Dhruatarashtra inquired, “Oh, Sanjaya, you know that my sons, Kauravas and Pandavas have assembled at Kurukshetra, a place of religion and justice, with a desire to have war among themselves. Please tell quickly what they have been doing so far,” To this, Sanjaya replied, “Pandavas have given a definite shape resembling Lion to their army. It is looking uncontrollable and dangerous. But Duryodhana was not at all scared by the sight. He went to Dronacharya and said, “Oh Master, have you observed the army of Pandavas springing with energy ? Skilful Drushtadyumna, (son of Drupad) whom you have imparted your skill in archary and made a warrior has arranged the army in the shape of Lion. Just look how nicely he has done it. In this army there are warriors who are highly skilful in the use of weapon and expert in the art of fighting, like Bhima and Arjuna. I am mentioning casually few names like warrior Satyaki, bravest Virat and Drupad. Also see Checkitan, Dhrushtaketu, king of Kashi, best king Uttamouja, king Shaibya, Purujit, Abhimanyu an exact replica of Arjun, five sons of Draupadi and many other undefeatable warriors have also gathered. Incidentally, I will mention few names from our side also. Bhishma, the son of Ganga, brave Karna, Krupacharya, Ashwatthama, Samitinjaya, Soumadatti and your goodself have all decided to sacrifice their lives for my sake, like a lady loyal to her husband. Due to the protection afforded from all sides by General Bhishma, our army is unconquerable but Pandava’s army though protected by powerful Bhima is less when compared to ours and easy to coquer. So each captain should control his division and obey the orders of Bhishma. Also all of us should protect our General Bhishma as we all are totally dependant on his bravery.

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CANTOS - 1

3rd January

After listening to this speech of Duryodhan, Bhishma was overflowing with joy and roared like a lion. It's echo went beyond the sky and thus was repeated many times. Becoming excited due to this, Bhishma blew his divine conch. The mixing of both these sounds was so horrible that it deafened the Trailokya (i.e. the earth, heaven and hell) and created a feeling that the heavens have fallen down. Suddenly from the army of Kauravas martial instruments of different types such as horns, trumpets, large kettledrums, small drums, big cymbals etc. were played. Added to these, the roars of warriors and cries of ruttled elephants crowded together. In the circumstances, coward people flew like light feathers and many of them died on the spot where they stood. Even courageous people could not open their mouths due to tight closing of their teeth and the brave people also were trembling with fear. In Pandava's army, four horses having the speed of eagle were fastened to the chariot of Shrikrishna. Due to this, there was a feeling that chariot was having wings. Maruti, the incarnation of Lord Shankar was sitting on the flag attached to the pole of chariot. King of Vaikuntha i.e. heaven, Lord Shrikrishna was himself driving the chariot. Because of the extreme love for Arjun, he backed him and stood on the war front and blew his conch, viz. Panchajanya. Due to its horrible sound, the instruments sound in Kauravas army, could not be heard. Then Arjun also blew his conch viz. Devadatt. When both the sounds were mixed together they gave a feeling that the sphere of earth is being crushed into hundreds of pieces. Immediately excited Bhima blew his big conch viz. Paundra having a sound of thundering clouds. Simultaneously Dharmaraja blew his conch Anantvijay, Nakul blew Sughosh and Sahadev Manipushpak. Similarly super archer Kashiraja, brave Shikhandi, Dhrushtadyumna, Virat, Satyaki, Drupad, five sons of Draupadi and long handed Abhimanyu joined others and blew their respective conches. Due to this Trailokya (i.e. earth heaven and hell) were trembling, became unstable and the waves of the ocean reached the height of Kailas (i. e. place of Shankar)

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CANTOS - 1

4th January

The terrific roaring of the sounds of various conches, created a feeling that the earth was going to topple down and due to consequential jerks, as if the starlets fell and were being scattered on the earth. The echo of this sound created a confusion in Kaurava's army, their hearts were shattered but the brave warriors calmed down their soldiers. Then only they were ready to fight. Arjun, the son of Pandu saw the enemy's army, playfully lifted his bow and said, "Oh, Shrikrishna, take it in the midst of both the armies. Till then I will think with whom I should fight. You know, these Kauravas have an impatient desire of fight but they don't continue the fight to the end. Having listened, Shrikrishna brought the chariot in the midst of both the armies. Then Arjun saw that his grandfathers, uncles, fathers-in-laws, maternal uncles, brothers, his children, grandsons and friends only have gathered around him. He saw that as if relatives in both the families only were prepared for fight. Arjun's mind now got confused and was full of pity. Just as a virtuous and beautiful lady from holy family does not tolerate her husband's other wife, the bravery proudly left Arjun's mind due to improper and untimely entrance of the pity in it. Naturally, Arjun was moved with the mercy and said with grief, "Oh God, I have seen both the armies but these are full of relatives only. No doubt, they are eager to fight with me, I am feeling awkward with the idea of fighting with them. See my body is trembling, my mouth has dried up, hair on my body have stood straight, my hand holding my bow viz. Gandeev has been paralyzed and my mind and intellect have not been working properly."

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CANTOS - 1

5th January

Arjun further said, “Oh Lord, the thought of killing all of them causes agony in my mind deeply. If it is proper to kill Kauravas, what is the objection in killing Dharmaraja etc.? Because we are all relatives only. Oh, God, thinking from all sides, I feel that if we fight now, the result will be worst but if it can be avoided then only there will be some benefit like saving lives. After killing them all whatever we enjoy, let it go to hell. Even if we lose our lives for them, it is better than killing them and ruling over the kingdom at the cost of their lives. This I won't think even in dream. What is the use of our life if we always think ill of them and for whom should we live at all ? People wish to have sons, but should the sons kill their relatives only ? Why should we think of killing our relatives? On the other hand, if possible, we should help them. Whatever we earn, all our relatives should enjoy that. We should also sacrifice our lives for them. We should conquer all other kings and render happiness for our family members. But look at our destiny. They are ready for fighting among themselves only, at the cost of forsaking their relatives and wealth and without caring for their own lives. Don't you know who are they ? How can I kill my masters like Bhishma and Drona, who have created infinite obligations upon me ? How can I destroy my own heart ? My brothers and fathers-in-law, maternal uncles, all other brothers, sons and grandsons etc. have assembled here. They are all my kith and kin. It is highly sinful even to speak of killing them. On the other hand let them do anything, let them even kill us on the spot, but it is not good for us to think of killing them. Even if I get the kingdom of Trailokya (i.e. earth, heaven and hell), I will not perform this improper deed. If we do such things, who will have respect for us ? If I kill my relatives, I will be a place for all the vices and sins arising out of smashing the family, to stay. Just as a cuckoo does not stay for a moment in the garden which is on fire, similarly, my deposit of punya (reward of sacrifice) will be exhausted soon and then you will deceive me by your skill and won't come to me. After losing you what is left with us ? Without you, my heart will break into two pieces due to pangs of separation.”

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CANTOS - 1

6th January

Arjun further said, “Oh, God, though these Kauravas have proudly gathered for fighting, we should see what is proper for us. To kill our relatives is just like swallowing deadly poison. Having known that we would be blamed for this war, why should we start the fight at all ? I tell you that if in a family, one starts killing others out of jealousy, in no time the entire family is destroyed. Naturally, then the ancestral traditions are also destroyed. Then except sin what else can take place there ? When the control over the senses and mind is lost, the senses are let loose. Similarly then the widows from their families start maintaining undue relations with other unholy families, then the mixture of different casts takes place and the holy pure traditions are uprooted. As the crows crowd around a ball of cooked rice placed at a meeting point of four roads, in the same way the super sins enter in such impure and fallen families. The destroyers of families and all the past members thereof including those who are already in the heaven have to step down in hell and stay there to suffer the tortures of pain therein. Because when all the religious traditions are destroyed, who will render offerings of water with sesames seed for the dead ancestors ? Hence after that ancestors may go to hell. Though a serpent bites the end of the nail, the poison reaches the brain in no time. The same way right from the first ancestor in that family, all the members in that family are drowned in the ocean of hell due to such great super-sins. So it is wise to throw down the weapons and endure the wounds of their arrows. Never mind even if it results in our death.” Having said this, like an eclipsed Sun, swallowed by Rahu, the brave Arjun jumped down from the chariot, threw his bow and arrows and started weeping like a small child.

|| Cantos 1, by name - Arjun vishadyog ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

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CANTOS - 2

7th January

On this Lord Shrikrishna said, "Oh Arjuna, is your behavior on this battlefield proper ? Please think, who you are and what you are doing here now. Normally you never lose courage. You are so brave that by just seeing you or hearing your name defeat should run away. Really this Trailokya (earth, heaven and hell) will be inadequate for your bravery. But you only are leaving your bravery crying with head down like a small child. Just think over for a while. Whether the darkness will overshadow the Sun at any time ? Whether immortality will ever die ? Whether a frog will ever swallow a snake? But today you have performed such miraculous deed. Arjuna, make your mind strong, leave this foolishness and lift your bow. In the midst of war this uncalled mercy is useless. You are a wise person, think even now. This improper pity will destroy your fame and you will lose the pleasures in heaven. So Arjuna, leave this agony, don't be sorry, think of your welfare. This pity does not suit you. Have all these Kauravas become your relatives just now ? You always wish to find some excuse or other to fight among yourselves. Then now only from where has this uncalled mercy appeared? Please remember that warriors have to go to hell if they show carelessness in war." On this Arjuna said, "Oh, God, you should think of my plight. As per my opinion to fight in war is in itself a great offence. Whether we should please our parents by rendering them nice service or kill them with our own hands ? We should bow to saints and if possible worship them. Instead should we abuse them ? How much deeply indebted I am to my grandfather Bhishma and Master (Guru) Drona ! I can't dream even of having enmity with them. Then how can I kill them ? To kill a person who obliged me by teaching the art of weaponry, am I a demon Bhasmasur ? My Master (Guru) Dronacharya is of very calm mature and steady minded personality and is as affectionate as a mother. I can't even dream of killing such a person and then enjoying the victory and consequential enjoyment in ruling over the kingdom."

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CANTOS - 2

8th January

Arjuna further said “ By killing them even if I am offered not only the kingdom on earth, but also the throne of Indra, I don't want. Instead I will prefer to beg. Otherwise it is better to leave the country and go to Himalayas (mountain). How can I enjoy the victory which is the result of bloodshed of my relatives.” Having seen that Krishna is not convinced about this he hesitatingly said, “ Oh God, I have cleared what was in my mind but you only know what is better than this. I can't decide whether to fight or not. So you only think and tell me what is proper for us, because you alone are our brother, father, protector, teacher and everything else. As mother is to her son, you are everything to us. The suffering of my mind will not disappear by anything except by your teaching. Not even by the capture of the throne of Indra, but by your grace only, it will be removed.” Arjuna said like this, but again he was seized by the attachment to his relatives, like a tight grip of a python. So he said again, “Oh God, don't try to convince me, because whatever may happen, at any cost I won't fight” and kept quiet. Seeing this Shrikrishna was surprised. He said to himself, on this occasion, why Arjun has started behaving like this ? How will he realize his folly ? How should I make him understand ? Having thought thus, in a tone of an upset mother, who has love inwardly but pretends to be angry outwardly, Lord Shrikrishna started rendering his sweetest teachings.

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CANTOS - 2

9th January

Lord Shrikrishna said, “ Oh, Arjuna, I am really surprised about what you have unexpectedly started thinking. You call yourself a wise person but you are not leaving your foolishness. O.K. If I think of advising you, you go on telling me the so called righteous things of morality, what more surprises me is your lamenting over Kauravas. Will these Kauravas die only if you kill them ? Is it like that ? Kindly tell me whether you are responsible for the existence of earth, heaven and hell. Is the process of birth and death in your hands ? And by mistake if you don't think of killing them, are they going to become immortal ? So, don't think wrongly that you are the only slayer and all others are to be killed by you. Because of your ignorance, you go on thinking foolishly which you should not and on the other hand, you are teaching me only the rules of morality. Please see. The matured persons never enjoy and lament about both the birth and death respectively. Because the birth and death can be physically experienced, but the infinite soul (Atma) is indestructible. Due to wind there appears a wave on water and then it calms down, but is water destroyed in the process ? Please think. The body has childhood first, then it disappears and youth takes its place. Then after sometime, the body becomes old. In all the three states, is the body destroyed ? In the same way, one who understands that different bodies come and go on the base of infinite soul, never hold this wrong concept. But what is the reason for this ? The sense organs experience the objects and the happiness & sorrow arising out of this capture the minds. Through ears we listen to praise and insult and this gives rise hapiness or anger. By touch we know whether the object is hard or soft and that gives rise to pain or pleasure. Similarly, beautiful and ugly appearances generate happiness and horror respectively through eyes and fragrance and bad smell create enjoyment and nausea respectively through nose. In the same way opposite tastes i.e. sweet and bitter create likes and dislikes respectively through tongue.

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CANTOS - 2

10th January

Lord Shrikrishna further said, “ Look here Arjuna, the nature of these senses is such that they always prefer the objects giving them pleasure, but the objects are always temporary. So don't run after them. The man who does not get trapped in the clutches of the attachment for pleasure from the objects, is fit for salvation. Oh, Arjuna I will tell you another thing. Please listen. In this Universe, the Supreme Being who is the source of life exists in a concealed form but the philosophers and saints recognize and accept that only. Though the milk is mixed with water, a swan can separate them with the help of its tongue. If a corn is sifted in the flat scuttle, it settles down and its chafe flies off. Similarly, a wise man leaves useless objects in the world and accepts universal power hidden therein. See, having thought properly about essential and non-essential things, please understand that essentials are everlasting and non-essentials are to be left. That which doesn't have name, colour, shape, symbol etc. and which is eternal, omnipresent and without birth and death cannot be destroyed purposely. Now the contents of the body are destructible. So Arjuna, it is proper for you to fight only. But you consider that you are your body only and feel that you are the killer and Kauravas will be killed by you. You don't understand the principle properly. But if you think properly, you will understand that neither you are the 'Killer' nor they are 'to be killed'. Even though the earth pot breaks, the sky in it is not destroyed. Similarly, though the body is destroyed the soul is not. So don't make a false accusation that the infinite self can be destroyed.”

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CANTOS - 2

11th January

Lord Shrikrishna further said, “Just as one leaves old clothes and wears new ones, similarly the individual self leaves one body and enters into other. This self has no beginning, no end and is existing forever in extremely pure state and unattached to anything. So the five great elements (Earth, Water, Fire, Wind and Sky i.e. solid, liquid, gas, energy and space respectively) cannot destroy it e.g. it is not drowned in water, cannot be burnt in fire and sucked by air. It is steady, eternal and omnipresent. It is not seen by vision of logic, found by meditation, procured by the mind. It is unachievable. It is beyond three gunas (i.e. Sattwa, Raja and Tama) beyond any shape and is unchangeable. Please note this. Then all your sorrow will disappear by itself. Or even if you think that the individual self is destructible, it is not proper for you to be sorry, because the cycle of creation, existence and destruction is eternal and continuous like stream of Ganga. Nobody can stop it. Naturally this order of birth and death is existing from beginning and is unavoidable. Whatever has been created is destroyed and is once again created. This trailokya (i.e. earth, heaven and hell) will be also ruined at the time of final destruction. So creation and destruction are unavoidable. Just as sunrise and sunset are regularly happening, similarly birth and death are continuous cycle events. In addition, all the living creatures were in invisible state initially and got a shape after birth and they will go again in invisible state after death. Now, whatever form they get after birth is temporary like a dream of a sleeping person. Please understand this. Just as gold gets the form of an ornament due to the wish of a goldsmith, similarly God has skillfully created this illusory Universe. So give your attention to the God instead of to this Universe. For realizing this God, all saints, rishis and persons free from desires are trying.”

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CANTOS - 2

12th January

Lord Shrikrishna further said, “Many persons after realizing the self, forget every thing about the world. Many other persons while describing the properties of self become one with him. Others become silent just after listening to this description. Some after experiencing him become united with him. Then they don’t consider themselves as their body only. This supreme being is in each and every body and every where and cannot be destroyed even intentionally. It is omnipresent. If this world is naturally created and destroyed what is there for you to be sorry ? In addition Oh, Arjuna, you have totally forgotten your duty as a warrior , with the help of which you can swim and go beyond the river of worldly pleasures and pains. Whatever may happen to these Kauravas or you may meet any worst calamity or the Universe may come to an end, you should never leave your duty of a warrior. In the circumstances even if your mind is occupied with mercy, it is not proper to become so at the time of war. So, be alert now and give proper attention to your duty. For you warriors nothing is more befitting than a war fought for truth and justice. So Arjuna, think of the present war. In the form of this war the actual heaven has stood before you or pleased with your warlike quality, the fame itself has appeared here with a strong wish to select you as its master. After getting much punya (reward for sacrifice) for others, a warrior gets a chance of fight in such a war. Now, as a result of your sorrow, if you leave this war, it will end in losing the benefit of punya (reward of sacrifice) accumulated by your ancestors. You will have to face the disgrace and the world will blame you. Just as the vultures attack a corpse from all sides, vices will surround and attack you. Due to pity, you might come back from the war-place, but your enemies will encircle you and shower with arrows on you. Even you escape somehow from this danger to life, that living will be worse than dying because your enemies will not consider your pity as real.”

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CANTOS - 2

13th January

Lord Shrikrishna further said, “Oh Arjuna, your enemies will say that you ran away due to fear for them. Will it be good ? Tell me. People afford to lose even their lives for widening their fame, which you have got easily. Kings from all the countries speak high about your fame. The great warriors are surprised by listening to your fame, which is as clear as Ganga and leave the hopes of life. Just as a roar of lion is as if a cause for elephant to die, similarly to that extent Kauravas are afraid of you. Now, if you without fighting go back, you will lose this greatness as a warrior. Even if you run away, these Kauravas will catch, ridicule and abuse you beyond limits. Instead why don't you fight bravely ? If you win over them, you will enjoy the ruling over the kingdom, but even if you lose your life in war, you will enjoy the pleasure in heaven easily. See, while performing your duty properly, the effect of earlier sins is neutralized. How this illusory thought has appeared in your mind that you will commit a sin if you fight in war ? So Arjuna, leave the hope of result of war and perform your duty of a brave warrior and in that you won't commit sin absolutely. Don't worry whether you will win or lose. While we perform our duty properly, we should tolerate every event without resistance. If our mind is ready for this then it won't be sinful to fight in war. So Arjuna, lift your bow and fight. So far I have explained to you the way to realize God through his knowledge. Now, I will tell you the way of approaching him through doing duty without any expectation of a favourable result from it.”

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CANTOS - 2

14th January

Lord Shrikrishna further said, “Oh, Arjuna, just as when a warrior wears an Armour he can bear a shower of arrows, similarly if one can perform the actions without having the expectations of their favourable results, then the bondage created by the actions does not trouble him. In this way of performing duties the happiness of experiencing the pleasures is not destroyed at all; but in addition one achieves salvation also. This method teaches that one should always perform the correct actions but should never expect favorable results from them. In this way, when one feels like doing the actions without attachment the sins etc. created therefrom do not enter in one’s mind. The intelligence is not affected by the properties of three gunas (i. e. Sattwa, Raja and Tama) and destroys the fear of worldly actions. Just as other things are available in plenty, but paris the touching stone which converts iron into gold is scarce, similarly this intelligence is rare. The intellect which takes pleasure in the other things has to be called evil-intellect. Such persons can achieve the place in heaven or hell but they can’t realize the Universal Self . Those who use their intellect in performing the actions with a view of experiencing happiness and keeping expectations of favourable results therefrom, forget the God. Just as a skilled housewife prepares good dishes and instead of serving them to her relatives sells them with an idea to earn money, similarly, these thoughtless persons, with the desire of achieving pleasures do not perform their duties properly and lose the benefits of correct way of performing action. Our Vedas are full of three gunas. Upanishadas etc. are a result of Sattwa guna and that which teaches how to perform the rituals and achieve the heaven is full of Rajas and Tamas gunas. But you should discard all three gunas and instead of going after ego and ownership arising therefrom remember the happiness in realizing the self. Though the earth holds large quantity of water we consume a portion of it as per our requirements, similarly wise men extract from Vedas only whatever they want.”

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CANTOS - 2

15th January

Lord Shrikrishna said further, “After thinking from all sides I am convinced that you should not leave your duty but also should not expect favourable results therefrom and you should not be inclined to perform the prohibited action. Now by your good luck if you finish your work properly as expected, don’t get excited, or due to some reason or other if the work remains incomplete don’t become dejected. This balance of mind is really a true extract and result of performing duty without expecting favourable results therefrom. Oh, Arjuna, in this process desire in our mind do not oppose the determination of intellect. In comparison to this, working for fulfilling the desires is too inferior. But as it is not possible to work without having expectations therefrom, first one has to start with working with expectations only. When we curtail from this desire, ego as a performer and experiencer of results of action, then only it is possible to work without expectations of favourable results therefrom. So this way is based on sound footing. Those who work in this way, they only are released from the bondage of reward for sacrifice for others (punya) and sins and go beyond the attraction of worldly actions and reach such a stage which is over-saturated with the pleasure of experiencing the infinity (Brahma). So Arjuna, when you throw away all attractions and take the shelter of non-attachments, then only you will have the knowledge of self. Then you will not feel like remembering the knowledge acquired earlier or acquiring additional knowledge. Your intellect which is otherwise wandering here and there in the company of sense organs will be steadily enjoying the pleasure in final meditation about the knowledge of self, that time you will become an expert in this way of performing your duty without any expectations.”

On this Arjun inquired, “ Oh, God, By which name such a man with steady intellect is known ? How to know him ? Which state he is in ? How he behaves? Please explain to me this.”

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16th January

Lord Shrikrishna replied, “ He who has removed all the desires totally from his mind and so whose mind is always deeply immersed in the ecstasy of self is called steady minded person. Please understand. His mind is never depressed though there are series of sorrowful events thrust upon him and is never entangled in the lost of pleasure. He has won the desires and anger and is always fearless. Such a person is known as a steady minded one. He always behaves with a balanced mind everywhere and is always kind to everybody. He never gets excited when he gets something good and is never depressed though some evil event takes place. He is thorough with self-knowledge. Just as a tortoise spreads its limbs when it is pleased and if it feels otherwise it takes them in, similarly man who has a control over his sense-organs can be considered as a steady minded person. Arjuna, those who control the sense-organs, except the tongue, are encircled by the objects in the form of taste. These objects of the tongue cannot be forcefully separated because a person cannot live if such objects of tastes are removed from him, but when he becomes united with the Universal Self (Brahma) his tongue is automatically controlled. Arjuna, these sense-organs have such a tremendous force, that they trouble even such persons who have a habitual control over them. Such is the strong pull of attraction of these sense-organs. So please consider him only as a steady-minded person who controls his sense organs by letting attachment to the objects drop away and who does not forget me because he is endowed with Self-Knowledge. Because even if there is a slight memory of pleasurable objects, a desire to own them creeps in the mind. If it is not fulfilled, it creates an anger. This anger destroys unbiased thinking and further memory. Due to this, impartial intellect is also destroyed and this results in the total destruction of the man. So by mistake even if there is little memory of pleasurable objects, the man has to suffer a great fall.”

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17th January

Lord Shrikrishna advised further, “Oh, Arjuna, so these pleasurable objects should be totally removed from the mind then automatically attachment or repulsion will not arise. Once they are destroyed, then even if out of necessity the sense-organs are sometimes connected to the pleasurable objects, such connection is not harmful, because he recognizes the self even in such objects. You can certainly say that such a man’s intellect is a balanced one. Where the mind is always cheerful and the sorrow does not enter there in, such a mind has become steady in the Universal Self. Just as a flame of a lamp is steady in the absence of wind, similarly such a person’s intellect is steady in the infinite self. But ordinary man is so much involved in the possession of pleasurable objects that his intellect is wavering. Then how can he get permanent peace and happiness ? The flickering mind is the root cause of sorrow. So the sense-organs should not be loose but should be kept under control.

Oh, Arjuna, please see that all the ordinary persons are ignorant about the universal self as if they have slept over, but such a person is completely awake in that state. Similarly other persons are wide awake about the worldly affairs but such a person has retired from worldly life. Please understand that such a person is steady-minded only like sages. Just as the ocean never crosses its limits even though rivers from all sides merge into it nor it is reduced in size even though rivers from all sides become dry. Similarly, one who never becomes excited because of pleasure and who is never fed up because of grief, is really a steady-minded person. Such a person is quiet due to Self-Knowledge and is nourished because of ecstasy. Those desire-less persons who experience this state, easily reach the Universal Self. Even at the end of their life, they are least troubled and remain in a clam and steady state of universal self.”

After listening to this speech of Lord Shrikrishna, Arjuna’s mind was pleased. He said to himself, “Oh, Shrikrishna is convinced about my side. So now it is not necessary to fight.”

|| Cantos 2, by name - Sankhya yog ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

18th January

Arjuna said to Lord Shrikrishna, “ Oh God, I have carefully listened to what you have said so far. From that it means that after realization of self the action and the doer of action don't exist. If this your opinion is certain why do you push me in this drastic action of fighting ? Why do you want to get this violent action done through me ?

Oh God, if you yourself start an irrelevant talk like this then what ignorant people like us should do? Why do you give this advice which creates a confusion ? If a doctor, instead of prescribing a suitable diet for a patient gives him poison, how will the patient survive ? Because of confusion as it is, I did not understand what is proper, so I asked you but you are giving such advice that is creating more confusion. We are depending totally on you and if you go on telling me some non-sense then everything will be over! If you will advise us like this only, then we will be progressing in reverse direction. So God, kindly tell me not in such ambiguous words but tell in such words which I will follow the principle underlying behind everything. Your simple and sweet language will make me grasp the meaning of it. Oh God, I have got a master like you so luckily. So please satisfy my desire. You are like my mother, so why should I feel shy ? So kindly tell me such thing as is proper for behavior in this world and which will be beneficial in heaven.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

19th January

On this Lord Shrikrishna said, "Oh Arjuna, I myself have preached both the paths of 1) Desireless action and 2) acquiring knowledge of universal self. Though they appear to be two, they meet at the same place. By path of knowledge we get acquainted with the Universal Self and then merge into Him. In second one i.e. path of action, the apprentice devotees become masters in action and after some time achieve salvation. The following of these paths depend on the ability of devotee. Bird in flight attacks fruit while man climbs a tree and after crossing various branches reaches the fruit. One, who does not perform action at all, unless he starts action correctly cannot reach a stage of performing action without ego and the desire of favorable results therefrom (Naishkarmya). If somebody wishes to cross the river, how can he forsake the boat ? Until one has achieved the state of desirelessness one has to perform some work or other. After one realizes the universal self, the performing of duty will automatically stop. So long as one possesses body, it is foolish to say that one will not do work. Even if we forcibly leave our duty, see whether the work of extracting the pleasure through sense organs is going to stop or whether work of eyes, ears, nose, tongue, mind and intellect is going to end ? Because the work is dependant on trigunas (Sattwa, Raja and Tama) it is going to continue. When we climb on a chariot, even we sit quietly, our journey will continue. One who leaves his duty and outwardly pretends to leave work, while in his mind he continues to think about the pleasures of objects, is called a hypocrite. But one who in mind is engrossed in universal self, does not disrespect duty and for that does not control sense-organs. Just as, a leaf of a lotus does not stick to water, similarly he looks like an ordinary man but is in the state of desirelessness and total freedom. So Arjuna, make your mind steady and stable and allow your action-organs to do their duty freely.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

20th January

Lord Shrikrishna said further, “Oh Arjuna, if you say that you will leave the work it is impossible for a man to go beyond the action by leaving it. So whatever work you are required to do, according to the occasion, do the same without expectations. Oh Arjuna, such unegoistic and desireless work releases you from the bondages of work. If you lose this track of doing the duty, then you are attached to doing bad work and again bondage to the worldly affairs is created.

Oh Arjun, long ago when the God Brahmadev created this Universe, the men requested him to guide them as to what they should do in this world. Then Brahmadev said, “Duties have been prescribed as per your caste. This itself will fulfill all your desires. Except this, you need not perform additional religious traditions, pilgrimage, desireful devotion, yoga, chanting of mantras etc. You need only perform your duty. By this all deities will be pleased and they fulfill your desires and look after your daily livelihood. In this way if you perform your duty loyally, you will become desireless, though you will get whatever you want. Instead, if due to attachment of pleasure of objects, you fall a prey to your sense-organs, then you will lose all your belongings. Because the deity Yama will consider such a person as thief and punish him by taking away all his belongings. Because one who does not make offering in religious fire, does not please the deities, does not respect the guest, does not perform the duties and one who consumes the entire food himself without pleasing Brahmins by giving them meals, is supposed to be a thief only.” Like this the Lord Brahmadev advised all.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

21st January

Lord Shrikrishna further said to Arjuna, “Oh Arjuna if a person utilizes his wealth in doing his religious duties i.e. if he performs worship of sacred fire, service to his master and religious offering to one’s ancestors, and then consumes food which remains, then all his sins are destroyed. So one should earn by doing one’s duties only, and then spend out of it some portion for religious offering and should consume delightfully whatever is left. But those who by thinking that they are body only enjoy their wealth for the happiness of their sense-organs are really creating sins. Please see this. Really speaking all our wealth should be spent in sacrifice for doing our duty (Yadnya) and should be dedicated to God. The sacrifice of food results in the satisfaction of God. Such food is a means used for survival of all. The living beings grow on food. The rain is responsible for creation of food. The sacrifice (Yadnya) creates the rain. The sacrifice is built up out of action. The Universal Self is the root cause of action. So life of a person who is not doing his duty properly is useless like a teat hanging from the throat of goat. So Arjuna, listen; one should never neglect one’s duty but perform the same with the help of power of body, mind and speech. When due to our good actions in our previous births, we have this beautiful body now, why should we not use it in performing our duty ? Please see. A person who is always engrossed in Universal Self, is free from the bondages of action, though he is holding the properties of body, because he has easily become free from the attachment with the action.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

22nd January

Lord Shrikrishna said further, “Oh Arjuna, See Just as it is not necessary to cook when the stomach is full, similarly one has to practise correct action only till the knowledge of Universal Self arises in the intellect. In the satisfaction of realization of Universal Self, the trouble of performing action is over. So leave all the attachments and do your duty according to your status. Those who perform their duties without the expectations of favourable results, reach the highest principle of salvation. Without leaving the path of performance of action, Kings like Janak etc. got the bliss of salvation. So Arjuna, you should have liking for work. If we behave properly it will be an example for people and the loss arising out of the absence of proper action can be naturally avoided. So even the desireless persons, act properly to guide others just as a man with eyes helps his blind neighbour. Similarly if a saintly man does not behave correctly, how the ignorant people can recognize the correct path ? In this world, whatever great men behave, other common people call it an ideal one and follow the same pattern. Because of such situation, the wise saints should perform their duties very carefully. Arjuna, I also act in this way only. Really speaking I have absolutely no desire and I have no shortage of anything, still I perform my duties non-stop. Not only that, just as a man with desires performs the action carefully with expectations of favourable results therefrom, similarly with the same skill I also do my work so that people should not be misled. Now, because of my desirelessness, if I remain in the state of Universal Self only, then how this human race can cross the ocean of worldly affections ? So in this world, a wise and an able man should never avoid his duty.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

23rd January

Lord Shrikrishna said further, “Oh Arjun, a person attached to the desire of favourable results of an action does work quite eagerly, with the same eagerness, also the persons without such expectations should perform their duties. Because we should behave as per instructions given in moral epics and guide people. But among common people we should behave like them only. Just as we don't offer heavy food to a small child who is having trouble even in drinking milk from mother's breast, similarly in joke even, we should not advise the people not to do the work (Naishkarmya) who have no capacity to do their work properly. Instead we should teach them the method of working properly. We should praise them for their good actions. Even persons with desirelessness should show them how to perform good actions. Even they perform good actions for others' welfare, they will not be tied by the bondage of action. When in a drama the actor plays the role of a King and Queen he plays his roles correctly among the people, but in his own mind, he has no feeling that he is a man and woman separately. Arjuna, see. If we take other's load on our head, will we not be hard-pressed by it ? Similarly, due to qualities of God's power, whatever actions, good or bad, are performed, the ignorant man because of his confused intellect feels that he has done the same. So this mystic philosophy should not be disclosed to a foolish man, who feels that he is a body only. The persons merged in Universal Self are not unified with the qualities of the power of God, which create the actions. They leave the feeling that they are body only, so they go beyond the qualities of God's power and actions created by them and remain in the body only without attachment to it. Just as though the living creatures perform their action in the light of the Sun, he is not bound by their actions, similarly such persons, though they are in their bodies are not bound by their actions. In this world one who gets entangled in the qualities of God's power and behaves accordingly is bound by one's action because he takes the doership of actions to himself purposely though they have been performed by the qualities of the Divine Power.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

24st January

Lord Shrikrishna said further, “Oh, Arjuna, do all your duty and dedicate it to me. But keep your mind engrossed in Universal Self. Don’t have the feeling that you are the doer of duty. Don’t have an attachment to your body. Leave all your desires. Then enjoy all the timely pleasurable experiences. So now accept the feeling of bravery delightfully, lift your bow and get in the chariot. In this world, enhance your fame and make this earth free from the burden of wicked persons. So Arjuna, banish the doubt and don’t talk anything but war.

Oh Arjuna, those who listen to my apt advice respectfully that the duty must be done and behave faithfully accordingly, even though they are performing their duties, they feel as if they are actually not doing any actions at all. But Arjuna, those in fondling their sense-organs disrespect and hate my advice, they have become mad due to misplaced intellect and are buried in the mud of ignorance. Please see this clearly. Just as a dead body has no use of jewel, similarly these fools don’t like my thought. They don’t have respect for my advice, on the other hand they abuse it but we should not quarrel with such people.

Oh Arjuna wise man should not fondle these sense-organs, even in fun. Can we play with a snake ? What is the necessity for getting different pleasurable objects for the body which is depending on others? We toil and moil to get the wealth of all kinds. Whether we should spend it to nourish this body only ? Because this body which is created from five giant elements will be mixed at the end with these elements only. So Arjuna, don’t pay attention to this nourishment of the body.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

25th January

Lord Shrikrishna said further, “Oh Arjuna, normally if we give these sense-organs objects which they wish, it is true that our mind will be pleased. But the thief who looks like a gentlemen, while accompanying us keeps quiet till he crosses the border of village, but then he attempts to kill us. Similarly, at the end, our condition becomes full of sorrow. It is true that some poisons like Potassium Nitrate (Bachnag) are sweet to taste but if we desire to taste them that will result in our death. Just as because of fish-hook is covered by bait, a fish is attracted towards it and ultimately loses it's life, similarly one meets with the state of destruction, due to lust for pleasurable objects. So don't have the company of such objects. Please see that the desire and anger, both are killers. Don't allow the love of duty to get lost. Oh, Arjuna, even if our duty is difficult to practise, it is wise to practise the same only. Because although the foreigners' behavior looks good really, we should practise only what is proper for us. Why should we demolish our grass huts, by comparing them with others' beautiful houses. Let it be. So though our duty is troublesome to practise, only it will render happiness in heaven. So whatever is good for others, if it is unsuitable for us, we should not practise that. What more, even if we have to lose our life in performing our duty, our religious duty is preferable.”

On this, Arjuna said, “Why even wise persons spoil their good position and go by the wrong route ? Even though they know everything, why do they perform other's duty and go away from their proper path ? Even person having eyes can't separate grain from husk ? Those who wish to remain away from sin, why are they forced to commit sins only ? Due to which force they fall a prey to this compulsion? Oh, God, Please explain this to me.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

26th January

On this Shrikrishna replied, “ Oh Arjuna, the desire and anger create such compulsion. They are incarnation of Yamadharma (Deity who brings death). They don't have any pity in their mind. They are cobras sitting on the treasure of Self-Knowledge. Though they are created from Rajas, they are very much dear to Tamas. This Tamas has presented its throne which is made of blunder and attraction. They have got good credit with Yamadharma, so they are enemies of life. The whole world is inadequate for their hunger. Hope supervises their activities. This illusion which embraces the entire Universe easily is her dear sister. This illusion has a maid-servant viz. greed. Due to these only, the ego is nourished. Then it makes the entire world to dance. This pair of “desire and anger” have made the hypocrisy popular and made the quietude, which is like a lady devoted to her husband, naked and with her clothes dressed illusion. Then this illusive power removed the skin of ‘non-attachment’ of saints’ collection and twisted the necks of their determination and brought them to a lower level. This pair was born alongwith our body only. They are very close to the intellect only and are not found even after they are searched. This desire and anger are very near to individual self and are always accompanied with knowledge. So once they start their attack, they are beyond anybody's control. They will drown others without water, burn without fire, kill without weapon, tie without rope, bury without mud, catch without net and kill the wise persons on oath. Because they are very deep inside, they cannot be controlled by anybody.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

27th January

Lord Shrikrishna said further, “ Oh Arjuna, just as a cobra embraces the trunk of a sandal wood tree or as the foetus in uterus is covered with placenta, just as Sun without light, fire without smoke, mirror without dirt do not exist, similarly we have not seen knowledge not accompanied by desire and anger. Though Self-Knowledge is pure, it is covered by desire and anger, so it is difficult to get. So you might feel that after conquering them you can have Self-Knowledge. But whatever power you acquire for destroying the desire and anger, surprisingly it only strengthens them like fuel helping the fire. So ultimately only the pair defeats the persons. But in spite of this, I will tell you a good way to win over them. Sense-organs are their first support and from these the tendency of action arises. So first you crush the attachments of these sense-organs completely. Due to this the wandering of your mind will be stopped and the intellect will be free from them. After this the evil pair of desire and anger will lose its support. If they are exiled from the mind take it for granted that they have certainly been destroyed. Just as in the absence of sun rays, mirage does not exist, similarly once these leave your mind, be sure that you have the kingdom of Universal Self. Such a person enjoys himself the happiness of self. So keep your mind concentrated on the unity of Individual and Universal self and never move away from that.”

|| Cantos 3, by name - Path of Action ended ||

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

28th January

Dnyaneshwar Maharaj addresses to listeners, “Your ears have been satisfied due to listening of this treasure of Geeta. As if their dream has come into reality. This story regarding intelligence is narrated by mighty Shrikrishna and is being heard by the devotee Arjuna. This is very pleasant occasion. Now, let all your organs occupy your ears and enjoy the pleasure of conversation of Geeta.” On this, the listeners requested him to start the story. On this, Dnyaneshwar Maharaj says, “Sanjay said to Dhritarashtra, Oh, what a fortune for Arjuna ? Lord Shrikrishna is revealing the secret to him which he did not open even to his parents viz. Vasudeo and Devaki. Arjuna must be having a lot of punya i.e. religious merit. Because the formless God, who is not discovered by Yogies, not within the reach of vision of meditation, manifested himself in the form of Shrikrishna for the love of Arjuna.”

Lord Shrikrishna said to Arjuna, “Oh, Arjuna in ancient times, I revealed this path only to Sun. He passed on this information to Vaivaswat Manu. He himself practised it and narrated it to his son Ekshvaku. This is the ancient tradition from the beginning. Then many king-sages were knowing this path of desireless action. Afterwards this path was not in use and now no-body knows much about it. Because souls felt the importance of objects which fulfill the desires, they forgot the Self-Knowledge. Then they felt that the pleasure from the objects only was the ultimate happiness and then, things like body etc. were dear to their lives. Then just as nudes don't value clothes, blind from the birth does not know Sun and deaf does not value music, similarly because these unreasonable fools do not know my importance, how they will realize me ? But since you are incarnation of love, essence of devotion and spirit of friendship, I revealed this secret path even in the turmoil of war to you. Due to this your ignorance will disappear.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

29th January

On this, Arjuna said to Shrikrishna, “Oh, God, because you are like my mother, please answer my question without getting angry. How the story narrated by you is possible ? Because you are born presently and even my forefathers don’t know who is Vivasvat. But how to say that you are speaking false ? So tell all this in words which will convince me.

On this, Lord Shrikrishna uttered, “Oh Arjuna, you don’t know that you and I have been born many a times, but even if you don’t remember them, I remember all of them. Even though I am without birth and indestructible, still the action of my incarnation and finishing it appears on my base due to illusion. Though I am free, the ignorant intellect feels that I am having the bondage of action. Normally I am beyond form and shape, but with the help of my illusory power, I adorn myself with some form for some special work. Because the order that in every epoch, I should protect religion which has been maintained, naturally right from beginning. So whenever evil power defeats the religion, I keep aside my birthlessness and invisibleness and incarnate myself in some human form for protecting my devotees and then remove the darkness of ignorance, break the border of evil power, kill the demons, reestablish the forgone respect of saints and hoist the flag of happiness with their hands. When my incarnation comes into existence, the mountain of sin vanishes, the religious merit begins appearing and the entire world is filled with ecstasy. Oh, Arjuna, one who recognizes my principle though I am birthless, I take birth and though I do my work, I am free from it’s bondage, one who recognizes my non-attachment, reaches salvation. Then though he is in the body, he is not carried away that he is body only and merges in my form only after his death.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

30th January

Lord Shrikrishna said further, “Those whose desires have disappeared, those who never get angry, those whose lust over pleasurable objects has been destroyed, those who are satisfied due the Self-Knowledge, those who themselves are a holy place totally, they easily merge in me and they become I only. Then there is no curtain between us. Other thing is those who have devotion for me, in the same proportion I also return love to them. The natural tendency of a man is to be devoted to me. But due to ignorance about me, they have intellect which separates. So though I am one, they imagine that I have many forms. I don't have name, but still they call me God or Goddess. Though I am same everywhere they create the difference of being and bad in me. Then for the purpose of fulfilling many desires in mind they worship many deities religiously. As a result of this whatever they get is the result of their worship. Because in this world only action gives you fruit. Just as whatever one sows, so one reaps similarly, one gets the fruit according to one's nature. I only witness these worships.

Now the four main castes of Brahmin etc. have been created by me according to the sections of actions and properties responsible for them. So Arjuna, originally these people belong to one caste only (of humanity) but according to their properties and duties they were selected in four different castes. So, I am not the creator of this system. One who realizes this principle is free from the bondage of action.

Oh Arjuna, in past those who were longing for salvation they realized me like this only and performed actions accordingly. When a seeds is roasted, it can't be converted into a tree, similarly these persons became free from the belongings of action.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

31th January

Lord Shrikrishna said further, Oh Arjuna, what is action and what is the property of non-action ? About this, even the critics are uncertain just as, the fake coin, because it creates a doubt in the mind of examiners. Similarly, the persons who have the power to create a new world, feel erroneously that they have reached the stage of non-action and got entangled in the bondage of action, then what to say about poor fools ? So I will explain to you the same thing.

So Arjuna, the principle due to which this world comes into existence naturally is called action and this should be understood first. Then that action which is proper according to caste and stage, as mentioned by the Vedas must be understood along with its utility. Then it is necessary to recognize the form of prohibited action. Once a man understands this then even if he is doing action naturally he is not bound by it. Now, listen to the property of satisfied person.

Even though he is doing all his duties, he knows that he himself does not do the same, but it is being got done through him by some entity. So he does not expect the favourable result of his duties. He feels that the entire world is his manifestation only and has properly understood the principle of non-doing the action. Still he is performing all his duties in best way. So, please be sure that such person is a real wise one. The man who stands by water is sure that though his reflection appears to be in water, he is actually out of it. Similarly, the Sun is having Sun-rise and Sun-set, but actually he is steady. In the same way such a man knows his non-doing of duty though he is performing the action.