

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 2

1th November

On hearing this, the Lord Shrikrishna said, “ Oh Arjuna, he who has destroyed his desire completely, and therefore whose mind is always merged in happiness, should be known as a man of steady intellect. He whose mind is not sorrowful by pain and there is no desire for pleasure, and who has conquered and defeated the desire and anger, is a man of steady intellect. He is always having equanimity and compassion. He whose organs are under control is a man of steady intellect, because these powerful organs trouble even the seekers of great fortitude. Therefore, he who controls his organs and who having self Knowledge never forgets me, should be considered as a man of steady mind. For, even if one remembers sense objects, there arise the desire, then anger, and then confusion. That leads to loss of memory, intellect and then the man is totally fallen.

Therefore, Oh Arjuna, one has to drop the sense-objects from the mind, completely. Then the desire and anger disappear. Then he is not affected adversely by those objects, because in these objects also he perceives the Atman. The intellect of such a man expert in Yoga, is steady and merged into Reality. The fickleness of mind is the root of sorrow. How can such a man whose mind is fickle, attain happiness and peace ?

The Yogi of the steady intellect is very keen about the Reality that is Atman, but has withdrawn his interest about worldly life.

He does not get elated by pleasure and does not get disgusted by suffering. Such a man who is satisfied by the bliss of Atman is really the man of steady intellect. Such persons reach easily the state of Brahman which is eternal and still.

|| Summary of Cantos 2 - Sankhya yog ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

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Summary of Cantos 3

2th November

Arjuna said to the Lord Shrikrishna - "My Lord, if that is the true way, why do you compel me to commit such a cruel action of war ? You are confusing me. Therefore, O Lord, please tell me in simple language that I can understand, about the all-pervading principle, because you are to me, like the kind mother."

Upon this, Shrikrishna said, " Arjuna, though the paths of unattached action and knowledge are two, they reach the same goal. By the yoga of knowledge there is unity with the supreme Atman, and by the yoga of action, the seekers become skillful in pure action and are liberated after some time. Man has compulsorily to do something for maintenance of his body. But he who inwardly becomes one with Paramatman, does not neglect his duties, but never becomes affected by distortions in that performance. Arjuna, you should not give up your duty, but do it by giving up the yearning for getting its fruit. Such action will free you from bondage.

When Brahma, the creator, brought into manifest existence the Universe, he told the men to do their duties. That will fulfil all your wishes. Then you will not have any desires. But he who does not perform his duty but gets all the enjoyment selfishly, should be considered thief. The God of Death, takes away all the possession of such persons. Therefore by utilizing for performance of duties whatever is received and earned by rightful action, one should offer the remaining earnings to God and use that as a blessed food with peace and contentment. By food, living beings are born and survive. By rain food is produced and rain is produced through the cyclic sacrifice in the world. That sacrifice is the product of Action and Reality, the Brahman is at the root of all action. Our body is produced according to our accumulated Karma! Why should we give up doing our duty ? Therefore you should give up only the desire for fruit in your performance of the duty. For example Janaka, the king and some others like him attained freedom without giving up their duties. People will follow the ideal of your behaviour and they will also do their duty. Common people consider as Religion what the great leaders actually do not how they do everything. I also perform my duty continuously without desire. Therefore I say that in this world, an able and wise man of Self-Knowledge should not give up his duty at all.

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Summary of Cantos 3

3th November

The Lord Shrikrishna further said - Therefore, we should skillfully perform our duty and behaving just like common people, we should guide them to proper path. We should not even in humour advise them to give up duty. We should appreciate their good deeds. The work done for the welfare of others does not create any binding. The man who is inwardly one with Brahman does not become entangled with the Prakruti, by the three qualities of which all these actions take place. Therefore they are unconcerned . You should do all your duties and offer them to me. Keep your mind merged in the Atman. Do not think that you are the doer. You should utilise all object for sustenance only, by giving up desires. Give up all doubt. Pick up your bow and do your duty of fighting. Those who do not abide by my advice, who pamper their organs, are indiscriminate and ignorant, but you should not argue with them. This body is surely perishable. Therefore, do not pamper it. It is true that when the sense - organs get what they like , the mind is also gratified but from that only, desires and dislikes also come into existence. Though your own ordained duty is difficult, do not lose your earnestness about it. Our own duty is beneficial in the world beyond this world. Therefore one should not neglect it even at the risk of one's life.

Arjun asked, “ why a man of wisdom commits sin ?” The Lord said, “ Even a man of wisdom is forced to commit sin due to desire and anger. They are very near to soul, (Jeeva), and are accompanying the conceptual knowledge focussed on objects. They are uncontrollable by anybody. They produce delusion, hankering and pride. Knowledge though essentially pure, becomes covered by the desire and anger. They cannot be conquered. Therefore you should first crush the attachment to objects completely. Then only the running here and there, of your mind and intellect will stop, these devils will not get any place and you will be one with Brahman. So, Arjuna ! Keep your mind fixed in the Atman.

|| Summary of Cantos 3 Karmayog ended||

।। ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ।।

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ज्ञानेश्वरी - पारिजात

Summary of Cantos 4

4th November

The Lord Shrikrishna said to Arjuna, “Arjuna, I had told this Yoga to the Sun in ancient days. He told it to Waiwaswat Manu, and Manu told it to Ikshwaku. This yoga was lost to the people during the last many years. For, because of the increasing force of lust and greed, the Jeevas forgot the self-knowledge, thought the indulgence is sensual pleasures as the highest happiness and worldly life became more valuable than life. I have revealed this yoga to you even in the midst of the war. Arjun asked, My lord, you are of the present times. Then how was it possible?”

Upon this, the Lord Shrikrishna said, “ Oh Arjun, there have been many past births in your case as well as my case. You may not be remembering them but I remember all my previous births. Though I am not subject to birth , I do take form in order to destroy the evil and to protect the devotees. That is my willful incarnation. He who understands this, joins me after his death.

Those who are free of desire and sorrow, and are peaceful, contented and unattached, become one with me and yet remain my devotees, and I also love them. Others do not know me and think me to be many, though I am one only. Having many desires they worship various gods, but the fruits they receive are given by me only. According to the qualities and actions of people I have made four categories like Brahmins etc.

Oh Arjuna, as regards action, inaction, the state of actionlessness, even intelligent people are confused. Action is that process by which this Universe comes into formed existence. That action which one has to do according to the caste and the stage in life such as bachelor - hood, householdership, etc; is called ordained duty and action which should not be done is called prohibited action. He who knows that he is himself not doing anything but action is being done through him, gives up attachment to fruit, does his duty perfectly and does not feel anxious or pleased whether his action is a failure or success. He who is aware of his state of actionlessness while performing all usual activities is the man of wisdom. He is always happy and contented. Oh Arjuna, he does not have a sense of discrimination such as someone is his near relative and someone is not. He becomes psychologically one with the man whom he meets. Such is his sense of unity. All actions done by him are nullified in him only. Therefore even though he is having a physical body. He is spirit.

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Summary of Cantos 4

5th November

The Lord Shrikrishna said to Arjuna, “Dear Arjuna, when a man feels that the Universe is Brahman, and all action which takes in it is also Brahman, whatever he may do, he is in actionless state. Some Yogis perform ritualistic sacrifice for Gods, and some do so for the sake of sacrifice only. Some use the three activities of Dharana, Dhyana and Samadhi in the inward way of concentration, meditation and Trance, using three yogic postures. Some practise Mental control, Control over organs, desirelessness, discriminative faculty and following the Teaching of the Guru. Though these are various methods, their fruit is only one and that is liberation. Arjuna, the sacrifices are known as Tapas, Sacrifice of offering articles such as ghee, etc. in fire, or offering talks in the devotion of God, (called Wagyadnya). These are possible only to those who have controlled and subdued their organs and have dropped the sense of separateness in the form of soul. Some practise breath-control. These seekers are of pure mind, and are wise, whose all desires are fulfilled. They attain the state of Brahman. Among all such performances, the sacrifice by knowledge is not equalled by any other. Through knowledge there is direct realization of Brahman. To receive that knowledge you should worship the saints and serve them. They will give you the Self-Knowledge. By receiving and following their advice, our intellect imbibes the Self-Knowledge and then it does not turn towards wishing or projection of planning anything. Then you will be able to see yourself and all the beings in me alone. This Self-Knowledge burns out all the Karmas, i.e. their bondage.

Arjuna considering all things, there seems nothing as sacred as self - knowledge in this world. He who does not give value to sense-organs beyond their real worth because he is fed up with objects, he who does not abrogate to himself the doership of actions which are natural functions, he who is free of any wish, is peaceful and faithful, finds that the self-knowledge has of its own accord come to dwell in him. The self-knowledge then spreads to larger measures. Then he experiences peace only everywhere. But, O Arjuna, he who has not interest in knowledge, gets himself drowned in the sensual pleasures. Then he falls into great delusion. He cannot know what is good for him and what is not good. By this ignorance doubt becomes prevalent and the path of faith in God is totally closed. Therefore, O Arjuna, kill out all the doubts in your mind and get up immediately (for fight)

|| Summary of Cantos 4 - Karmabrainharpan yog ended||

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Summary of Cantos 5

6th November

Arjuna enquired of Shrikrishna, “Oh Lord, please tell me which of the two paths is better. The path should have purity at its end, the fruit should be sure and accurate and its practice should be simple and easy.

Upon this the Lord Shrikrishna said “Both the Paths lead to liberation only, but the Path of desireless action is easier, because it does not require heavy efforts. Arjuna, he who is self-contented, without a sense of pride in having possessions, and has no wishes remaining to be fulfilled, is really a renouncer, a Sanyasi only. Just as when fire is extinguished, the ashes of the coals can be collected safely in a piece of cloth, he being free of wishes, does not get caught in the chain of karma though he lives with things surrounding him. As imagination ends, then that is the renunciation. For example there is no difference in ‘Sky’ and ‘Space’, so what is achieved by yoga of Sankhyas, (Knowledge) is also attained by the yoga of Action; because both paths are one at the final goal. Arjuna, he who attains freedom by desireless action, is not the doer though any type of action he may have done, because he is not specially aware of his body. He appears to do activities just like others, but being in the state of Atman, he does not assume authorship of any action. Even if he acts physically, mentally or merely intellectually, he has no pride. Therefore he is in actionless state. When activities are performed aloofly by dropping away the egoistic concept of being the Doer, that state is the state of freedom from action. This is understood by him by the teaching given by his Guru. Then all the organs are simply running to their particular objects by the power of pure spirit. Just as a lotus leaf remains dry even though it is on the surface of water, so, he is not bound by action though he appears to be doing all sorts of jobs. Oh Arjuna, Peace comes to a yogi on the path of Knowledge who has abandoned hankering for fruit, because everywhere where he directs his gaze, there is outpouring of happiness and the great spiritual realization reigns supreme. Oh Arjuna, God also creates and protects the Universe, but he is not the Doer because he is untouched by Karma. He plays his divine game with the qualities of Sattwa etc. but by that his abstract nature is not sullied.

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Summary of Cantos 5

7th November

The Lord Shrikrishna further said - "Arjuna, when ignorance is gone, then the non-doer-ness of the God is perceived. I am God and hence I am not Doer at all. Then there is no separation at all. When this is understood, the seeker does not remain separate. He becomes one with Brahman, and keeps on in the same state. He then sees all the world equally as Brahman. For, when the pride, the ego is gone, where is then the duality ?

Dear Arjuna, one who is having a balanced attitude, does not get disturbed by good or bad things coming to his lot. But only those who have no experience of this state, get interested in sense - objects. The sense-objects do not give real and permanent happiness. Pleasures are followed by pains. The pleasure in the sense objects is like oedema found in anaemic patient. But ignorant and stupid people feel great pleasure in the sense - objects. Arjuna, if we consider a bit, we can say that pleasure itself is not bad; but attachment to it is bad - you should not go to that path even by mistake.

Arjuna, the man of self-knowleldge who has fully controlled the affectations such as desire, lust, anger etc; does not even know what is sorrow, because he experiences in his heart, only the bliss that is Brahman. There the three factors which are, the person who enjoys, the thing to be enjoyed and the act of enjoying all come to end. Then the screen of egoism is removed and Jeeva enjoys the bliss of real unity with God. It is not possible to describe further. Such souls who have taken path of unity without actual both, and are contented with the existing order of things. They are the statues of Universal equality and temples of spiritual understanding. Ajuna, I shall tell you how they come to be so conscious of their own Reality. With desirelessness they turned their attention inwards and turned the mind's attention to the spiritual space within the heart. There they became one with Brahman. When the mind is merged into the inner space (Chidakash), the desires are destroyed. When the screen of the mind is torn, there is no picture of worldly life projected anywhere. Therefore the ego does not remain any more. Then such a man becomes Brahman though he has physical body and attains supreme peace.

|| Summary of Cantos 5 - Yogganbhayog ended||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

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Summary of Cantos 6

8th November

Saint Dnyaneshwar says - This sixth chapter (cantos) is the open store house of the eightfold yoga. My Marathi explanation on this chapter will be sweeter than nectar. All senses will feel that it is their own subject of interest.

The Lord Shrikrishna whose glory is sixfold, said to Arjuna, “Arjuna, the path of desireless action and the path of renunciation appear to be separate but they are one. The man is both a yogi and a renouncer also, when he does his duty without pride and without anxiety for fruit his duty being according to his social caste and age-wise category. (Varna and Ashrama). The student of yoga goes step by step - by doing his ordained duty, observing self-control of mind and action, control of breath, withdrawal of attention from outside to inward consciousness, desirelessness, concentration, meditation and contemplation and attains unity with Brahman. He is not attached to the past. Arjuna, one has to achieve one’s progress by one’s own efforts. He who becomes proud of his body becomes his own enemy and he who has no such pride becomes a man of self knowledge. Destruction of ego, brings in the unification of Jeeva to Brahman. Such a person is not troubled by pull of opposite thoughts. When he realizes by deep observation that this world which is appearing is false, he understands that he is by nature pure knowledge only. When he understands that he is one with every other, he becomes equal to the Absolute Brahman. Then he does not see any difference among so - called enemy or friend, disinterested person or a person who is neither friend nor enemy, because his intellect is balanced. Then he is not misguided by the differences in the form of things. By meeting such a person we become pleased and by being in his company, we also realize Brahman.

Arjuna ! For this yoga study, the place should be beautiful and sacred. It should be undisturbed. There may be a temple near. We should prepare a proper seat, level with the ground and sit there in Vajrasana posture, and remember our Guru in a quiet way, with a still mind. This removes the hardness of mind. Then one should assume the Moola, Uddiyana and Jalandar postures, and meditate on me.

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Summary of Cantos 6

9th November

The Lord Shrikrishna said - When the posture is achieved, mind begins to be quiet and the body starts to be purified. Then the serpent power becomes awake at the (Base chakra or) Mooladhar chakra. This power (Kundalini) eats up the element of earth and water in the body and by the nectar which it gives the strength of the body is revived. There is oozing a liquid nectarlike juice from the place in the Brow-chakra, which falls in the mouth of this Kundalini. Then the body gets transformed into a body full of lustre and brightness. It becomes like a child. It becomes soft, delicate and lesser in weight. When this force, this power comes near the heart, there arise subtle sounds which are divine, and not produced by any instruments. Then the opening between the eyebrows is uncovered and here that Kundalini which is of light upto now, turns into wind, or vital breath. Then there are no separate facets of existence like-Nada, Bindu, Kala and Jyoti. (Sound, space as a point, facet of the omnipresent Brahman and the Flame of Life itself.) Here that power comes to a rest. There is nothing there In this way the Kundalini power when awakened, gulps all the five elements and the seeker experiences that he is Brahman, and everything else is dissolved. This state is my reality.

Arjuna ! He who is regular in the intake of food, Speaks with discretion, behaves with self-control, sleeps and gets up at regular hours, finds this yoga easy to practise. He is a yogi whose mind is also controlled together with the yogic practices, and mind becomes quiet and fixed. There is no difficulty here. We have told you about this Yoga, starting from the posture to be taken to the final state of self-realization. By this, the mind is no more a mind but, it remains as spirit.

Ajuna, the Yogi, not being identified with his body, does not become affected even if great suffering comes upon him. His mind is merged into highest joy.

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Summary of Cantos 6

10th November

The Lord Shrikrishna further said - O Arjuna when the Yogi is so happy, that he becomes himself the happiness incarnate. Desire dies and mental projection stops when the mind becomes empty of any object and the senses are subdued. The intellect becomes steady. If this is not possible, one should once decide that one wants to control the mind, and then let the mind wander anywhere. That decision slowly stills the mind, and Atman only remains and not object - filled mind. Duality dies and Knowledge of unity arises of its own accord. Then one realizes that the universe is also Brahman. Arjuna, when the seeker see me as universe, he worships me with that understanding and his duality sets, giving the understanding that I alone is everything. He becomes united with me or rather he and I are one. Then he is not knowing sin or merit because he is the whole universe. Therefore, try to see the world in you and see yourself in the whole world. Try this unity in your consciousness. There is no greater benefit than this.

Upon this, Arjuna said, "O Lord, our mind is fickle. Our determination is not steady. How can this mind be made still?" the Lord Shrikrishna said - O Arjuna, mind can be made still by study and desirelessness. Therefore, one should give the mind some pleasure of being in the state of Atman, at some intervals. Arjuna asked, "My Lord, What is the condition of a man whose yogic study remains incomplete in this life?" The Lord said, "If a man cannot complete his yoga study in this life, he is next time born in a pure pious family of good morality or in the family of a yogi and he resumes his incomplete study further. Then he experiences the knowledge of his real self. The trance comes to him of its own accord and he becomes Brahman. Therefore, O Arjuna, be a yogi. Such a yogi is everything to me - say - He is my Atman. I may even say that I am his body and he is Atman."

|| Summary of Cantos 6 - Yoga of Self Control ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 7

11th November

The Lord Shrikrishna said to Arjuna - The Knowledge of this world is called Vidnyan or Scientific information. That Knowledge which relates to the Unity beyond the intellect, logic and thinking process, is the real Knowledge and that concept which sees that this world is real, is ignorance. Seldom one among millions of people has this Real Knowledge. My Prakruti the creation is of two kinds. One is Divine and the other is mundane. (Para and Apara). The mundane creation is consisting of the five elements of earth, water, fire, air and sky, and the mind, the intellect and the ego. The Para or divine Prakruti is life - it gives life to inanimate things, gives knowledge and, by it, the minds are in contact with distortions or vices. That divine Prakruti has sustained the whole world. Both these conduct the functions of this world. They seem to exist on my basic existence. I am many things such as the liquidity in water, the sense of touch of the wind, the smell in the earth, the sound in the sky, the food of beings, Om in Vedas, and adventurous spirit in men. I am the beginning, the existence and the end of the Universe. Desire which enhances the Religion is myself and I am also beyond the Universe. Jeevas, the beings do not know me because of their ego and possessiveness. This Prakruti of mine is very difficult to cross and go beyond; but those who are my totally loyal devotees can go beyond it, but these are rare in the world. Four types of people are my devotees. Some are in calamities and want to be free of sorrow. Some want to learn about me and my creation, some are desiring wealth etc; and some are students on the path of Knowledge. The last worship me out of their love for me; and such devotee is very dear to me. He is my Atman, my very soul ! I love him because he thinks of nothing else than me. Such a great soul, who knows that God is everywhere and every thing, is very rare. He is the King amongst all the devotees of this category of wise devotees. I give the fruits of the devotion of those who worship other gods, but that fruit is perishable . Those devotees think me who am formless, to be limited by form.

Arjuna ! Desire is born because man thinks that he is only his body. When that desire is not fulfilled anger or dislike comes forth. This destroys the clarity of thinking by loss of discretion, and discontent and various distortions of consciousness are created. Then sorrow comes into being. But by the penance undertaken for attaining Liberation, the very reason for action is gone and the mind has no further existence. Such devotees have, in that yoga, attained the knowledge of the Adhiyadnya (Paramatman) together with Adhidaiva (the indwelling divine part, i.e. Jeeva) and also the material body and the world (Adhibhoota) Such devotees become one with me and do not forget me even at the moment of their body's death.

|| Summary of Cantos 7- The Yoga of Dnyana and Vidhyana ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम ।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 8

12th November

Arjuna asked the Lord Shrikrishna - My Lord, what are the meanings of the words like Brahma, Karma, Adhyatma, Adhibhoota, Adhidaiva and Adhiyadnya? And tell me, how the Yogis know you at the time of their leaving their body. Upon this, Lord Shrikrishna said, "Arjuna ! The subtle, peaceful, all - pervading, indestructible Principle is called Brahman. The eternal continuance of it is called Adhyatma. The form of Universe which seems to exist on the abstract Brahman is called Karma. The body composed of five elements is called Adhibhoota. The Purusha or Jeeva who dwells in the body is called Adhidaiva, and that who am beyond the Jeeva and the body is Adhiyadnya or Atman. These appear to be three by the force of ignorance but I am myself all these three manifestations, but that understanding is possible only when the pride of the ego, as separate existence disappears. Those worship me with devotion during their life time, become one with me even at the death of their physical body. Therefore, O Arjuna you should always remember me only. Consider that whatever is happening in your life is me only at all times ; then you will come and merge into me when your body dies. I myself give my remembrance at the time of their death in the case of these devotees. The thousand cycles of four ages comprise one day of the God Brahmadeva, and of the same duration is his night. When that day dawns, that is the creation of this Universe, and when it is his night, the Universe remains dormant in the unmanifest principle. The chaitanya, or the spiriti is all the time the support of both the manifest state and the unmanifest state. Though the body is functioning, Atman is not the active factor. When a man leaves his body at a time when there is light of fire, daytime, bright fortnight of the moon, and the six months' period when the Sun starts its northern journey that man becomes liberated, but if at the time of the death, there is no fire, there is night, dark fortnight of the Moon and six-months period of southern travel of the Sun in the sky (apparent path only), then the man has to take next birth.

Therefore, O Arjuna, one should attain the state of Brahman while one is living, so that one has no fear of rebirth etc. Actually, even the enjoyments of the heavenly abode are nothing as compared with the blissful state of Brahman. That heavenly enjoyment is only the younger brother of this. Therefore yogi uses the heaven world as a step to the throne of the Absolute throne of Brahman.

|| Summary of Cantos 8 - The yoga of indestructible Brahman ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम ।।

DNYANESHWARI - PARIJAT

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Summary of Cantos 9

13th November

Saint Dnyaneshwar says - Dear Listeners, if you give your full attention to what I am saying , you will be having all the happiness in the world. I am taking this liberty trusting upon your kind grace only, and becoming so intimate with you. On this Nivruttinath asked him to continue with his commentary.

The Lord Shrikrishna said to Arjuna, O Arjuna, the Knowledge of Self is the highest Knowledge of all, and purest of all. It liberates. This world is my own enlarged existence. My abstract existence becomes large and visible in the form of Universe, and yet I am also beyond the Universe. But if dropping your conceptual projection of mind, it is meaningless to say that all beings are within me, because I am every thing. Only because of your concept, you imagine various beings where actually I am alone. Arjuna, I am the Atman of this universe as well and at the same time, I am the universe also, while being the base for all these beings which appear to your sight. This is the yoga of my glory. Thus all beings are myself only. But if image-making habit is not there, where are the beings ? Therefore, you consider that you are also a wave on this ocean of knowledge. Then you will know that you are also everything else. Then your dream of duality will be proved to be false. Arjuna, the eightfold Prakruti of mine and the Prakruti at the level of Jeeva - all these are dissolved by me at the time of final dissolution and at the beginning of new Dispensation of the Universe, only I create it through my Prakruti, but actually I do nothing. Prakruti does every thing. It has support of my power, my existence. That is all. All other action is of the Prakruti That action does not bind me and therefore I am not the doer, and only aloof witness. It is my glory that I am all the Universe. When one gives a thought to this phenomenon, it is understood that all these beings are in me and I am also beyond the universe. But if you drop the thought itself which imagines things, you will know the wonderful fact that there are no beings in me at all and I am not limited or confined by the beings. You can experience this by turning your mind inward.

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Summary of Cantos 9

14th November

The lord Shirkrishna said - Oh Arjuna, to think that I am only in body and hold the body, is ignorance. Those who imagine like this give some name though I have no name. They say that I act, I perform actions. They give, by their imagination, a certain body and then worship me, accuse me of having birth and death, prepare my images and put ornaments to that image (In short, they impose upon me all peculiarities of human beings). Though I am eternally existing they establish me by infusing Pranas in that image, and think that I am broken when that image breaks. Their wrong, distorted concept hides the true understanding about me. O Arjuna, the people who are desireless, having fully been contented, being very peaceful and always merged into the bliss of Reality, know me to be the whole Universe, worship me with increasing devotion and love. They serve me by being myself . They destroy the sufferings of the world by loudly reciting my names and fill the world with the happiness of the state of Brahman. Arjuna ! I live with these devotees definitely. Some of my devotees tell others the stories of my adventures etc. (in my incarnation). While some other devotees come to me by the path of yoga. Some know me to be every things from atom to sky and everyone from an insect to the god Brahma and simply prostrate in my love; while some worship me by way of learning about me, that is their yadnya, or ritualistic sacrifice. The duality is the beast to be killed and sacrificed in that Yadnya, and Sankalpa or thought is the pillar to which that beast is tied. Five elements in the Pandal and various articles and utensils are made of the senses like touch, smell, sound etc. and the sense - organs as well as vitality. Ignorance is the clarified butter offered in the fire. Equilibrium of mind is the paltform (Wedi), the fire of Knowledge is made bright. Discrimination is the spell, the mantra, and Jeeva is the performer of this sacrifice. He uses the waters of unity with Atman at the time of taking the final bath at the completion of this sacrifice. This Jeeva experiences the oneness the unity of all the Universe. He sees me and the Universe as one body with all limbs. I am myself this sacrifice by Knowledge also.

Ajruna, I am also the controller of this Universe and therefore, all the qualities of five elements are laid down by me only. Death eats up all by the orders given by me only. I save from death who come to me. I am the cause and the place where the beginning, the existence and the end of this universe takes place. I am the killer as well as the killed. But due to ignorance, the Jeevas do not know that they are no less than God, and even they say that I have no existence. When ignorant people perform sacrifices with a hope to gain heavenly pleasures, it is sin which they get, under the false notion of merit. Actually, pure joy is my Real Nature.

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 9

15th November

The Lord Shrikrishna said - Oh Arjuna, when people perform sacrifices and worship me in order to gain heavenly enjoyments, what they get is sin which for them appears to be spiritual merit. They go to heaven by that merit but when that stock of merit is finished, they come to this world where death reigns. But I take care of their progress and protect them who are my loyal devotees and worship me for myself alone. I give them either Freedom or my Devotion - whatever they are inclined to. But any sacrifice performed or devotional practice done without having perfect knowledge of my real nature, goes in vain. Those who worship deities, go to their divine world. Those who worship their ancestors, go to the heavenly abode where their dead ancestors are existing in subtle bodies, and those who worship ghosts etc, go to the astral plane where ghosts are existing. But those who are crazily devoted to me alone, become united with me. I am pleased by whatever is offered by such a devotee, may it be a leaf, a flower, a fruit or only water, because I like his pure devotion. Therefore, Arjuna, you should hold me permanently in your consciousness. Do not forget me even for a moment. Whatever you do, do it without thinking that you are the actor, but knowing that all actions are by me and for me. As a burnt seed does not sprout, so action offered to me, does not produce bondage of its result. Though such devotees are living in their body, their bodies are remaining so; so long as the results of their past actions are not ended. Though they belong to inauspicious categories of beings, they are purified once they become my devotees. But if there is no devotion, all the heaps of riches and fame and the knowledge of objects etc. is useless. Man, out of his greed goes on increasing his hopes in this world ruled by death, which is quite ephemeral. All the laws here are reversely effective. Therefore, O Arjuna, make your mind one with me, worship me, bow only to me. Burn your false concepts and come into me, be Me only, so that you will be happy. Listening to these words of the Lord Shrikrishna, Sanjay, who was clairvoyantly seeing this from the palace of Dhrutarashtra was overcome by great ecstasy and joy.

|| Summary of Cantos 9 by name the yoga of the Royal secret path ended ||

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 10

16th November

Saint Dnyaneshwar says - O, My great preceptor, I bow to you. I am telling the meaning of Geeta in Marathi by your grace only. I have told the meanings of the chapters from chapter one to seven as follows - The first is about the depression of Arjuna. The second is about Saankhya, the third is about KARMA, or yoga of action, the fourth is about renunciation of action, the fifth and the sixth are about the eightfold yoga and the seventh chapter is about the Prakruti and four types of devotees. In the eighth I told the answers to the seven questions of Arjuna and about the proper time and manner of leaving the body. In the ninth, I told about yoga of surrendering . Now I will tell the 10th Chapter. In this, the mood of peace will conquer the mood of romantic and the reader will think that this is the original work and not a commentary.

The Lord Shrikrishna said to Arjuna-Oh Arjuna, I have created this world and I am the world and also beyond it and therefore nobody in this world knows me thoroughly. But he who turns his attention inwards, discards the subtle body and the causal body, through eliminative thinking and contemplates only on me, is really my own part through knowledge.

All the various qualities of various beings are my own qualities. Intellect, Knowledge, Forgiveness, Truth, Control, Fearlessness, Non-violence, Equality are all my qualities. These are born out of knowledge about me, but pain, sorrow, fear, enticement, confusion, etc. are born out of ignorance about me. At first seven great sages, four Manus and presiding deities of eighth regions. Afterwards all the other beings were born. All this is my own expanse. There is nothing else in the Universe except me. When there is this understanding there are no differences like best, mediocre, etc. He knows me like this really becomes free and his life is fulfilled . He already earns that love which is gained after devotion.

Arjuna I destroy the ignorance of those who have considered everything else except me, as trifle, and holding the torch lighted by camphor of Knowledge in my hand, I walk in front of them.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 10

17th November

Arjuna said to Lord Shrikrishna - My Lord, really you are beyond the understanding of anybody. So, please tell me your main and important manifestations. Upon this, the Lord said, Arjuna, there are innumerable manifestations out of which I shall tell you some. I am Atman in all beings. I am the beginning, existence and end of the Universe. I am Vishnu among Adityas, I am Sun among stars. I am Marichi in the marutas, and moon in the planets. I am the Samaveda among Vedas, Indra among the Gods, Shankara among Rudras, Kubera among the Yaksha angels, I am the Meru among the mountains, Brihaspati among priests, Ocean in the great Bodies of water, and reciting of name (Japa) among the Yadnyas.

Arjuna, I am Peepal tree among the trees, Narada among the divine sages, Chitrarath in Gandharvas, Kapila in Adepts, Airawat in elephants and King among men, I am Wasuki in Serpents, Anant among cobras, Pralhad among demons, Eagle among birds, Lion among animals, Ganga among rivers, Adhyatma in the sciences, A in alphabets, Dwandwa in Joint words, Time among destroyers and my other manifestations are Fame, Riches, Speech, Memory, Intellect, Courage, and Forgiveness. I am Gayatri among chhandas, Margasheersha among months and Vasanta among seasons. I am Governing principle among the controllers, Morality among codes, and silence for all seceracies. A man of Glory, and Nobility and a man of Kind nature are my manifestations-such man is obeyed by all others.

O Arjuna, in short I am the whole Universe. There should not be discrimination as superior or inferior, among all these beings. Now, let this enumeration be. I have filled this whole world only by a small part of my consciousness. So, you should worship me as one alone, by disregarding these differences. But do not get annoyed because all the manifestations were told by me taking the variety in the world as a Real thing, so saying the Lord embraced Arjuna.

|| Summary of Cantos 10 - Yoga of manifestation vibhooti yoga ended ||

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 11

18th November

Arjun said to the Lord Shrikrishna-My lord, you have given me the Knowledge about both the Prakruti and Purusha and settled my intellect firmly in the Brahman My Lord, I have merely heard about your all-pervading vast form, but I have desire to see how you are pervading this whole Universe. So, show me your universal form if it is possible. Upon this, the Lord immediately made his universal form manifest, but as he did not give the clairvoyant vision to Arjuna, Arjuna did not see it. When the Lord noticed this, he gave him the necessary divine sight and Arjuna saw that tremendous form. There the Lord had himself become his ornaments, weapons, arms, body, soul, etc. Weapons in his hands were shining like lightening. On the crown there were origins of occult powers. Around his neck was a beautiful garland and around his waist the golden apparel was brilliantly shining. Sandalwood Paste was applied to His body. It was not clear whether the Lord was sitting or standing. That great form was visible to Arjuna even if he closed his eyes, or even if he turned his face away. In this way the Lord astonished Arjuna by presenting before him that extraordinary sight. This He did because He loved Arjun very deeply. Now Arjun saw every where the faces of Lord. Some were joyful, some handsome and some fearsome. Then his attention was rivetted to the eyes on all the faces; then he saw arms and feet. Even thousands of suns could not stand in comparison to that appearance. The brightness of all lightening taken together or the cosmic fire at the time of total destruction was dimmed before the aura of that Lord. Suddenly Arjuna lost the feeling that he was the spectator and that Universal God was being seen by him. Then Arjuna was overcome with joy of Absolute Brahman and experience great ecstasy. When he came out of that trance he joined both of his palms and saluted the Lord by bending himself.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 11

19th November

Arjuna said to the Lord Shrikrishna, O Lord ! Victory to you ! I am seeing all the worlds on your body. All the limbs of your body are continuously doing all the activities. There is not any vacant place where you are not. You do not belong to anybody. You are beginningless and independent. O Anant ! You are the only one everywhere. We cannot find your beginning, your middle period of existence or end, even by tremendous search. There are innumerable images in your body, filling it, in the pores of your body. You are also my charioteer. You are always in this all-pervading form, but you take such a beautiful human shape, in order to satisfy us, that when I see you, my mind and eyes become quietly satisfied, and I feel that this form is the ultimate one. Really I cannot dare look at your vast form. There is no limit to your brilliance and your expanse You are free from any distortion, destruction limits and you are very unfathomable. The whole Universe is suffering by the heat of your tongue which is licking your teeth; because it cannot tolerate the sharp light of your body. Somehow the world is keeping itself alive. The world thinks that the physical pleasures are good, so long as your Universal form is not seen. If, seeing that we cannot become intimate with this vast existence of yours, if we retreat from our effort, there is family life which again catches you. The world is in a very pitiable condition because it cannot grasp and hold your subtle, kind nature. O Lord, basically you are alone, but your limbs and parts of the body are very fearsome and strange.

The teeth in your innumerable mouths are smeared by the blood of all animals. As I am trembling with fear, I feel that this is a severe epidemic which will create fear in the mind of fear ! All the Universe is not sufficient to be a morsel in your mouth. The teeth in your mouth are tremendously fearsome when they seem to be protruding from your teeth.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 11

20th November

Arjuna further said to the Lord Shrikrishna, "My Lord, by seeing this all-pervading Universal form, even my Atman is afraid. All these fearsome mouths are spread everywhere as if the containers of death are broken open. The lips are not enough to cover the crowding cruel teeth in these mouths. The great gushes of the liquid death are flowing out from them. O Lord, please close up this open faces of death that is so devastating and assume your smaller beautiful human form, hiding your vast form in it. O Lord, you have forgotten that you are the protector and have started this orgy of destruction ! This is not the time of total annihilation, but you are swallowing the army, the elephants, the horses and the Kings and rulers; and all this is happening only because of my request. Because of me only the death of all the world is imminent. If that is my bad luck, how can it be averted ? The armies on both sides are entering into your mouths, with all the weapons. The powder of the jewels on the crowns which are crushed in your mouth, is covering the teeth in your mouths. Nothing escapes from these jaws ! Even the names and figures of the soldiers being swallowed remains for identification. Even if so much is being eaten, the hunger of this great Being is not satisfied or lessened. He is about to finish all the Universe ! So great is His hunger. All the three worlds are seen attached on only a corner of your tongue. From where can more worlds be brought to fill in so many other mouths ? Now you are not the God who saves but the God who destroys. All your mouths are simply the burning houses of lacquer. I have lost all hope of survival." So saying, that brave Arjun placed his head at the feet of that great God. Upon this the Lord Shrikrishna said to Arjuna, I am the destroyer of all the Universe. Except you, the five Pandavas, all the army is going to be destroyed; because you Pandavas belong to me. All this vast army proudly babbling about their bravery is just like a toy serpent made of cloth. Therefore, Oh Arjuna ! Be only instrumental to all this and let it be known that you alone killed all these enemies. Earn that fame and also the Kingdom. Because, you have just seen that it is my decision that all these should die.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 11

21th November

The Lord Shrikrishna further said to Arjuna, “Arjuna do not worry about the warriors on Kauravas’ side. You have seen them fallen in my mouth. I have already killed them inwardly. Now you be only instrumental like an arrow and kill them actually. You will earn fame and enjoy the Kingdom.” Listening to this talk, Arjun repeatedly put his head down at the feet of the God and said-O Lord, though you are the Time, the destroyer, it is not proper to kill people when it is time of protecting them. While Arjuna was saying so, he saw that both the armies are steady on the battlefield, quite safe and alive as before and he was happy. He again bowed down to Shrikrishna, and praising him, said-O Lord, you are unaffected by the three times and you are limitless. You are truth and non-truth, the existent and the non-existent and also beyond both. O Lord, you are the root of all and also the end of all. You are omniscient. I bow before you whatever you are. So praising him, Arjuna was again and again saying “I salute you ! I salute you !” and prostrating before the God. He could not remember any other words to say, in this praise. He said - “My Lord, I was being very intimate with you, not knowing your greatness upto now ! There is no counting of my crimes in regard to you. Please, My Lord, forgive me for all the mistakes I have committed. My God ! I have surrendered myself at your feet. My Lord, without knowing your power, we actually treating you very friendly and very lightly, misused you for our own selfish ends and comforts. My Lord, we played with you and we even argued with you. When you are knowing everything, we were giving advice to you, trying to teach you wisdom ! But all this was due to our ignorance. I am simply a heap of mistakes. What more should I say ?”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 11

22nd November

Arjuna said to the Lord Shrikrishna - "My Lord, you have even washed dishes in our house, for which, please forgive me. My Lord, I asked you to show me your Universal form and you have fulfilled my desire. You showed me the universal form which nobody has seen. But now I am eager to embrace you and have a loving dialogue with you. Therefore be pleased with me and show me your earlier smaller form, with four arms. How can one fully describe your darkly beautiful body ? Your body lends charm to your ornaments. Please ! Please, God, assume your former beautiful body." Listening to this the Lord Shrikrishna said, "Arjuna, because you wished I have shown you my limitless form. I gave you the divine sight also, for seeing it. Thus you were able to see this without any difficulty. Consider yourself blessed. Do not be afraid of this wider and vaster appearance. Now, it is also awkward for me to laugh at your ignorance. You are afraid of my Real Universal manifestation and are loving my human form of four arms ! You should have real love for the Real Universal Manifestation and you may have affection on my smaller human form, just as a matter of worldly convenience. All right ! We will fulfil your wish." So saying the Lord Shrikrishna withheld back the divine vision which he had given to Arjuna earlier. Then Arjuna saw the chariot, the Lord in his human form and himself standing on the ground near the chariot, all the warriors and the battlefield Kurukshetra - all that scene was again visible to him. This gave him some mental comfort. He said to Shrikrishna, " My Lord, I am now feeling that I am living. My mind was afraid by the glimpse of your Universal Appearance and had run away due to that fear. I was speechless. As I see you in human form now, my senses have begun to function again. Now I am really comfortable." The Lord Shrikrishna said - "Dear Arjuna, my Universal manifestation cannot be seen by anybody else. Only by sincere total devotion only it can be seen. Only by such devotion the devotee comes to realize that there is nothing else in this world, except me alone. Then the knowledge of duality is dissolved. Then there is one total unity of him with me and the universe. He becomes Me only." Listening to this, Arjuna felt very happy.

|| Summary of cantos 11 by name
The yoga of seeing the universal manifestation ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 12

23rd November

Saint Dnyaneshwar says - "Victory be to you ! O ! My motherly Guru ! You are the mother of the seekers. Please make my language rich with all the moods of the literary Art and open the mine of gems of figurative expressions for me. Make available for me the pleasure gardens of philosophy for me, and make me capable of describing the divine beauty of the Lord Shrikrishna." On listening to this, the Guru saw him with love and blessed him and saint Dnyaneshwar began to explain the meaning of Geeta.

Arjuna said to Lord Shrikrishna, "Lord ! You are both the visible and invisible. This I now understand. Some worship you as God who is embodied while some others worship you as Abstract total Universal Being, through Knowledge and yoga. Please tell me who is the true Yogi who knows Yoga in the correct way !" Upon this the Lord Shrikrishna said, "Arjuna, those who worship me personally, I consider them better. Those who practise yoga and try to attain the unity with the state of Brahman, have to undertake more difficult task. They gain that much, only they have to work harder. The devotees who worship me in my manifest aspect, offer the results of all their ordained duties and thus burn them, because all their actions are for me alone. I do everything for them. I love them as they are. I do not consider it below my dignity to do any work for them. Those devotees who are alone, meditate on me and those who are married, sing devotional songs for me. Arjuna, following the path of devotion in easier. Considering this, keep your mind always merged in me. If you cannot do so always then do it for certain time in a day, or even for some moments. For that much time your mind will be apathetic towards worldly affairs and will be one with me. You should be so united with me by such study. If at all you cannot make that much effort also, then you should lead your ordinary life but observe the code of conduct and rules laid down by scriptures; and do not abrogate to yourself the work which is taking place and everything that you do, because, it is by My will that everything happens."

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 12

24th November

The Lord Shrikrisha further said - Dear Arjuna, If you cannot manage to offer your actions to me, at least keep up the practice of surrendering the fruits of your actions. Just as a man has no sexual desire for his daughter, you should have no attachment to the results of your actions. When the fruit of action is not desired nor accepted, but given up, there is neither pain nor pleasure from it. It makes us able to know God and attain complete peace.

Arjuna, Knowledge is better than verbal study and concentration is better than knowledge and surrendering of the result of action is the best, which leads to peace which surpasses all these grades.

Dear Arjuna, he who does not hate anybody because of his compassion, who is friend to all, who is not proud of his possessions, one who looks upon pain and pleasure with equal aloofness, one who is always satisfied, one who has devoted his mind and intellect to me - such a devotee is liked by me. He who does not abhor people and whom people do not abhor and one who sees equally upon joy, sorrow, fear and disgust remaining undisturbed, is liked by me. The devotee who does not expect anything, who is pure of heart, alert but disinterested, and does not succumb to sorrow, is so liked by me that I have no other relative more likeable than he. O Arjuna, the devotee who is just to the friends and the foes equally, whose mind remains steady even by touch of cold or hot, pain and pleasure, respect or insult, who looks similarity and unity in all beings, who is not depressed by denouncement or applause, he who observes silence, one who does not take refuge in any place permanently and over and above these, who is my devotee, is so loved by me that I consider such devotees as crown on my head. Not only this, I myself worship him. I have really a habit to love him. And therefore I myself meditate upon such a devotee with love.

|| Summary of cantos 12 by name - Yoga of devotion ended ||

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 13

25th November

Saint Dnyaneshwar says - “When my heart holds fast to the feet of my Guru, it so happens that knowledge becomes auspiciously fortunate. Then there is power over words and all the scholarship, all the learning is on the tip of the tongue. Bowing to the feet of such Guru, I now begin to explain the Geeta” the Lord Shrikrishna said - O Arjuna, this body is called the field; and he who knows this field is the knower of the field. There are many opinions about the nature of this field. The atheists quarrel about this with the Vedantis, while those who support the philosophy of a separate Jeeva, say that the field belongs to the Jeeva, vital breath is lessee of this Jeeva and mind is the alert Estate Manager. When he sows the seed of injustice, the crop of sin becomes ready and Jeeva suffers pain and misery for many lives. but if the seed sown is of good deeds, there is happiness in the next lives. Those who propound that Nature is the main factor, say that Jeeva is only a traveller residing here temporarily. Vital breath is the trader and the field is the land owned by Nature which is beginningless. The Nature the female owner, tills the land by her own efforts and her three sons viz. Tamas, Rajas and Sattwa work in the field. Upon this who profess that the will of God is supreme, say that the human body was created according to the original will of Brahma, the creator. That will took the help of pride or Ego and got every work done by the body. Upon this the followers of Natural law said that this field has come into existence of its own accord and it is not owned by anybody. It is exploited by him who works on it. Philosophers who assert that Time is the chief of all factors, say that only Time takes all the benefit of this field. Oh Arjuna, there are such differences of opinions concerning this field, and there are many arguments and theories. So, nobody has correct knowledge about this field. Oh Arjuna, the five great elements the intellect, the Ego, the unmanifest, the ten organs, the ten objects of these organs, the mind, the sorrow, the happiness (pain and pleasure) hatred, amalgamation of all these elements, the will, the energy of movement, and the power which holds these together are the thirty six principles which make up the field. From the five great elements of earth, water, fire, air and sky (space) the shape of this body is formed and then pride makes this body move as he wants. This pride does not become a problem to the innocent and ignorant persons. He puts the man of Knowledge into various difficulties.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 13

26th November

The Lord Shrikrishna said to Arjuna - Oh Arjuna, the intellect earns the pleasure from outer objects through the organs. The Nature is two fold. One is lower nature and the other is the higher or the abstract Nature, which is the Jeeva. Mind is moving between the intellect on one side and the organs on the other side. The element of air takes the help of the mind. Because of the attachment of mind, the Brahman has come down to the state of Jeeva. Action takes place by the organs of activity. Then a desire to have pleasure from the object arises, which is also born due to same pleasure derived earlier. If this desire is not fulfilled, hatred or dislike is born. What is happiness. When Jeeva gets the enjoyment of the state of Atman, by forgetting everything, it is the Real Happiness. When it is not there, that state is sorrow. Arjuna, the power which lives in the body is called unattached Energy which is only a witness. The holding power or Dhruti is the strength by which the five elements which are enemies of each other, are harnessed in the body to work together with co-operation. That which bring together all the thirtyfive components together is called "Sanghaat" which is recognized as the thirty sixth principle or element. All these together are called the field (body).

Oh Arjuna, now I shall tell you the qualities of a man of self-knowledge. This man is avoiding popularity and publicity of his goodness, because he thinks that greatness and learning according to the norms of people is a burden. He remains alone in a secluded place to avert being noticed by others. This quality is called lack of self-pride. He keeps secret what he gives and what good work he does. He does not decorate his body, and does not physically indulge in pleasures. In giving everything he is as generous as the Divine wish-tree. Even if he is monetarily poor, he is a complete man. This quality is called lack of hypocrisy. People become violent to achieve non-violence. But will we get non-violence by sowing violence. The really non-violent man hides his feet in compassion while walking. While he talks, his love comes forth first with his kindness and then the words follow. Generally he does not talk but if and when he speaks, one feels that it is like the showering of nectar. His glance is kind, speech is soft, hand firm and touch as soft as velvet. The non-violence in his mind becomes evident in his organs. So, consider the man as the image of nonviolence and knowledge, where the mind, body and speech have totally abandoned violence.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 13

27th November

The Lord Shrikrishna said - "O Arjuna, even if calamities of all the three types befall a man of Knowledge, he is not disturbed. He forgives the man who insults him and blames him and who gives him pain. He easily bears all things contrary to his well-being. This quality is called forgiveness. He behaves in a simple straight way with all. He has no partiality about his relatives or otherwise. He has no doubts or greed in his mind. His thoughts are also straight. This quality is called genuine simplicity. A devotee who is wise, offers his belongings to his Guru. Every moment of his life is related to thinking about his Guru and his talk and whole life. He has love for his Guru and his family, just as a faithful wife has for her husband. His mind is always thinking of various ways of serving his Guru. Thus he considers his Guru as his mother, or a female mother - bird. He feels that he should be everything in his Guru's family and all articles useful for his Guru, and through these he wishes to serve his Guru in all respects day and night. He wishes to become all the things that the Guru takes and enjoys with his senses. He wishes that even after his death, the material in his dead body should be useful for the work of his Guru. He thinks it always inadequate however great is his service to his Guru, because service to Guru is his hobby and following the discipline of the path of the Guru's Sampradaya is for him his ordained duty. The wish of his Guru is his rule laid down by scriptures, and the door of the house of his Guru is all the best for him. Arjuna, this is called "Devotion to Guru". He cleanses the body by bathing, exterior by good deeds and mind is cleansed of the dirt by knowledge. Thus he is totally clean. This is called cleanliness. Arjuna, though his body is functioning and he is active outwardly according to its nature, his thoughts are steady inside. Even if any calamity befalls upon him, his mind is not disturbed. This is called steadiness. He controls his thoughts and action as the main gate of his being, which is the mind and controls the organs and becomes united with joy in the meeting of his consciousness and the Energy. This is called Atmic control."

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 13

28th November

The Lord Shrikrishna further said to Arjuna - “Dear Arjuna, the wise seeker does not allow the mind to go out of the gate of any of his organs. He likes to live in seclusion. This quality is called desirelessness. Such a man performs all actions but is not proud about it which means that he is not touched by pride that a certain deed was successfully done because of him. This is called the quality of lack of pride. Arjuna, such a man is bashful about his being born. He is aware that he has to die. So, in his youth only he takes care about it. He uses his young age for devotion and gives up attachment which breeds sorrow, dislike and anger, and lives in contentment. He shuts off the path of senses approaching towards the mind. Just as we have no attachment about our shadow, he is also not disturbed in mind even if any sorrow or joy is in his lot. He worships me while his mind is united with me. As he likes to be alone, he does not like crowd of people. Arjuna, such a man of knowledge leaves aside all other types of knowledge and is interested in the spiritual life only. In the light of this knowledge his intellect reaches the Brahman, and he becomes one with Brahman. Arjuna, now I will tell you what is ignorance. That which is not self-knowledge is all ignorance. Know that he who lives in order to attain respect, honour, greatness, felicitation, fame and is a hypocrite, is an ignorant person. He likes to tell others about all the achievements by his own mouth. He is generally always giving pain to all. His speech and actions are mostly to harm others.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 13

29th November

The Lord Shrikrishna further said to Arjuna - "Dear Arjuna, the ignorant man learns from his teacher and acts against him only. He is lazy, doubting, greedy, sinner and attracted to the company of woman. His firmness is disturbed just for a trifling gain. He succumbs easily to fear and sorrow. His mind is always moving with his plans about future. He gives up his own duty. He commits forbidden actions and breaks his vows. He does not give up attachment while living and even after death. He is proud of his bad habits. He is not fed up with sex. He is over confident that he is the only important and ideal man in the world. He is sullen by pride. He lives in such pleasures that he does not give importance to death. He does not care though his life is every day going towards end. Even if he is old, he keeps increasing his possession of things of his liking. He teases the man who is miserable. He is not aware that though today he is healthy, he may be ill in future. Therefore he does not take enough care to protect himself from probable illness. He is not aware of the likelihood of loss of his property though he is having more and more money now. Therefore he does many wrong things to have pleasure. He does not give a thought to sin and resultant hell. He is so much attached to his woman and the pleasure he gets from her, that he is not ashamed to forget his duty and is not bashful about blemish or criticism. He avoids giving anythings to others, in order to give everything to his wife; nor does he perform any good deeds. He deceives his other relatives and family members. He deceives his parents, his teacher and also God; but keeps his woman happy by giving her all the means of pleasure, because, that woman is everything for him. Arjuna, such ignorant person worships me only for his selfish goal. If he does not get what he wants through that worship, he gives up everything saying that it is all false and then starts his selfish worship of other Gods and Goddesses. Arjuna, though such a man appears outwardly to be my devotee, he is still an ignorant person."

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 13

30th November

The Lord Shrikrishna further said to Arjuna-Arjuna, such ignorant person abuses such sacred things as Atman, Goodness, etc., and therefore his wordly knowledge proves to be futile. Though he is well read in other branches of knowledge, he is still ignorant, because he does not see the root principle of knowledge. Arjuna, thus I have told you the eighteen signs of Knowledge and similarly eighteen signs of ignorance, in detail. Now you should discard the signs of ignorance and be well-established in the qualities of knowledge. When Brahman is realized, nothing more remains to be learnt. Brahman has no beginning, no form, no colour or shape and there is no duality there. We cannot say that it is, nor can we say that it is not. Here the pathway of thought is ended. If we say that Brahman is not, it is seen as the visible world, and if we say that it is, this appearance of the world is illusory. Brahman is all, at all times and does all things. Therefore it is called a thing of Universal feet and Universal arms. As it sees all, it is called a thing of Universal eyes. As it is above all, it is called a thing of Universal head. Brahman occupies everything. It is the occupied as well as the occupant. It is one and one only, but one has to use a word to denote it. If we do not use a word for it, all talk will stop and Guru will not be able to teach about it to his disciple. Brahman appears to be 'many' but it is one in all the forms undistorted. The three qualities and the sense organs are also occupied by Brahman, but they are not in the Brahman. All the talk about name, form, action, caste, category, relations, and variety are about the form. That root of all. Therefore we cannot say that the abstrat Brahman enjoys the concrete qualities. This Brahman is called a thing to be known. This is occupying and pervading all the Universe. It is the cause of the universe as also its support. It is the same at the start, in the middle and at the end of the universe, filling all the stages. It gives all the things their particular qualities. That Brahman itself becomes the knower, the knowledge and the knowable. There the observer and the observed become one. That Brahman is in the heart of all.