

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

1st October

The Lord Shrikrishna further said, “Arjuna, that Almighty God is also in your heart. Your body is not you, but what pulsates as I, in that body is really that God. He will provoke your natural tendency and will make you fight though you refuse to do so. Therefore the God is the owner and He controls the Nature and that Nature or Prakruti compels the various organs of the souls to act in their particular way. So, Arjuna, you should put the burden of acting or not acting on the head of this Prakruti and surrender your speech, mind and body with pride to that God whom that Prakruti is slave. Thus you should surrender to Him just as Ganges merges into the sea. Then by the Grace of that God, you will enjoy the bliss of that peaceful Atmic state in which all beings are merged. You will be the King of that state of Atman, which is the beginning of the beginning where rest takes rest and experience experiences itself.

Arjuna, that Knowledge is the most hidden treasure, by the arising of which, even I who is the seer, comes in the field of experience. But as I have love for you, I am giving it to you. The mother who is very loving, sometimes talks harshly to her child, but we will not do anything like that. Arjuna, I am knowing everything and even I have deeply thought about all things and told you what is really good. You should consider all this carefully and then do whatever you deem to be proper.”

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CANTOS - 18

2nd October

The Lord said further, “Arjuna, you are very honest to yourself. Therefore I will again tell you this knowledge in short.”

Arjuna said, Oh Lord, you know my mind well enough. Who else will know my mind so thoroughly as you. On this, Lord Shrikrishna said - “The teaching which I gave you is understood by you. This fact itself describes me completely. Now please pay wider attention and listen to my pure advice once again. You are really fortunate and therefore you are receiving it. We clean a mirror to see ourselves in it. That cleaning is not the need of the mirror but our need. Similarly, making you as an instrument I am listening to myself, because there is no separateness between us, as “I” and “you” and further, I am madly in love of my loyal devotees. You are not keeping anything from me. Then why should I keep any reserve in telling you ?

Oh Arjuna, Make me who am the vastness itself, as the object of all actions being done by your organs and mind, etc. Just as the wind is having his total existence in the sky, you should remain merged in me in all your actions. Make your mind an abode for me alone. Fill your ears by listening about me. Saints purified by self-knowledge are other forms of myself only. You should look at them with all your love. Speak my good names by your tongue and hold me in your heart with those names. Make your work done by hand or walking by your feet, dedicated to me only.”

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CANTOS - 18

3rd October

The Lord Shrikrishna further said, “Arjuna, please imbibe within you the sense of being a servant and consider the world as myself and worthy of worship and service. Thus your hatred about other beings will go and I alone will be everywhere to bow to . Then you will finally live in me. Then there will not be three, but you and me, enjoying our pure aloneness. Then we will be having the benefit of each other’s company, and the happiness which we have will increase. When finally you will realize that you are me only, you will merge into me. Because of possession of your body, you are feeling the duality of you and me. But when this identification with the body will be eliminated, you will become one with me. The moment a lump of salt falls into the sea, it gets dissolved and it does not remain separate. Similarly if you worship me in the form of every thing and when for you every thing becomes my own reality, you will truly be one with me by dropping your attachment with and pride of the body.

Arjuna, when you offer all your actions to me, you will receive my blessings in every thing. With my grace, you will accomplish complete knowledge about me and thus you can be merged in my pure existence. Then the means and the aim, are no more. You are fully accomplished, having fulfilled your life. There will be nothing further for you to do. Even this war with all its noisy nuisance cannot prevent me from giving this advice to you.

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4th October

The Lord Shrikrishna further said - Dear Arjuna, Hope breeds sorrow; gossip breeds sin, bad luck breeds miserable condition. Similarly ignorance breeds the duality of proper religion and irreligious action which create the heaven and the hell. Destroy this ignorance by knowledge. Just as by actually holding a rope in hand we give up the imagination that it is a serpent so by this knowledge the ignorance of proper and improper action will be destroyed. Then be one with me, realizing that I am only one without a second. Arjuna, to realize the aloneness of me is the act of surrendering oneself to me. There you do not consider me, to be separate from you. Leave the concept to surrender yourself to me still remaining separate from me. How is it possible to surrender yourself to me and still remain separate as an individual soul ? Even a maid servant becomes equal in status with the King if the King marries her. Similarly, never think that the Lord of the Universe meets you and still you remain separate. To think so is very ominous. Never listen to such thoughts. To be one with me is my most natural devotion. Earn that devotion through this knowledge. Butter churned out from buttermilk is not mingled in it again, similarly when you surrender yourself to me by merging in to me totally, these considerations of what is proper duty and what is prohibited action according to a religion will not create confusion in you.

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CANTOS - 18

5th October

The Lord Shirkrishna further said, “ Dear Arjuna, is there any reason for anything to remain separate from me, when you become one with me who am omnipresent ? Therefore do not worry about religion and no religion what is right and what is not right. Because I will be your merit or sin. Just as when salt is mixed in water, it only remains as water. You should merge into me so that I will be yourself. Then the sin of separateness from me will be destroyed in the enlightenment of unity with me. That bondage will end with this understanding. O Arjuna, since you are now freed from that misconception, please have proper understanding about me. I will liberate you. Now onwards do not harbour any worry about this. Arjuna! Understand that I am alone without a second and surrender yourself to me.”

Thus Shrikrishna who saw with the eyes of all and who was bodies of all, told Arjuna this divine truth, and stretching his hand, with Kankana amulet around his wrist, hold Arjuna in tight loving embrace. Unable to reach which the speech, holding intellect into its embrace turned back, was the secret, undecipherable and ungraspable by intellect, which the Lord Shirkrishna wanted to give to Arjuna and for that he resorted to this embrace. The heart of Arjuna became one with the heart of Shri Krishna, who put the feeling from his heart into the heart of Arjuna, and made him same as himself without destroying the loving duality. When one lamp is lighted by another lamp, they appear to be two lamps, but as far as the light is concerned, it is one and the same, light is not dual; similar was the kind of embrace of the Lord and Arjuna.

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6th October

Saint Dnyaneshwar says In this way the Lord attuned and united Arjuna into Himself without breaking the duality between them as a Devotee and the God. At that time there was flooding of emotion in both of them. Though the Lord was omnipotent he was engulfed by the love. Actually the force with which they merged into each other was not controllable to them. The Lord Narayan had thus occupied the whole universe.

Geeta is a science expressed by the Lord in his own words, which contains the advice given by him to Arjuna. That Lord was such that Vedas are the manifestation of his breath. He is the only Lord full of Truth and True speech Seed is a thing in which the expansive manifestation remain dormant without losing its identity. Just as a tree is dormant in a seed, so Vedas with all the three aspects are merged in the Lord's song which in Bhagawadgeeta.

The first chapter or cantos of Geeta is a foreward to the intended Advice contained in the whole Geeta. The Sankya-yoga is the main theme of the second chapter, which is the path of Knowledge which is capable of leading a man to liberation. The way of removing the ignorance and enabling the Jeeva to attain liberation is explained in the third chapter. It is advised there that Jeevas are tied down by the identification with body and they should give up the selfish action and prohibited actions, and perform the appropriate duties in which they should not make mistakes. The advice to perform our own duty, with pure heart is thus given by the Lord in the third chapter, should be known as The Ritualistic Path, explained in Geeta. The Lord has given advice to perform duty with offering it to Brahman for the Jeeva who is bound but has desire for liberation.

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7th October

Saint Dnyaneshwar says - The God advised that the duty should be done as and when it offers itself, with a desire to offer it to God. The beginning of advice to worship God through action is done from the latter part of the fourth cantos. From that, to the end of eleventh chapter, He has explained how to worship God through action. In these eight chapters the subject of how to worship God is included. Then in the qualities such as Adweshta (non-jealous) and Amanittwa (non-pride), given in the 12th and 13th chapters respectively, the God has explained how the true and benign knowledge which arises in the life of an aspirant by the grace of God who is pleased by worship and by the advice given by Spiritual Teacher. Thus in the four chapters from the 12th to 15th, the theme of path of Knowledge is expounded. In this way Geeta, in its treatment of all the three paths, is another Veda only. This Veda has donned the ornaments of the verses of Geeta. In the 16th chapter is explained the group of six vices such as hypocrisy etc. which is enemy to the Knowledge which liberates a man. The God has explained in the 17th chapter how to defeat this enemy, which is the group of qualities of ignorance. In this way the Lord has explained the Veda which is His breath, from the first to the 17th chapters. In the eighteenth chapter the summary of all the subjects of all these chapters, is given, in a composite manner.

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8th October

Saint Dnyaneshwar says - Thus the poetic treatise of Bhagawadgeeta is the sea of all the knowledge and is another Veda, which is more generous. The Veda is actually very rich with knowledge but is very miserly, because it allows only three castes to learn it. It has remained unconcerned by refusing knowledge to others like women and shoodras. Therefore it seems to me that the Veda has taken another form, in order to make good its former shortcoming and make itself available for all humans alike. In listening to Geeta, learning and teaching the meaning of Geeta, in writing its text in our own handwriting, in maintaining a copy of Geeta, keeping it in our possession - are some of the ways in which Vedas have opened a dinner party of the food of 'freedom' in the form of Geeta. Geeta gives peace of mind to all the world by giving all the people the final emancipation. It does not discriminate among students as superior, mediocre or inferior. The cow's milk is meant for her calf by nature, but all the members of the household can also get it. Similarly, on account of Arjuna all the students in the world are liberated by Geeta. The cloud gives rain for one bird "Chataka" but all the world receives it. Similarly, the Lord Shrikrishna told this only to Arjuna, but by it, He has lifted the burden of birth and death, off the whole world. Thus the family of Arjuna is blessed and pure. Having given this liberating wisdom the Lord kindly relaxed his unity with Himself and brought him to the plane of physical awareness.

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9th October

The Lord Shrikrishna further said Arjuna do you agree with what I said ? When the milk of the ocean of milk, which is never curdled, was churned, nectar was produced, but there was quarrel between the Gods and Demons because of that nectar, which was detrimental to the demons. This is the fate of one who does not know how to utilize the fortune which one gets. Therefore, O Arjuna, because of great spiritual merit, you have become worthy of listening to my advice. Now you have to act upon it. Cow's milk is available only after milching it. Therefore please listen to the system of practising this discipline for attaining this wisdom.

Arjuna, do not give this knowledge to person who lacks penance. Even a man of penance may not be an obedient disciple of any Guru. You have to leave him out; do not tell him about this knowledge. A man may be an observer of penance, a devotee of Guru and God. If he has really any desire to listen to the knowledge, then only he is fit to get it, otherwise not. A pearl may be lustrous but if there is no hole in it, can it be threaded ? Similarly if he is not interested, do not teach him. Even if he is a seekar, doing penance, worships his own Guru, and is eager to listen; but blames me, hates me and my devotees, is malicious towards us, you should never tell a word of this knowledge to him. So, Arjuna, there should be the base of penance, temple of devotion of Guru erected on it, the door of "interest to listen" be kept open, non-criticism is the dome of that temple. Here you establish the God i.e. the Knowledge. Thus you will be equal to me.

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10th October

The Lord Shirkrishna further said, “ Arjuna, Om was confined in the womb of the three syllables A, U, M. That Om being the seed of the Vedas, was expanded by knowledge taught by Guru. He who will give this knowledge to my devotee and bring them together like a child and its mother, will join me after his bodily death. Such a teacher is separate from me by donning the ornament of the body, but at that time also, he is loved by me more than my own life. Though all the three types namely the man of Knowledge, a Karmayogi (A man of Action) and the Ascetic are my own persons, there is no one else so dear to me than the man who teaches this knowledge to groups of my devotees. He who, without being proud, gives this Knowledge to my devotees, with having goose-pimples all over his body like tender reddish leaves just coming out, with his body moving in ecstasy like trees moving their branches in the wind, with eyes full of tears like flowers with oozing nectar, and with a tone as sweet as the notes of a cuckoo, making the listeners utter applauding explanations is like a spring season of Spiritual Teacher entering into the garden of my devotees. He speaks in the assembly of sages, in order that they may realize ME! Oh Arjuna, considering my devotees who have been and those who will come in future, I do not like anybody else as I like such a man who imparts knowledge about me. Therefore I hold such a man of Knowledge in my heart only.”

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11th October

The Lord Shrikrishna further said - “Arjuna, he who reads this dialogue of ours and the way described in it for attaining liberation, without going to interpret the meaning of it all, is also to be considered to have pleased me, by burning his ignorance in the fire of knowledge. The state which the men of knowledge reach by deeply understanding the meaning of this dialogue is similarly reached by one who simply reads again and again. That is so, because this teaching of Knowledge is like a mother, whose love does not discriminate between a son of good knowledge and a son not so clever.

Arjuna, he who gives up blaming all the ways of spiritual penance, and keeps good faith in the great virtue of listening, is freed from his sins as soon as the letters and words of this teaching enter into his ears. When there is fire in a forest, all the animals run away. Similar thing happens when the sound of this teaching enters the mind through the big gate of ears. His past sins are destroyed and his future births are also purified and become clean and sacred; there is full growth of religiosity in him and eventually he enjoys the kingdom of heaven. He takes the stay in heaven as the first camp, on his way towards me. After enjoying his due happiness in the heaven, he comes and becomes one with me. So, this teaching gives the blissful joy in Brahman, which is ME only, to both the listener and the speaker. But let it be. Tell me, whether you really understood the teaching which I gave you and the purpose with which I gave it, after you have listened to it, with concentrated attention.”

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CANTOS - 18

12th October

The Lord Shrikrishna further said, “Arjuna, did your ears gave full account of this Knowledge as I gave you, directly to your mind, in tact ? Or was that Knowledge thrown away carelessly ? If what I told has reached in toto, your ears and your mind, is your delusion now gone, which was prevalent in you due to ignorance of your Real self - Do you still think that only you are the one who can decide whether a certain work should be done or not done ?”

Saint Dnyaneshwar says - The Lord thought that perhaps Arjun may be totally dissolved in the blissful joy of the self. So, by asking this question, he brought him to the conscious level of physical body. First, with the realization that Brahman is real, cognizant attention to the world disappears, but then, afterwards, there is awareness that the world is fully permeated by Brahman only. Then the sense conveyed by the term “Brahman” is also no more. So, intermittently being in the state of “I am Brahman” and being unaware of It, Arjuna somehow came to the pinpoint of feeling that “he is body”, with great effort on his part. He pressed his skin to smooth it up by rubbing off the goose-pimples, but his hands were trembling while doing it. He somehow wiped the sweat drops on his body. He tried to control the trembling body by his body itself. He stood completely still. Tears of joy flowing from his eyes were controlled by him with great effort. He cleared his throat which was choked up due to ecstasy and eagerness. He somehow normalized his breathing. Then he began to speak.

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CANTOS - 18

13th October

Arjuna said to Lord Shrikrishana. “ O Lord, are you asking me whether I have still the delusion ? I say, my Lord, that delusion has gone taking with it the ignorance as well as its companions. Your asking me this question is like the Sun, approaching our eyes and asking them, “ Do you see darkness now ?” O Lord, we are seeing you physically here. This very seeing is enough to create in me the capacity to do anything. Furthermore, you are telling me with motherly love, with your own mouth, that which cannot be understood by any kind of effort. I was bound by the wrong notion that I am my body. I have now become one with you and free. Therefore there is no more place to your asking and my replying. I will not allow the ignorance to remain in me, by which ignorance, this delusion and attachment are born. This, I am able to do because of the self realization which you so gracefully bestowed upon me. Now I do not see any other thing except you, in the duality in which generally the questions of doing anything or not doing anything arises. So, I am now that absolute Brahman which has absolutely no relationship with Karma. Being united with Atman by your grace, I have no other duty left, except to obey your orders; because your reality which is considered as a separate quality for the convenience of language, really destroys all the notion of separateness and though it is one and one only, it lives and exists in all places and at all times.

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CANTOS - 18

14th October

Arjuna said further to Lord Shrikrishna - O God, you are the Guru incarnate for me. By having your relationship, the bondage of worldly life is destroyed. By having hope to meet you, all other hopes go away. By meeting you, we get the joy of meeting all in our own self. For your love, we feel like sacrificing the state of Aloneness; by you only, I am helped to maintain my aloneness ! We should first become the Brahman, do away with the choice of what is duty and what is not; and then we should do limitless service to you; because you share with your devotees your Supreme status. You are my Guru who gives me chance to do such service to you, but you have no selfish purpose in it. As your very nature is such that you make your disciple able to realize Brahman, it is your great obligation that you have made me worthy of self-realization. You have removed the dividing screen between us and still gave me the sweet pleasure of serving you. So, O Dear Lord - You may give me any directive. I shall obey you.

Saint Dnyaneshwar says - By listening to this speech of Arjuna, the Lord was very glad. His heart danced with joy. When the sea sees the fullness of the moon which is its son, does not the sea surpass its own limits by high tide ? Similarly Sanjay was overcome with great joy when he saw how Arjuna and Lord Krishna were wedded in unity on the dais of their dialogue. In the same joyous mood he said to the King Dhritarashtra as follows.

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15th October

Sanjay said to Dhritarashtra - O King, only we both are saved from this tumult of war and you are not having the eyesight by which one sees the outer world, but you have been brought into a state where one can see beyond the scope of senses. O king, I am employed by you to select the horses which are suitable for chariots. That much is my worth, but by the grace of Vyasa, I am able to listen to such great words as in the dialogue of Lord Shrikrishna and Arjuna. It will be our own defeat, whichever party may be defeated in this war, because both the armies belong to only one family. But because of the great grace of Vyasa, we are able to enjoy the bliss in Brahman even in such a state of calamity like war.

This talk however did not produce any effect on Dhritarashtra's mind. He remained unmoved like an ordinary stone not melting by moon rays. When Sanjay saw this he did not like to continue his talk about the dialogue between the Lord Shrikrishna and Arjuna, but as he was under the sweet influence of happiness, he went on speaking. He was however aware that it was no use telling all this to the King Dhritarashtra.

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16th October

Therefore Sanjay said further to Dhrtarashtra - “O King, Krishna liked what the son of your brother said. The only difference between the eastern ocean and the western ocean is only of the name. Water is similar. Similarly the difference between them is only of the body, but in the dialogue that difference is no more. If two articles are kept opposite each other and they are more clean and reflective than mirror, they will see each other in themselves. Similarly Arjuna and Krishna were seen by both of them in Krishna as well as Arjuna. Arjuna was seeing Krishna as Brahman, and himself also as Brahman. I listened to the talk of both of them. If two mirrors are kept facing each other, which mirror will see which mirror ? Similarly both of them were one in their dialogue. I am also in the same condition as they” - while Sanjay was telling this, his mental state became ecstatic and he was out of himself by emotions. As he was shuddering with the ecstasy, his body began to tremble, to be still, to produce sweat etc. His eyes were full of tears due to blessings of unity with God. They were not only tears; they were trickling of love through the eyes. What was so uncontainable in his heart and what was so choking his throat, was not knowable. He had become mute. While he was thus overwhelmed by ecstasy he began to hear the dialogue of Krishna and Arjuna. That made the emotional attack somewhat mild and Sanjay again became conscious of his physical body.

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CANTOS - 18

17th October

Saint Dnyaneshwar says - Sanjay, while coming to normalcy of emotions, said, “ O king, I listened to that secret knowledge due to the grace of Vyasa, which is not known by the Upanishads also. When I heard it, I became one with Brahman and the ignorant concept was destroyed together with the duality of “I and you” Vyasa has made it possible for me to listen to the talk of Shrikrishna, who is the final goal of all the spiritual paths. My ears have been worthy of listening to the speech of Lord Shrikrishna, by thinking that I am myself another Arjuna. How can I describe fully the power of my Guru ?”

While speaking this, again Sanjay was overcome by extreme joy and his consciousness of physical body was diminishing. The lakes in the Himalayas freeze at night in the moonlight, but when the Sun arises, the lakes become liquid again. Similarly when Sanjay became awake to body-level, he remembered that dialogue and again he started losing that awareness.

Sanjay suddenly stood up in the ecstasy of joy and asked - O King ! How can you sit unmoved even after seeing the beauty of Shri Hari ? I am actually being swept away in the vast all pervading Hari’s glory. I cannot say that it is only a vision or a miracle.

In this way, in the dialogue between Shrikrishna and Arjuna, Sanjay was giving up his ego. Being very much overpowered by joy, he was repeating the name of Shri Hari, again and again - thus says saint Dnyaneshwar.

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18th October

Saint Dnyaneshwar says, “ However, Dhritarashtra was not aware of the ecstasy of Sanjaya. Sanjaya, in a moment, being steady in the happiness, controlled his emotions. Dhritarashtra said - Sanjaya, Vyasa had asked you to sit by my side and tell the happenings in the war as and when things take place, and thus help me pass my time. What are you doing instead of that ? For what work has Vyasa told you to sit here ? Why are you talking irrelevantly in that reporting ? Who is going to be victorious in the present war ? I think that Duryodhana’s army is one and half that of Pandavas’ army and Duryodhana is more brave. The army of Kouravas will win ? Is it not ? Tell me whatever you can divine.”

Sanjay replied to Dhritarashtra, O King, I do not know what will happen to both the armies. But there is living where there is some life period, there is moonlight where there is Moon, there is Goddess Shakti where there is God Shiva, there is good thought where there are saints - this is definite. There is army where there is King, there is relationship where there is love, and heat where there is fire. There is Religion in the quality of compassion, happiness where there is Religion and wherever there is happiness the Supreme God Purushottam resides. There is self - knowledge where there is Guru, and self-realization, where there is knowledge. Similarly there is contentment where there is the self-realization. Similarly there is definite victory where there is Shrikrishna, the spouse of Goddess Laxmi, and who is the fulfilment of four achievements.

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19th October

Sanjaya further said to the King Dhrtarashtra, "Arjuna is having another name. He is called victor. Shrikrishna is the very image of victory. Therefore, you should be sure that all the prosperity will be there together with the victory. This is because the heaven and the liberation are both within the powers of Laxmi and Shrikrishna. Therefore where that husband of Laxmi is there, there are all faculties and achievements present subserviently. I do not bother to know anything else. Cloud is more useful than the sea, though it is born out of sea water. Similarly, Arjuna is more useful than the God. Though the magic stone turns iron into gold, it is gold which is more useful in our daily transaction. Similarly, Arjuna is more powerful though he draws all his strength from Shrikrishna and Shrikrishna likes that Arjuna is praised more. Father expects his son to surpass him; so, God wished that Arjuna should be more honoured than himself. That wish was fulfilled. Do you doubt whether that party will be victorious or not, which is having Arjuna who is strengthened by the grace of Shrikrishna ? If that side is not victorious, we should say that victory to be false. So, victory is sure where goddess Laxmi, Shrikrishna and Arjuna are active, and there is all the glorious prosperity. O king, if at all you trust in the words of shri Vyasa, you may take my prophecy to be true and unavoidable.

So speaking somewhat loudly, Sanjaya lifted his hand up, to indicate finality of his statement.

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CANTOS - 18

20th October

Saint Dnyaneshwar says - "The great element of fire is really very vast but we put it on the tip of a wick. Similarly Mahabharat epic is the summary of the vast Vedic literature. The Mahabharat contains 1 lakh 25 thousand verses, and Geeta is the short summary of only seven hundred verses. The last verse of the Geeta is the final statement of Sanjay who is the disciple of Vyasa, and it is the essence of Geeta. He who will make this last verse a sheet - anchor of his life, will definitely know the reality of knowledge. These seven hundred verses are as if seven hundred pillars to the temple of the King, who is Atman. We can also say that Geeta is Goddess who is to be praised by the seven hundred verses and she is happy to have killed the demon Mahisha in the form of deluded attraction. So, whoever becomes a devotee of Goddess Geeta with all his mind and speech and body, will be made an emperor of the empire of self-contentment. Geeta is a grape vine pandal which gives some rest to the pilgrims walking on the path of worldly life; the verses are as if arms stretched by the lady Geeta who is eager to meet Atman who is her husband.

These verses are one better than the other. We should not count one verse as the first and another as the last. Can we make any difference among flowers of Parijata when we are plucking them, as some are old and some are new ? Similarly, can we apply grades to these verses ? These verses are the divine wishtrees which give us the Absolute Brahman or chintamanis which give us the Brahman about which, 'thinking' is not possible."

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CANTOS - 18

21st October

Saint Dnyaneshwar says to the listeners - “Dear listeners, in this Geeta we cannot say that there is speaker a and he speaks about something. Shrikrishna himself is the speaker and also the subject spoken of. All people know this -That result which is earned by understanding the meaning of Geeta is also had by only reading it. So both are of equal value. You may say that Geeta is a beautiful image of the Lord, which is made of the literature ‘the words’. Other sciences give knowledge of their particular subject and they disappear. But Geeta is not a science of that kind. It is Total Brahman. The Lord having compassion about the world, have made the Bliss of Brahman, easy to reach, by using Arjuna as his disciple and listener. Just as making the bird Chakora, receiver of its nectarlike rays, the Moon has given coolness to all the three worlds, so, making Arjuna the calf, the Lord who is a cow, has given the milk of this Geeta which will be sufficient for all the world. O listeners, you will be Brahman, by bathing in the Gangas which is Geeta. Even if you wet your tongue for reading this Geeta, you will have completeness of Brahman in you. Or if you recline on bed, turning your face towards Geeta while somebody is reading it, and thus listen to the same, you will attain the same fruit. Just as a really generous man does not refuse to give anything to anybody, so, this Geeta does not deny giving to any listener, reader or one who knows its meaning nothing short of liberation ! Therefore, the seeker should listen to Geeta only in the company of a man of wisdom. What is the use of following all the other sciences ?”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

22nd October

Saint Dnyaneshwar says - "The dialogue of Shrikrishna and Arjuna is difficult but Vyasa has kindly made it simple, so that the same can be visualised as a thing kept on your palm. Just as the mother feeds her child by making small morsels of the food, similarly Vyasa has used the simple "Anushtub" meter to tell what can hardly be put into words. If sound is not produced by an instrument, how can we hear it ? or had not the sweetness become mingled in rich food, how could we have tasted it with our tongue ? Similarly if the limitless Brahman would not have been summarized in the limit of seven hundred verses, how could it have been understood by any body in this world ? Therefore, in giving a form of a book to what Shrikrishna had said, Vyasa has obliged all and the same book has been recited by me so that it has become audible to all. I am a very weak and unable person, trying to explain the meaning of that book where even the intellect of Vyasa and other seers hesitantly venture. But Geeta is as kind and benevolent as the Lord Shankara. Though it put on the garland of flowers given by Vyasa in the form of words, it will not definitely refuse to accept the humble offering of mine in the form of Doorvas ! Does the ocean where elephants come to drink water, ever denies the little insects etc; that pleasure? Though the grace of the gait of swan is honoured in the world, does it mean that none else should walk on this earth ? Similarly, should anyone like me, try to explain whatever one could, only because great persons like Vyasa, have very cleverly explained this book ?"

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

23rd October

Saint Dnyaneshwar says - "Dear listeners; surely what is unlimited cannot be grasped by anybody. So, the Absolute Abstract Brahman is made easy in the seven hundred verses of Geeta to listen and to recite. Otherwise, was it possible to know that Brahman ? In the ocean, fish as big as Mount Mandaar are swimming. Does it mean that smaller fish should not swim there ? Thus, what wrong is there if Geeta is brought into Marathi and made easy, by persons like me ? If the child walks in the footsteps of his father, will it not also reach where the father has reached ? Similarly if I proceed by following Vyasa and consulting other commentators, will I also not reach the same God though I may be not that clever ? Shri Guru Nivruttinath is so great that by his forgiveness the earth sustains all beings, by his nectar the Moon gives peaceful coolness to the world, by his brightness Sun dissipates the calamity of darkness, by whose kindness the sea receives water, by whose kindness water gets its sweetness, and the sweetness receives beauty, by whose grace the knowledge enlightens everything, by whose powers the Universe has got the shape, and it is he who obliges every body without exception. That Great Guru has entered into my consciousness and getting the work done. From him I have received the knowledge of Geeta effortlessly. What wonder is there if I simply narrate it into Marathi to you?"

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

24th October

Saint Dnyaneshwar further says - Dear listeners, Ekalavya learned the art of Archery of highest prowess, only by preparing an earthen statue of Dronacharya. When some trees are surrounded by sandalwood trees, they become similar to sandalwood trees, similarly when great persons accept something, the inanimate is also turned into greater beings. As the benevolent glance of my Guru is upon me, my breath also turns into books of poetry. Because what cannot be achieved by the grace of Guru ? Therefore I have explained the meaning of Geeta in Marathi with such a clarity that you can see it by your eyes. If someone reads the meaning of Sanskrit Geeta and then reads thereafter my Marathi commentary, then my commentary will be like an ornament to the original meaning, and if only my commentary is read separately it will surpass the original way of giving the meaning. An ornament is beautiful either put on a body or seen independently. Similarly, my commentary may be read independently or together with the Sanskrit Geeta, it will always be very beautiful. I have written this poetry which is likable in both ways. I have sewn the letters of this poetry in OVI meter, which are full of the nectar of Brahman, in such a way that a child or an adult will equally understand it.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

25th October

Saint Dnyaneshwar says - Dear listeners, just as the sandal wood trees have not to wait for flowering time to have fragrance, so also there is no delay in experiencing ecstasy as soon as you listen to this commentary in OVI meter. Then you the listeners become addicted to the listening. When there is experience of its sweetness, there is light of the learnedness, by which, one may forget what nectar is. In this way this poetry which is easily available has become a place of rest to the mind of all. When one listens to this, there is no necessity of meditation and yearning. This commentary will give anybody the essence of self-bliss and will give nourishment to all the senses through one sense-organ of hearing. The bird Chakora has already been clever in getting the benefit of the nectar of moonrays but that moonlight is also available to all. Similarly fortunate are the seekers who have understood the meaning and have become introvert and worthy of spirituality, but ordinary people will also become pleased by the beauty and skill of the words. All this is the glory of Guru Shri Nivruttinath; it is not only a book, it is the grandeur of His blessing, His Grace !

What secret knowledge the Lord Shankara told in the ears - the caves of the ears of Goddess Parwati, On the shore of the ocean of milk, was heard by Lord Vishnu who was in the stomach of a fish. He was Matsyendranath in that incarnation. On the mountain Saptashrungi he met Chouranginath, who was without arms and legs, and that Chouranginath got his limbs back and became complete. Afterwards, in order to have continuity in this trance of knowledge, Matsyendranath gave this secret knowledge to Gorakshnath. Afterwards this glory of blissful Non-duality which was received from Lord Shankara, was given with all the occult powers by Gorakshanath to Gahininath.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

26th October

Saint Dnyaneshwar says - The Kali is eating up all the beings. Seeing this, Gahininath instructed Shri Nivruttinath - By getting the benefit of this secret Realization, you should help free all Jeevas who are being eaten up by Kali. When clouds get the cooperation of rainy season, they pour down with great force. Similarly, Nivruttinath who is naturally already very kind, got the message from his Guru which gave him more strength. Then in order to succur help to the needy beings, he gave me instructions to teach the meaning of Geeta and through me he showered peace on them. That is this commentary on Geeta by me, in this book form. In this way, in the form of this book, my Guru gave me the treasure of Samadhi (Trance) which he got through the lineage of Teacher Disciple relationship. I have not studied. I am not a learned man, and I do not know how to do service to Guru. How can I have the knowledge to write such a book ? But know this that really by using me as an instrument, my Guru has protected the world through writing of this book. I request you the listeners, if I have talked something improper to forgive me like a mother, and bear with me. I do not know proper use of word, how to go into the problem with increasing interest and what are the figures of speech in the language. But a puppet functions according to the holder of the strings. Similarly by placing me before you, it is my Guru who is speaking. Therefore I am not very serious when I request you to forgive me for any shortcomings in this book. For, this book is the creation of my Guru only. If at all anything is lacking in your saintly assembly, perhaps I will express my annoyance through my love for you.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

27th October

Saint Dnyaneshwar says - Dear listeners, if iron is not transformed into gold by the touch of the magic stone, who is to be blamed ? Therefore, since by great good fortune I have come to saints like you now, where is any lacuna in this world ? Sirs! I have become completely fulfilled since my Guru has brought me to you. Since I have such a great maternal home like you, this book could be completed. The real significance of the meaning of Geeta cannot be told. That meaning is explained by me in Marathi, though in a way I am a mute person. Now this meaning is so evident that it can be actually seen by eyes. But sir ! This is all your Grace ! How much more should I say anything ? By giving me the opportunity to witness the joyous ceremony of completion of this book, you have enabled me to receive the fruit of my whole life. Sirs ! You have fulfilled every hope which I have nurtured and thus you have made me happy. Really, even the sage Vishwamitra (who had created duplicate worlds by his powers, to compete with God the creator) will be surprised by seeing the great creation of this book, because this creation is not so perishable as the world created by Vishwamitra for the King Trishanku. This is imperishable. When the darkness which is a kind of demon, was gulping all the creation, the Sun freed the creation - the world from it, but in that process the Sun had to produce heat which was troublesome to the world. Therefore that simile of the Sun discarding the darkness is inadequate here. Sirs, even after thinking about it again and again, the goodness shown by you in the form of this book, the obligations, are really incomparable, Sirs! What more can be said ? This discourse on Dharma is complete by your blessing. I am only a servant ! That is all !

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

28th October

Saint Dnyaneshwar says - “Dear listeners ! I pray that the God who is in this Universe may be pleased by this ritualistic sacrifice offered in the form of SPEECH, and may give me the Pasayadana - the boon. The crooked nature of the evildoers should be dropped. The liking of doing good deeds should increase in them. All the being should be having mutual friendship of the soul. The darkness of sin may disappear and let the sun of our own duty arise. Then every being may get what it wishes for. May the group of the sages who have faith in God and who shower their blessings of spiritual welfare and all kinds of auspicious happenings meet all the beings on this earth, at all times. These saints are the walking gardens of Divine wish trees, they are the townships of living gems which fulfil all desires and are called Chintamani. They are oceans of nectar, who walk and talk in person. They are Moons without its black spots, and Suns without heat. May these saints be loving relatives of all. What further should I say ? May all the three worlds be filled completely by happiness and may this whole world continuously worship the Primordial Supreme being. And O God ! In this world, may those who abide by this book and live on its support, conquer all the enjoyments of this world and the other world.” On this, the Lord of the Universe said - “This shall be the boon !” By this boon Dnyanadeva became happy to the core of his being.

Thus in the Age of Kali, in the sacred group of villages, in Nevase, on the souther bank of River Godavari, in Maharashtra, in the temple of Mahalaya, the governing God of the Universe, Dnyanadeva, the disciple of Shri Nivruttinath, has given Geeta the ornament in the form of commentary in Marathi, the colloquial language. Thus ends the eighteenth cantos which is the highest chapter of Geeta, which is the Manas lake where swans who are Masters of wisdom, called PARAMA - HANSAS, always swim playfully, which is the essence of the teachings of Upanishads, and the original home of all philosophies, and which is the dialogue between Shrikrishna and Arjuna, and which forms a part of the Bheeshmaparva of the Text of the epic Mahabharata. So says Dnyanadeva the disciple servant of saint Nivruttinatha.

This commentary was completed in the year 1212 of Shaka calendar and Satchidananda Baba has respectfully scribed it.

Cantos 18 by name Moksha - Sanyasa yoga ended
End of Commentary on Geeta known as Dnyaneshwari.
English translation of Dnyaneshwari Parijat of
Shri. Chandrakant Anant Bhosekar. Text of Geeta complete.

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 1

29th October

Saint Dnyaneshwar says - O ! Lord Gajanana, Who are OM itself, I salute to you. So also, I bow to Goddess Saraswati, who is the presiding Deity of Speech and Art. I also bow to the faculty of discrimination which is in the form of my Sadguru, who is in my heart. Now with the blessings of Nivruttinath, I start to speak on Geeta, the song of God, which is part of the Bheeshma Parva of Mahabharata. When Dhruatarashtra enquired about the war, Sanjaya said, “ After seeing the strategic positioning of both the armies, Duryodhana told Drona the names of warriors on our side and on Pandavas’ side and requested that all should be under the command of Bheeshma. Then the warriors of the army of Kouravas blew their conches and the drums of the war also began to be beaten. In reply, the heros from the Army of Pandavas also blew their conches; which made such a sound that it felt like earth was going topsy-turvy. After the sound subsided, Arjuna asked with eagerness, that Krishna should take his charriot to a spot between both the armies. When he looked he saw all around all his relatives and kith and kin only. This caused compassion to rise in his mind, and not the spirit of fighting. He said to Krishna, my Lord, by the idea of killing my relatives in war, my mind is very much perturbed. Moreover those who are intent upon fighting with us are venerable teachers and elderly relatives. How can I slay those whom I should rather serve ? Even to talk like that is sin and to act like that is the dire sin ! If we fight, both the families will be destroyed and the family traditions of religion will also perish. That will lead to admixture of castes and our ancesters will fall into purgatory. I therefore feel it better if they kill us, rather than our fighting with them.” So saying, Arjuna climbed down the charriot, threw down his bow and arrows and started sobbing like a child.

|| Summary of Cantos 1 - The Yoga of The depression of Arjuna - ended. ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 2

30th October

On this the Lord Shrikrishna said to Arjuna. "O Arjuna, though you are a brave warrior, you are crying like a coward. Is it right for you ? Take heart. Drop this stupidity and pick up this bow and arrow." Arjuna said - My Lord, to fight this war is in itself a great sin. How can I be a cause for the death of the teachers like Bheeshma and Drona ? Not only Kingdom here, but I do not want the position of Indra, by killing these people. Please tell me what is right. On this the Lord Shrikrishna smiled and said - Oh Arjuna, you think that you are wise, but you are not dropping your foolishness and you are telling us what is moral etc ! Are these Kauravas going to die only if you kill them ? Those who are wise, knowing that Atman is imperishable, do not Lament even if they see births and deaths. There are for the body such stages as childhood, youth and oldage, similarly the soul, the spirit has the coming into existence of bodies and their disappearance, and the man who knows this is not confused. The pains and pleasures which are experienced by the enjoyment of objects by the senses, disturb the mind. The senses do not like anything else than their pet objects, but as these objects are temporary, you should not care for them. The men of wisdom give up what is not useful and accept only the essence, the inner spirit of everything. Because the atman does not perish though the body perishes. There fore Oh Arjuna, you should fight.

Oh Arjuna, this Atman is beginning-less, endless, always existing, still, without any accretions and pure. It changes bodies just as old clothes are thrown away and new ones are taken. The five great elements cannot destroy it. The process of birth, life and death is continuous and therefore birth and death are unavoidable. As this world is created from spirit, you should pay attention to the spirit, instead of this world.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of 2 Cantos

31st October

The Lord Shrikrishna further said, Oh Arjuna, the persons who become identified with Atman do not come down to the level of attachment with the body. This Atman is pervading all the Universe. Arjuna, you are Kshatriya. You should not forget your meritorious duty which is the only religion for you. By dint of this war, the Kingdom of heaven is simply offered to you. If you do not fight, you will be defamed. Your enemies will not spare you, or have pity on you. You will be the sinner. Therefore, you should fight bravely. You will rule the earth if you win and enjoy heavenly pleasures if you die. Do not worry about the outcome of this war. People sacrifice their lives in order to gain fame. Therefore do not lose your great fame that you are feared by Kauravas. Get up Arjuna ! Pick up you bow and fight freely. This is my advice about Atman according to the path of knowledge.

Ajuna, I shall tell you about the path of unattached performance of action. It does not bring in any bondage of action but man is free. In this path, one has to perform action only and not to hold hopes about fruit, by which attitude, the intellect is not affected by sin or merit, nor it is touched by the modes of Sattwa, Rajas and Tamas. Then this intellect treads the path towards liberation. Therefore leave the concept of I and mine. Just earn the bliss in the state of Atman.

Arjuna ! Do not give up duty. Do not keep hope for fruit. Do not commit action which is prohibited by religious law. Equilibrium of mind is the real yoga of non-attachment to desire. When the sense of Doership and lust for fruit are taken out of any action which is normally done with some purpose, what remains is Karma or action which is free from desire. So, Arjuna, drop the delusion. Resort to ascetic attitude; so that you will have self-knowledge. Your intellect will be smooth and steady. Arjuna then asked - How to recognize such a man. Tell me what is his mental state and how he conducts himself.