

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 13

1th December

The Lord Shrikrishna further said to Arjun - “In order that you may understand, we have made four separate parts of one Brahman as, the field, the knowledge, the ignorance and the object of knowledge. But, for further clarity we will do two separate parts of Brahman as Atman and Anatman. Dear Arjun, both the male and female (Purusha and Prakruti) are beginningless and are mixed up with each other. Please know that the field is Prakruti and the knower of the field is Purusha. Purusha denotes existence and Prakruti means movement and action. The desire of Jeeva born because of the Ego, makes the intellect active. This is called Doership. Prakruti acts through the three qualities and compels the Jeeva to be happy or sorry. This Prakruti takes new form every moment, and is all pervading. It is the house of miracles. It is called the divine Maya. It becomes the form of the formless Purusha. Purush has no desire, he is complete, without any family or relationship, without ego, without any signs, without any limits and without birth. But Prakruti, the female principle, keeps herself continuously attached to him, and creates various modifications and distortions. When Purusha becomes attached to Prakruti, he has to be with certain qualities and to take birth. Basically Purusha is first a base, a screen on which Prakruti functions. Prakruti undergoes modifications but Purusha does not change. He is the Atman in the body. He who knows that this Purusha is of such unattached nature, also becomes unaffected by Karma (actions) and is not distracted by the body, nor does he take another birth after the end of this life. Many men, discard and eliminate through inward enquiry, things which are non-Atman. and attain the Pure Atman. Some realize the Atman through the path of knowledge of the Sankhyas while some realize Atman through the yoga of action. Some others have great faith on the teaching given to them by their Guru and become liberated from the cycle of birth and death. Thus there are many paths. O Arjuna, all the things which have a form are consisting of and born of the Purusha and the Prakruti by their mating.”

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Summary of Cantos 13

2nd December

The Lord Shrikrishna further said to Arjuna, O Arjuna, if you accept the concept of duality you will not be free from birth and death. Though the beings are separate, Brahman is one. In all the perishable beings, there is only one imperishable Atman. Jeeva resides in the body, making it its abode, but a man of wisdom does not identify itself with the body and therefore he becomes Brahman and is in the fourth state beyond sleep. He frees himself because he knows the unity. Arjuna, he who knows that all the activities are done by Prakruti and that Atman does not act at all, becomes liberated.

One who realizes that only on one Brahman, the beings of various shapes appear, becomes united with Brahman and happy. Though Paramatman is in the Prakruti, He does not get mixed with its qualities. The Atman is as a reflection of Paramatman in the body and the body and the Atman have no relationship at all, nor is there any similarity between the two. The body is formed by the five elements, bound by Karma (actions and their results) and is temporary. After death, it becomes ashes, or a food for other animals. Atman is naturally free, pure, self-evident abstract and imperishable. It cannot be described in words. It is not destroyed even if the world is destroyed. On the screen of Atman which is eternal, various scenes of worlds appear and disappear. Atman does not do anything in this world; and this should be known as its sign of recognition. O Arjuna, such is the difference between the field and the knower of the field. So, body and Atman are different. Those who know that the field is only an appearance which is expressed and seen by the light of the Atman, reach the supreme goal. They earnestly set about realization of Atman and then maintain that state, and by eliminating the false Prakruti they realize the Purusha, and then form dissolves, the state of Jeeva is also dissolved, duality disappears and Purusha remains alone. Those who experience this reach the totality of Brahman.

|| Summary of chapter 13 by name Yoga of the field and knower of the field ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 14

3rd December

Saint Dhyaneswar says - "O my Sadguru ! Victory to you ! I bow down to you. You are the only revealer of all knowledge. Therefore, you are respected by us, as you are. I request, please let the supramental intuition enter in my intellect. Then I will know the essence of the language fully and my intuition will be overflowing with the nine modes of literature - the nine ornaments of speech." Upon this, Sadguru blessed him and then he started his commentary on Geeta.

The Lord Shrikrishna said to Arjuna, Dear Arjuna, I , who am Atman, appear to be bound by the three qualities of Prakruti. There, ignorance is my spouse. Her reality is that it is really non-existent. She conducts her 'business' because I am not known to people, as I really exist. From her are born the three qualities or modifications named Sattwa, Rajas and Tamas. When the element of Intellect, an offspring of us both, becomes charged with the Rajas quality, the mind comes into being. The foetus which consists of the thee qualities becomes manifest. There are four great streams of life, in which all beings are categorised. Some are born out of sweat, some are born through the stage of eggs, some are born out of earth (metals and chemicals and trees etc.) and some are covered by fluid and placenta at the time of birth. The ignorance - as female - gives birth to the child - which is the Universe and by self - knowledge it ends. In all this apparent happenings, it is my support by which this ignorance functions. Thus I am the father, ignorance (or the greater cosmic existence) is the mother and this world is our child. I am this whole world. Therefore it is not by sidetracking this world that I am to be found, as separate something, because I am everywhere. There is an illusion that I am bound by many bodies, but I am myself who illuminates this false perception also. It is by the ignorance of my Reality that people conceive me as subject to the three qualities. Sattwa is the best, Rajas is the mediocre and Tamas is the lowest of these three qualities. Sattwa makes a man beast, tied down by the rope of comfort and knowledge, through the forgetting of a Jeeva's real nature of Atman.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 14

4th December

The Lord Shrikrishna continued - “Oh Arjuna, the Rajas quality entertains the soul in various sense - objects and increases the desire for them. Then the soul wants to enjoy all things. He does not do anything except the selfish works. Though the soul, the Jeeva is separate from the body, he himself wields the shackles of ‘hankering’ on his feet and gets himself involved into all the activities that are necessary for that goal. Thus Jeeva gets tied up by attachment due to Rajas. By Tamas, a man likes to be lazy, mind becomes confused and stupid, the body becomes lazy and insensitive, and one is so bored, that he does not give any value to heavenly happiness. Tamas binds the pure Atman by sleep, enticement, laziness and blunders. Arjuna when the Sattwa conquers the Rajas and Tamas, and becomes predominant, then the discrimination is awakened. There is control on organs, and only the Brahman is desired. When Rajas overpowers Tamas and Sattwa, greed plays havoc. Activities aimed at gaining pleasures here and in the heaven world are started. Desire for objects runs ahead of the mind and the whole Universe becomes inadequate to satisfy it. When Tamas predominates over sattwa and Rajas, the mind loses the discriminative faculty, the intellect becomes dull, foolishness increases the senses become corrupt and bad deeds are committed through the influence of confusion. Arjuna, Sattwa creates spiritual merit. By Rajas, actions which are pleasant at first and unpleasant in the end are committed. The actions done through the Tamas quality result into ignorance and confusion. Sattwa brings knowledge, Rajas brings in greed, and Tamas creates confusion. Arjuna, after death, the persons of Sattwa quality rise to heaven, those of Rajas quality are again born as human beings and those of Tamas go to hell. In this way these qualities regulate the physical body and the subtle bodies. Those who have self knowledge look upon these qualities and their functions, as witnesses and they are definitely knowing that Jeeva is a witness, a non-doer and is my own image.”

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Summary of Cantos 14

5th December

The Lord Shrikrishna further said - ‘Oh Arjuna, He who is not affected by these qualities and whose self-knowledge is not shrouded by their being active or absent, while he is living in the body, should be called A man beyond the qualities. He is not elated though he becomes happy because of the enhancement of Sattwa. He is not proud even if he does many works by the advent of Rajas, and does not get depressed even if by the advent of Tamas, there is ignorance. He lives in the body as a passenger. He is not caught in the qualities. He discards identification with the body and remains steady in his self. Then he treats as equal, the pleasure or pain, blame or praise, honour or insult, etc. He looks with equanimity upon dung and gold, stone and gem, serpent or heavenly fairy. He does not mind even if he is worshipped, or harassed. Arjuna, such a man who is beyond the qualities, has left the attitude to take sometime or give up some thing. He is pleased with whatever he gets. He is my loyal one-pointed worship with an understanding that I am whatever the whole Universe is. Therefore, O Arjuna, do not conceive yourself as separate from me you should know me as one with you and yet be my devotee. You see your self in me. That is called real devotion. Arjuna, such a man feels and is cognizant that the state from which any attitude emanates, the object of that focussed attention and the attitude itself are all one; and later on the sense of saying I Am that is also dissolved. After destroying the separatist knowledge, the awareness of the unity is also destroyed. Then there is no difference between me and my devotee. This is called liberation, freedom. Arjuna, the words like Amruta, Avyaya, Shashwata (Deathless, devoid of lessening, and Eternal) with which Brahman is described, are the words which describe me only, because I am myself the permanent, unmoving, limitless, and alone Brahman.’

|| Summary of cantos 14 by name Gunatrayvibhag yog ended||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 15

6th December

Saint Dnyaneshwar says - "Let us worship our Guru, by offering the most essential nucleus of our life to him. By serving the feet of my Sadguru, my speech will be a sea of nectar and the listeners will enjoy the festival of lights in the form of self-knowledge. When my empty mouth opened itself to babble something, it got this science of Geeta very easily. By the grace of that Guru, I shall begin the service to the feet of saints like you, by way of explaining Geeta.

The Lord Shrikrishna said to Arjuna-Arjuna, the Universe is a strong tree standing erect, Nobody knows its end. It's roots are up as well as beneath and its branches are downward. Therefore this tree is extraordinary. Brahman is the top of this tree. When the Brahman comes into contact with Maya, the name and form function. Maya is called beginningless. She is the seed of this tree of the Universe. Ignorance about Brahman is its root. From this Maya, first a delicate offshoot called Mahat is sprouted. There is then a top of this offshoot which is Ego composed of the three qualities. Then that top again develops branches of mind, intellect, consciousness, etc. The five sense - organs and their objects are their tender leaves. In short, Brahman itself becomes the tree of the world. This is called Ashwattha tree, because it is changing from moment to moment, and there is no surety whether this tree will be living by tomorrow. But the worldly people think this tree to be indestructible. The great speed of the life gives this tree a fake appearance of permanency. The wise man knows that this world is unreal. There are eighty four lakhs of species as its breeding categories. When there is wind of Rajas quality, the tree grows tender leaves of directions for actions to be done and not to be done. From them, further expansion of selfish desire and achievements takes place. When the wind of Tamas quality blows, actions which are prohibited become the producers of branches of blunder, leaves of enticement, and foliage of delusion. Therefore the branches of "human beings" bring forth the fruits of hell."

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ज्ञानेश्वरी - पारिजात

Summary of 15 Cantos

7th December

The Lord Shrikrishna further said to Arjuna “Arjuna, after the hurricane of Tamas, there begins the soft breeze of Sattwa quality. Through discrimination there are sprouts of good deeds. The branches of “our own duty” (swadharma), grow the leaves of Duty and the fruits of heaven. On the higher side of these, there grow other branches of Gods like Indra and others. Much above, there are branches of sages and highest are those of the God Brahma and the God Shankara. Beyond that everything is Brahman. The root of all this is in the abstract Brahman. The branches of this tree are upto the inanimate things at the lowest level and upto the God Brahma on the highest level, but when this tree is known to be unreal, the faculty of discrimination is awakened and then only this tree comes to an end, not otherwise. This tree is beginningless, by its very nature of non-existence. It is endless and its appearance is also illusory. Still it is changing every moment. It means that it has neither beginning nor existence nor end and therefore to destroy it by self-knowledge the quality of desirelessness is necessary. This tree of the Universe is destroyed by the sword of knowledge which is sharpened on the hone of discrimination and which has the edge of determination that I AM BRAHMAN. Then at that time ‘I’, and ‘THIS’ are both dissolved. This state is the state of Atman. We should see within ourselves that reality from which this expanse of the universe has taken place so that the three factors become merged into one. Such people see by their vision of wisdom, the state of Atman by unity. Since they have themselves become all, their mind does not create any other thing. This Reality is tremendous brilliance and before that brilliance all the world seems to have disappeared. Please know that this is my highest abode. The persons who come here are liberated souls. Such persons are of my nature only, if we see from the atmic point of view, but at the level of physical body, they only appear to be different. The I which is pure is covered by illusion that is Maya, it is believed through ignorance that the body is I.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 15

8th December

The Lord Shrikrishna further said to Arjuna, “O Arjuna, when I create the pride about the physical body, I appear to be soul in the world of living-beings. Then persons think that they are the doers and the receivers of the result. But that is delusion. When Atman thinks that the activities of Prakruti viz. the mind and the five senses belong to him and activates himself to act in this world, he begins to perceive and enjoy the objects through the senses. At the time he is the doer and the receiver of results. This soul takes with him the mind and the five senses while leaving this body which means that a man who is not very thoughtful thinks that birth, Karma, result and death which are the qualities of the body, are belonging to Atman. People declare that a person is born when there is beginning of movement in the body and cry that the person is dead when the movement of the body stops, as the spirit leaves the body. Wise men however know that Atman which appears to be in the body is actually different from the body. They know that Atman does not become greater or smaller and he is the non-doer.

Therefore a learned person cannot meet me who am in the heart of everything so long as he is not realizing that the world is unreal and so long as he is desireless about it and so long as there is pride in his mind. Then how can he attain unity with me ? Arjuna, the bright light of the Sun, the cool light of the Moon and the heat of the fire which burns as well as cooks food are all my own realities. It is I who enter into the earth and hold all the beings. I myself give life to the living. I myself become the heat of hunger in their stomach. I myself bring about the plenty of vegetables and grains. I am everywhere in this Universe but I become perceptible to the beings only according to the purity or impurity of their consciousness. Therefore I am happiness for the man of knowledge and sorrow for the ignorant. The man of knowledge remains peacefully steady in the Atman through the company of Saints, the study of Yoga and desirelessness, but ignorant people have to suffer heavy sorrow.”

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ज्ञानेश्वरी - पारिजात

Summary of Cantos 15

9th December

The Lord Shrikrishna said to Arjuna, “ Arjuna, I am the knower of the knowledge of the self which removes ignorance and I am also the pure state which remains when this knowledge is also gone. When the time of describing, the abstract nature of God even the Vedas become silent. In this body two different men live for some time. One of them is ignorant and identifies himself with his body and the other is man of knowledge. One is called Kshara Purusha (Man liable to be destroyed) and the other is called Akshara Purusha. (Man who cannot be destroyed). The Kshara Purusha is the soul which is created from the Prakruti which has three qualities and name and form. Akshara Purusha is the state of not knowing the Atman where the Universe is not cognised and Atman is also not realized. This state can be compared with the state of sleep. This is the very root of the tree of the world which has branches bending downwards. This is called sleep of solid ignorance. This state of ignorance which is similar to sleep, disappears by the realisation that I am Brahman. When there is same realisation, this state of knowledge disappears and what remains is the pure experience of Atman which is itself the knowledge. This is the supreme highest Purush. He is called Paramatman to describe him is to remain silent. By his power the world appears. Arjuna, I am this Paramatman and therefore I am called Purushottam, the supreme man. One who knows me like this is not caught in the unreal world. He becomes one with me and yet worships me. Oh Arjuna, this science is the Ganges of nectar of knowledge and it conquers the worldly life. This secret treasure had to be opened by me for you.

Saint Dnyaneshwar says, O Listeners, you are saints and my parents. I am taking liberty of explaining this book. Please accept what is proper in it.”

|| Summary of Cantos 15 Purushottam yog ended||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 16

10th December

Saint Dnyaneshwar says - I bow to the Guru who is the Sun. By his grace there is realization of Brahman. Only when the cognite pride of being a Soul and Shiva and Brahman also, disappears, then the Guru resides in our heart. Thus, O my Preceptor, it is by your infinite grace that I got the unprecedented opportunity to talk on Geeta.

The Lord Shrikrishna said to Arjuna - "Dear Arjuna, now I shall tell you the signs of divine virtues, which please listen ! The first virtue is fearlessness. When we are in the state of unity, the fear disappears, when our intellect is devoted to Atman, like a devoted wife is to her husband is called Purity of the self which is the second virtue. To be deeply interested in Knowledge and Yoga is the third virtue. To give whatever is in our possession, to others in such a way that the others will be happy about it is called Daana (Charity) which is the fourth virtue. To avoid the contact of senses with their objects is DAMA, the fifth virtue. When everybody performs his ordained duties without pride and without hankering for fruit, it is Yadnya or Sacrifice, which is the sixth virtue. The study undertaken to be able to attain realization of God is called Swadhyaya (self-study) which is seventh virtue. To work hard by body, speech and intellect to attain the experience of the Atman is called TAPA or penance which is the eighth virtue. Arjuna, to behave straightly with all kinds of beings is "Arjawa" or straight sincerity. This is the ninth virtue. To behave in such a way as to give happiness to the world by our body, speech and mind, is non-violence. This is the tenth virtue. The speech by hearing which one becomes happy, which is true in the end, and by which the listener becomes peaceful and faultless, is called truthful speech. This is the eleventh virtue. If one does not get angry even if one is heavily insulted, is the state on Non-anger. This is the twelfth virtue. When a learned man, without pride, relinquishes the whole worldly life is called Tyaga or 'Relinquishing'. This is the thirteenth virtue. The state in which the object to be known, the knower and the knowledge also becomes eliminated and knowledge itself disappears, it is called peace. This is the fourteenth virtue. To give a man due respect without looking at his vices, is called the virtue of non-cruelty. This is the fifteenth virtue.

DNYANESHWARI - PARIJAT

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Summary of Cantos 16

11th December

The Lord Shrikrishna continued - Arjuna, when a man gives up his life also, in order to please and satisfy the poor person who has approached one is the Kindness. This is the sixteenth virtue. Consider such a man as the very image of kindness or pity. When that soul does not desire any pleasures even as a fun it is Non-Enticement. This is the seventeenth virtue. That behavior which is very soft towards all beings is softness, which is the eighteenth virtue. The person having of self knowledge may feel shy due to bondage with body, this is called Rhi, this is nineteenth virtue. When all the ten organs are steady, it is non-fickleness, which is the twentieth virtue. When mind naturally runs towards the attainment of Atman, then that virtue, is called Tejas or, earnestness which is twenty-first virtue. When a man is not even aware that he is sustaining lot of pains, it is called forgiveness, the twenty-second virtue. When mind is disturbed, a quality called Dhruti, or Restraint with courage, functions. It is the twenty third virtue. When a man acts unselfishly and has discrimination in his heart and is the very embodiment of cleanliness, it is called the twenty fourth virtue. When a man has thought of doing harm to anybody and tries to help them for their welfare, it is called a quality of Non-Hatred, the twenty-Fifth virtue. When a man feels very shy if somebody gives him respect, that virtue is called lack of pride which is the twenty-Sixth virtue. O Arjuna, the glory which is consisting of these twenty-six virtues is called "Divine property."

"Arjuna, now please listen to the signs of those who are having devilish qualities. These people do not turn to good deeds and do not turn away from sins. They behave without any self-control. They are of the firm opinion that there is no God. They think that the devotees are in a confused state in their belief and that God is not the creator of this world, but sexual desire creates the world. They also feel that enjoyment is merit and to give up anything is sin. Their very birth is meant to destroy people. These are the offshoots of the evil and the living monuments of sin. They take resort to desire, hypocrisy and expectation of respect. They scorn at the whole world. They are always in some worry because of their greedily done bad deeds. Their whole life is wasted in the fulfillment of their lust."

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 16

12th December

Lord Shrikrishna continued, “Arjuna, as they are attached to objects of senses, hatred is born, if their desire is not fulfilled. They would even kill others in order to satisfy their desires of accumulation of money and they are happy in that action. “I should be the only holder of all the money in the world; I should continuously kill my enemies for that, then I will have the power like God on the whole world; then everything will happen according to my wish; then nobody will be equal to me” - with such thoughts they are occupied and they commit many sins all the time. As a result of this, they go to fearsome hell. These demonic people suppose themselves to be great sages and scorn at others. They perform rituals or sacrifices only for publicity and even in that they loot people as much as possible. Their foolishness, arrogance and thoughtlessness go on increasing all the time. Such people who hate me, are thrown by me into the lowest lives like those of serpent, tiger, scorpion etc. Having suffered a lot in those categories, they are sent by me to the birth in dead metals like iron or stones etc. Arjuna, a man who resorts to lust, anger and greed becomes the citizen of the hell. Therefore the soul should be very careful not to harbour these vices. He should give these up and try to remain in the company of saints and by attaining liberation, should enjoy the bliss. Arjuna, it is necessary to perform actions according to the dictates of the scriptures. By that the soul is emancipated and his unity with Brahman is achieved. Since you are a King, people will follow your ideal as regards behaviour.”

|| Summary of Cantos - 16 The yoga of the analysis of the divine and demonic properties ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 17

13th December

The saint Dhyaneswar says, “O my teacher, I bow to you. I shall now begin to tell the meaning of Geeta.”

Arjuna asked the Lord, “If the seekers can not perform actions according to the scriptures, what is the path open for them?”

Upon this the Lord said to Arjuna, “Even though faith of a man may be in itself pure still the soul is composed of the three qualities, and therefore according to the conditioning of the soul, his faith takes different forms, according to the three qualities. From looking at the happiness or sorrow which a man gets in this birth, it is possible to recognise his actions in the past births. A soul whose faith is Sattwik, becomes accomplished in many subjects and in the end reach heaven. Those who are full of faith of Rajasic nature worship Yakshas and Kinnaras, (Lower residents of the astral plane) and those who are having Tamasic faith go to the regions of ghosts etc. Those who misbehave being proud of their riches harrass all people. O Arjuna, therefore the Sattwik faith should be nurtured. Only pure wholesome should be taken, because man’s nature is shaped according to the food, he eats. There are three categories of food, Sacrifice, Charity and Penance. The Sattwik food consists of sweet, juicy, oily, soft and well-cooked articles. The food articles which are bitter, causing burning sensation to the tongue and mouth are called Rajasic food. This food becomes very troublesome afterwards. The food articles which are stale, not properly cooked, dry without any juice or taste, smelly and already tasted by others are called Tamasic food. As soon as one takes such food, he suffers a lot of pain.

Oh Arjuna, any action which is performed as duty leaving aside the pride about it; and keeping no hope for fruit is called a Sattwic sacrifice; while if sacrifice is performed with expectation of food, with pride as the doer and with a view to earn fame it is called Rajasic Sacrifice. The Tamasic sacrifice is performed going against the dictates of scriptures, without giving charity and without faith. The physical penance is to serve God, Brahmins, Parents, and the Teacher and to perform helpful actions for others.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 17

14th December

The Lord Shrikrishna further said to Arjuna, the speech which is not boring, is sweet and pleasant is called Tapas of speech. When mind is still in the only Reality and has no thoughts at all, and is maintained in that state, it is mental Tapas. When Tapas is done with total faith, clear consciousness, without expectation of fruit, and belief in God, is called Sattwic Tapas. When Tapas is done in order to gain publicity and honour, it is called Rajasic Tapas. When Tapas is done with stupidity, for destroying others, it is called Tamasic Tapas.

Arjuna, when charity is given with the feeling that one is doing one's duty only, given without expectation of returns, and given at proper place and proper time, it is called Sattwic charity. When one gives with expectation of return, gives with inner avarice and the things given are inadequate, that is Rajasic Charity. When charity is given out of money earned by wrong means, given to improper people, at improper place and time, after insulting the men who are going to gain it, it is Tamasic Charity. The Sattwic Charity liberates man from bondage. The Absolute Brahman is called by Vedas as 'Om Tat Sat'. This should be pronounced before Sattwic action in order to become free. OM should be pronounced and then action of Sattwic nature should be started. When a fruit of action is available TAT is uttered and it is offered to Brahman. In order to be united with Brahman, the syllable SAT is uttered; because Sat indicates the whole Brahman. So, When OM TAT SAT is pronounced before any actions, they are complete though they were incomplete otherwise. Therefore, O Arjuna, do not do anything without faith in this Name of the Absolute Brahman.

Listening to this, Arjuna went into a blissful trance.

|| Summary of 17 by name Yoga of Explanation of triple faith, etc. ended ||

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

15th December

Saint Dhnyashwar says - O the Godly Guru ! Victory to you; because you are undisturbed continuous wholeness. When I remember you, I forget my own self. You are beyond description. Therefore not to talk anything and not to do anything about you is itself your praise and your worship.

The 18th chapter is a guide who shows us the whole Geeta. Vyasa built a castle of Artha (achievement) and Karma (desire). He prepared a strong square stone of self-knowledge in the form of the dialogue of Shrikrishna and Arjuna. The civil work upto the terrace of Geeta - temple was completed by the end of the 15th Chapter. The 17th Chapter is the dome, the 17th Chapter is the base of the peak and 18th Chapter is the peak of this temple, upon which is the flag of the great intuition of Vyasa. Some listen to Geeta while some read it continuously. Some understand the meaning and think about it Liberation is achieved by all these ways. In this Geeta the philosophy of unity is propounded.

Arjuna asked the Lord shrikrishna - O Lord, please tell me the difference between renunciation and the act of surrender. The act of giving up. On this the Lord Shrikrishna said - To abandon all actions is Renunciation and not to hope for fruit even if one does actions, is called "Tyaga" or giving up. Therefore renunciation should be done of the actions which are selfish and those which are prohibited, while we should give up the fruit of the actions which are our ordained duties. In this respect it must be said that Yadnya (Sacrifice), Dana (Charity) and Tapa (Penance) should be done as they are necessary duties. If such actions are performed they become instrumental to attain liberation. Arjuna, action should be performed without being proud that we are the doers and without any expectation about fruits. Then if any fruit is coming along, it should be accepted with peaceful mind. That is the skill in doing action. There are three types of leaving the fruit of our actions. The giving up of action because one is lazy, or one dislikes that action is Tamasic abandonment. If action is started and being bored, one leaves it in the middle, it becomes the Rajasic abandonment. If the action is performed as a duty and there is no pride of doership or no expectation of fruit, then that is Sattwic abandonment; this leads a man to have the Atmic vision.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

16th December

The Lord Shrikrishna said further - "Oh Arjuna, there is action so long as a man has a body. Even in sleep, the breathing is going on. But without a hope for fruit, all action should be offered to God, so that there is self-knowledge, by which the action and the ignorance both are destroyed. This is the real Tyaga, or Giving up. Action binds if there is hope for fruit. This world is the fruit of action. Those who do prohibited action go to the birth in lower categories or in inanimate things. If action is mixed with merit and sin, the next birth is of human being only. The fruit of action is of three kinds, one which is desirable, one which is not desirable and one which is mixed - desirable and undesirable. Because of this, further actions are produced out of the fruits of earlier actions. Thus, hope for the fruit creates the cycle of birth and death, but if the hope for fruit is dropped, the division between the enjoyer and the object enjoyed disappears. By this 'Tyaga' based on understanding, the ignorance is destroyed. O Arjuna, there are five causes of action, but Atman is totally aloof from the causes as well as the action. The first cause is body, because the soul who enjoys resides in this body. This is called the Adhishthana or the main basic seat. The second cause is the soul who is the doer. This soul is the reflection of Atman in the body. The organs are the third cause of action. One single energy expresses itself through the five organs of action viz. hands, feet, speech, anus and sex. Therefore these are the fourth cause. Further, fortune or destiny or the host of Gods who are helpful or other wise, is the fifth cause. These actions are divided into two categories. One is justifiable and the other is forbidden. Atman throws light on them and himself is their witness. The soul was seeing the activities of the dream Universe in the sleep of ignorance. He was awakened by the Guru by giving him the teaching of the highest spiritual truth and he forgot the sense of me and mine, and became one in the reality of aloneness where the observer and the thing observed becomes one. Then he becomes a non-doer of action and does not identify himself with the body. His actions are only happening so long as his body exists, by which seemingly active nature, he appears, to others, to be actually doing action."

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

17th December

The Lord Shrikrishna further said to Arjuna, “Oh Arjuna, the free liberated person does not see anything else except himself in the world. Therefore though actions are taking place, one should not say that he is doing those actions. For, for him the doer, the acting and the action are his own nature. While Atman is of the nature of knowledge and a witness only, the trinity of the knower, the thing to be known and the knowledge, is the cause of world and the beginning of Karma. O Arjuna, the senses give the enjoyment of pleasures from the objects of knowledge to the soul who is the knower. Then the soul allots names to the various objects. This is the ordinary knowledge. Through the sense organs, the soul gets the knowledge about the object to be known in five different ways. The knower accepts the object which he likes and rejects the object which he does not like. In the contact with the object of his liking, the time of the knower lapses quickly, while in the contact with objects which he does not like the time appears to be very lengthy for him. In this action, the knower is recognized as the doer. He gets the action done by the organs, in order to get pleasures but if the object of knowledge is painful, he orders the organs to drop that action. The action has three store-houses. One is the doer, the second are the senses and the third is the action. But Atman is far away from all these actions.

The doer has three divisions. The Sattwic doer liberates while the other two binds. By Sattwic knowledge, the knower and the knowable become one. This knowledge is the temple of the Goddess of Liberty. Rajasic knowledge is that by which objects appear in various forms. Tamasic knowledge is that which thinks that woman is for satisfying sexual desire and money is for deriving pleasures, in an attempt to have the physical pleasures of a very low kind and believes that the whole Universe is meant to satisfy him. This knowledge does not go beyond the concept that the body is Atman and the image is God. The man of such knowledge thinks that the merit or sin is nonsense and further thinks that to have physical enjoyment is the best thing that can happen to him. Arjuna, one who performs the routine and legitimate actions with contentment and leaving any hope for fruit, offers all actions to God and performs actions which are called Sattwic. One who performs selfish actions by staking his every possession and makes a propaganda of his achievements, becomes very proud of it. Such actions which are done with an aim of reaching heaven are called Rajas Karma.”

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

18th December

The Lord Shrikrishna continued, “Oh Arjuna, Tamasic Karma is that which is despised, prohibited and which is non-productive. Now I shall tell you the three categories of Actor or doer. He is a Sattwic doer who performs actions according to the scriptures with courage, without sense of pride and hope for fruit at the right time and does not worry whether that action is completed or not. One who hurts others while greedily doing all selfish actions and becomes happy if good results are possible and becomes sorry if the results are not conducive to his desires, is a Rajas doer. The Tamasa doer hurts himself and others, misbehaves without any control, and becomes more and more proud and puffed up by his own dirty activities. He is the sin incarnate. Oh Arjuna, intellect is also of three kinds. That intellect is Sattwic which thinks that to do actions according to the personal stage and social status is perfectly right and understands that such action leads to liberation. That intellect which does not know what is religion and what is against religion what is right action and wrong action and therefore sets about performing any actions indiscriminately is Rajasic intellect. That intellect which thinks that it is a sin to do our duty, that virtues are vices is Tamasik intellect. As regards courage, that conviction which turns the attention of senses inwards, makes the mind peaceful and employs all faculties to do meditation is a Sattwic courage. That courage is Rajas by which the soul thinks that he is body and involves himself in the actions with a hope that on the capital of selfish actions, he will get four-fold profit. Now that courage or power which allows the various vices like laziness, fear, attachment, sorrow, discontents, dejection and sullenness in the body of a man, is Tamasic courage or conviction. Oh Arjuna, pleasure is also of three kinds. Sattwic pleasure is that which appears to be troublesome in the beginning but brings happiness in the end and desirelessness is the cause of that pleasure. That which is sweet at first and bitter in the end is a Rajasic pleasure. That pleasure which is derived through prohibited actions, or with intimacy of a woman or by murder or by kidnapping and which causes one to forget his bliss in the Reality of Atman is a Tamasic pleasure.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

19th December

The Lord Shrikrishna further said to Arjuna - “Arjuna, this world is comprising of three ‘Gunas’ or qualities. Because of these qualities, the men were divided into four castes of Brahmins, Kshatriyas, Vaishyas and Shoodras. In Brahmins, there is the quality of introspection (Shama), not to allow the organs to go astray (Dama), Tapas which is a liking for penance, cleanliness of body and mind, forgiveness, straight forward nature, belief in God, and knowledge.

The Kshatriyas are having natural qualities of bravery, forcefulness, courage, alertness, not to avoid war, charity and sense of being powerful. Similarly the occupation of agriculture, by use of land, seeds and agro-industrial instruments, to rear cows, to do trading, are the natural duties of Vaishyas (merchant etc.) The Shoodras are the natural helpers of all the above three castes. One should perform ones ordained duty by dropping laziness and hope for fruits, strictly according to the dictates of scriptures, so that it helps one to develop desirelessness. This gives one the knowledge of how to be and remain free. It is God’s will that everybody should do his duty, which should be abided by all people. When one worships God through performance of one’s duty, He is pleased and gives the benedictory quality of desirelessness. This creates dislike for the worldly life and there is eagerness to achieve liberation. Ajuna though our duty may be difficult, one should not be bored by it. Anyway, every action involves hard work at the initial stage. Thus one must perform one’s duty which leads to liberation. Arjuna, though such a seeker is living in worldly life he has no sense of possessions. His mind turns inward and becomes ready for self-knowledge. This leads to balance of good and bad actions in his life and he becomes worthy of the blessings of the Sadguru. This in turn destroys the ignorance, and the trinity of the observer, the observing and the thing observed is dissolved and the universe also disappears from his consciousness. Then the seeker himself becomes the Atman. This state is called actionlessness. There is nothing to be attained beyond this. The ordinary seeker has, at the primary stage to burn the dirt on his consciousness and the projections of the mind by strict observance of his own duties. He has then to give up the sense of “mine”, Desirelessness is its consequence. Then the “Teaching” of the Sadguru and his blessings are received and the experience becomes Firm that Brahman is real and the world is real for the time being.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

20th December

The Lord Shrikrishna continued - “O Arjuna, such a person lives in solitude and practices peace and control of senses. Then he never likes pleasures nor hates pain. Laziness and oversleeping do not affect him. Here he steadies his mind and contemplates that he is Brahman and the trinity disappears. Arjuna, this state is achieved by penetrating the brow chakra and meditating on Brahman in the intra cranial space which is thousand - petalled wheel, through awakening of Kundalini power by practising the three postures of Hathayoga and bringing about the equilibrium of the five breaths. The enemies on this path are pride about the body, vices like lust and anger, strength and sullenness etc. When these vices are eliminated, the divine virtues become manifest in the seeker. Then discrimination of mine and others, as well as sense of “mine” disappear. Then after unity with the Absolute Brahman, there is complete peace. This state is called BLISS IN THE SELF - KNOWLEDGE. The seeker sees himself everywhere when he has self-experience and is merged into me. The devotee of self-wisdom is of the fourth type. When there is ignorance of this unity, I appear to be something which I am not. My natural light is devotion. But because of ignorance, the visible seems to be real, but when it is no more, the seer also merges into me, and the visible also disappears. This is my Yoga of devotion of the fourth degree. The devotee who becomes one with me through this kind of devotion, he is myself only. In this devotion, not to do anything is to worship me. Silence is here my best praise, and not to see anything is seeing me. Not to go anywhere is his pilgrimage undertaken for me. His silence is my worship because he is aware of me only at all places. He knows that everywhere every time I am there and even before him, I was there. Knowing this, his consciousness merges with me, and there the Brahman, Atman, Ishwar etc. words are gone without trace.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

21st December

The Lord Shrikrishna addressed Arjuna further - Dear Arjuna, such devotee offers me his state as 'soul' and in exchange, he gains unity with me. The thing which is a self-evident fact, is attained easily, but the thing which prevents us is required to be removed by efforts. Similarly, by spiritual endeavour, the dirt of ignorance which prevents attainment of Atman, is removed. Then I become visible automatically, as I am already there. Then that devotee becomes one with me by his devotion. Then there remains nothing more for him to be achieved. Arjuna, you should therefore offer all your actions to me, while doing so direct your attention me, so that you will see me as pure as I am. You will also know that Prakruti is different from you. You should turn your intellect one-pointedly towards me. When I will enter into your heart, you will get my blessing. Then your state of Jeeva (Soul) will be dissolved and you will not have suffering from the worldly life any more. Arjuna, your inborn nature will defeat your decision of not fighting. That nature is of Kshatriya. Even if you sit passive, your qualities of the warrior caste will compel you to fight. Arjuna, God becomes manifest as Jeeva by taking the garment of pride, Ego He remains behind the screen and move the threads of Universe. He give each a form the deserves. Jeeva adopts that form and rides upon it with pride - God lives in everybody's heart and moves the strings according to the destiny of that Jeeva and makes him move accordingly. Arjuna, that is myself who dwells in your heart. There is something that pulsates in you, saying I, I, I, but without attachment to the name and nature of "Arjun". That something is myself and my Prakruti will provoke you to fight. Therefore let that Prakruti do her job, and you should surrender to the God who dwells in your heart. Then you will be the Monarch of the state of Atman. Arjuna, I have told you the most secret of all; now you should carefully consider it and act as you deem fit.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

22nd December

The Lord Shrikrishna continued to talk to Arjuna - Arjuna, there is no division between you and I and therefore I do not keep anything from you. You should make me the objective of every action you do. Be merged into me. Keep your mind in me. Fill your ears by listening all things only about me. Let your eyes see me with love. Pronounce my name by your tongue. Let the action of your hands and the walking of your feet be for me. Arjuna, consider that I am the world and serve that world. Then you will rest in me. You will be one with me, and in it you will realize that You are ME. When the concept that you are your body is gone, you will be same as I am, or myself only. Arjuna, When you will offer all your actions to me, you will partake of the joy which is in my heart. You will know and realize my reality and you will have nothing to do further as you have already fulfilled the life's best achievements, because you will be one with me. Arjuna dispel your ignorance by self- knowledge. Do not consider yourself as different from me. That is the crux of being at my feet. When you thus surrender yourself, your state of Jeeva, will be dissociated. To be one with me and still to serve me is my Real Devotion. When you will merge yourself into me with the spirit of unity, these differences of duty and non-duty or right or wrong will not affect you. Therefore do not worry about right or wrong. When you surrender yourself to me, I will be everything and all thing to you and will liberate you.”

Saint Dnyaneshwar says - The Lord Shrikrishna gave advice to Arjuna in this way and then that dark and beautiful Shrikrishna, putting forward his right arm, with the Kankana (Jewelled ring around wrist) on the wrist, embraced that revered devotee Arjuna, who had surrendered himself to him. In this way the hearts, the inner principles of both of them became mingled with each other. Without disturbing the lovable duality of God and the devotee, the God put the understanding of his advice in the intellect of Arjuna. Out of this embrace introduction both were full of flowing joy.

This advice of the Lord became manifest as Geetashastra (Science of Geeta) In this, the first chapter is a preliminary, in production Second is sankhya - Shastra. The third chapter is about the yoga of action. The fourth is about the yoga of offering action to Brahman, the fifth is about the inner secret of Yoga, the sixth is of Self-control, the seventh is Yoga of Self-knowledge and Worldly knowledge, the eighth

is the yoga of imperishable Brahman, the ninth is about the great royal secret of devotion, the tenth is about Vibhootis, the eleventh is about Glimpse of the Universal God, the twelfth is about Yoga of Bhakti, the thirteenth chapter is about the Field and the Knower of the field. The fourteenth is about the three qualities, the fifteenth is about the Best man, the sixteenth is about the Divine and demonic qualities, the seventeenth is about the explanation of the three kinds of faith, and the eighteenth is the summary of all the teaching.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

23rd December

Saint Dnyaneshwar says to the listeners Vedas are very rich with knowledge but in generosity they are not so large - hearted because their knowledge is available only to the people of the first three castes. Therefore, for redressing the sorrow of the others, they came in the form Geeta. This Geeta liberates all-one may listen to it, or read it by understanding its meaning, or writes it down-In the name of Arjuna, all are emancipated.

Thus the Lord Shrikrishna said to Arjuna - As you have earned much spiritual merit, you have got this knowledge. You should not give this knowledge to a man who hates his Guru, or is treacherous of him, who is not doing any penance and is not interested in Knowledge. Do not say a word of this, even playfully as a fun to him who does not believe me and to him who abuses my devotees. This Knowledge should be given only to those who perform penance who are devotees of Guru, who are interested in listening, who are believers in God and who are faithful to God. He who imparts this knowledge is equal to and same as I am and I like him most. I hold dear to my heart only such a devotee who has self-knowledge because he speaks in the assembly of good men, on this Geeta, in order that attainment of me by all should be possible. Arjuna, this Teaching is as kind as mother, and mother loves all equally. If a man who is faithful listens to this teaching, his sins run away, religion is more enhanced, he may reach heaven and in the end, he will become one with me. So, Arjuna, did you understand this teaching properly ? Or was it spoiled on the way towards your mind ? Or was it scorned at and negligently thrown away ?

Saint Dnyaneshwar says - "By asking this question, the Lord Shrikrishna made Arjuna aware of the reality around him. Then by withholding his joyful tears from falling out, Arjuna happily said to the Lord - I AM NOW BRAHMAN WHERE KARMA HAS NO SCOPE. THERE IS NOTHING ELSE TO BE DONE BY ME EXCEPT OBEYING YOUR ORDERS. This is because you are my teacher, who has no selfish purpose in this. SO I WILL FOLLOW YOUR ORDER.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of Cantos 18

24th December

Sanjay who was witnessing this joyous dialogue, said to Dhruatarashtra - “Only by the grace of Vyas, I, an ordinary man who purchases horses for you, was lucky enough to enjoy the divine dialogue between Shrikrishna and Arjuna.” But Dhruatarashtra was not moved by this talk. Still Sanjay began to tell further. “ Arjuna and Shrikrishna had become one entity in this dialogue.” While he was talking like this, he had an emotional ecstasy of piety. Sanjay further said, “My ignorance was dispelled by the Grace of Vyas, and I realized unity with Brahman. The special benefit was that I could be able to see the Universal form of God, and I was simply carried away in the flood of that experience.” Upon this, Dhruatarashtra said - “O Sanjay, it was for the job of reporting to me the happenings in the war, that Vyasa has told you to sit near me. I think that as the army on our side is one and a half in number, than that of Pandavas, it is certain that Duryodhana will win this war. What is your conjecture ?” Upon this, Sanjay said, “ The party in which the Lord Shrikrishna, who is the spouse of goddess Laxmi and by whose grace the four great achievements are assured, will be definitely victorious, and Arjuna’s second name is Vijay which means victory. Arjuna is moreover the disciple of Shrikrishna. Therefore where Laxmi, Shrikrishna and Arjun are present, victory is there. My prophesy is infallible.”

Saint Dnyaneshwar says - The essence of Vedas is contained in one and quarter lakhs of verses of Mahabharata, and its essence in turn is in the Geeta, in its seven hundred verses. The teaching is given in a nutshell in the last verse of Geeta. The verses of Geeta are one better than another, but spiritually, they are all of the same value. Geeta is the literary image of God, because here Shrikrishna talks about himself. He is the speaker and he is the one spoken of. God has expressed the BLISS OF BRAHMAN in Geeta by using Arjuna as the listener. Geeta liberates all. Therefore one should study only Geeta in the company of a wise man. Vyasa has obliged us by giving the form of Geeta to the talk of the Lord. We have, by the grace of Guru, explained it in Marathi. All this is being executed by Guru Nivruttinath by entering into my consciousness. By his kind blessing, my very breathing has turned into volumes of poetry.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

Summary of 18 Cantos

25th December

Saint Dnyaneshwar says - Oh Listeners ! By listening to this commentary of mine, you will attain a trance; and experience the bliss in Atman. The seekers who are introspective will definitely get this benefit, but ordinary readers will also be pleased by the poetic quality of this book. In short, this book is the glory of his grace. This philosophy was heard by Matsyendranath (who was Lord Vishnu) from Lord Shankara. He gave this Knowledge to Gorakshanath, who imparted it to Gahininath and by Gahininath it was given to Sadguru Nivruttinath. He made through me the showering of peace possible, by way of telling the meaning of Geeta with an aim of taking pity on the people who are sufferers. If I have said something awkward in this book, the listeners are requested to forgive me like a mother, because your love for me it is that has encouraged me to talk. This book is the work of my Guru only and by your grace only, I could come to your feet and have become a fully realized soul. Now, here the only credit which is mine, is that I am only a servant.

Now I pray that the omnipresent Universal God Almighty may bestow upon me this boon - The crooked nature of evil persons may go, the darkness of sin may be dispelled, they should get more interest in doing good deeds, and like to follow their own religion - ordained duty. All beings may be friendly among themselves, whosoever wants whatsoever, he may get it, all may have the fortune of company of Saints, because these Saints are living Kalpatarus who walk and speak, living gems "Chintamani," blotless full Moons and heatless Suns. All may be happy and they may worship the Almighty God.

Upon this, the Lord of the Universe was pleased and He gave the promise that this boon will be given. I, Dnyanadeva is happy by it.

This commentary in Marathi, on Geeta was completed in Shaka year 1212 (year 1290 according to Christian Era) and Satchidanand Baba has respectfully written it down.

|| Summary of cantos 18 by name The yoga of liberation and Renunciation ended ||

End of Summary of Dnyaneshwari

For Daily Meditations - done by H. H. Shri Chandrakant Anant Bhosekar

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

The Essence of the Fragrance of Flowers

26th December

KARMA (Action)

The Lord Shrikrishna said to Arjuna - Oh Arjuna, on the path of action, the seekers become experts in the performance of action and attain liberation in the due course of time. Man has to do some work for his body. Therefore you should not give up action; but do it by dropping the desire for fruit. This will liberate you - Therefore whatever you earn by doing your duty, you should use it for fulfilling the duties, and then by offering the remaining to the God, you may enjoy it. Without abandoning the duties which are in your lot, according to your past actions, drop only the attachment involved in them. The powerful and the great person of wisdom should not at all renounce their duties, because other people follow his example. Arjuna, we should skillfully do our duty, behave as the people behave and direct and guide them to the proper path. They should not be advised to give up action, on the contrary, you should praise them for their good deeds. The work done for public welfare does not create bondage. Arjuna, you perform all your duties and offer them to me, but keep your mind rivetted to Atman. Do not abrogate the doership of action to your self. That belongs to Prakruti. This body is perishable. Therefore you should not pamper it much. The desire and anger are produced from the pleasure which the senses take in their objects. These two compel even the wise person to commit sins, by their force. Pure knowledge is clouded by them. Therefore, they cannot be easily conquered. Therefore, O Arjuna, you must crush the attachment to objects. Then the mind stops running. Then their support is destroyed. When your intellect will be steady in Paramatman, you will realize Brahman. The selfish actions and prohibited action should be dropped and only the regular and occasional duties as dictated by the scriptures should be skillfully done without default by leaving aside both the pride of doing them and hope for their fruits.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

The Essence of the Fragrance of Flowers

27th December

YOGA

The Lord Shrikrishna said to Arjuna - Oh, Arjuna the student of yoga, attains unity with Brahman by taking the following progressive steps, namely performance of Legitimate duties, Desirelessness, Meditation and Trance. For this study, a sacred and solitary place should be selected. There the student should sit in Vajrasana posture, on a flat seat level with surrounding clean ground. There he should keep his mind steady. He should remember his spiritual teacher. Then the three postures viz. Moolabandha, Odiyanbandha and Jalandharbandha should be adopted and he should meditate on me quietly. First, the cleansing of body takes place. Then the Kundalini power which is dormant at the Mooladhara, awakens. This power eats up the elements of earth and water in the body and is satisfied. Then nectar which is in the divine lake of lunar light, in the space between the eyebrows, drops in her mouth. This causes transformation of body and it becomes brighter. Then there is the phenomenon of inner voice of silence, and the door of the space in the cranium, which is Brahman, opens up. When the power reaches the Chidakash, it becomes of the nature of air and ceases to be fiery. Here the seeker experiences that he is Brahman. Everything dissolves at this stage. This is my Reality. Oh Arjuna this study is easy only for a man of regular habits. The mind of such a Yogi remains blissful even if any calamity befalls him.

Oh Arjuna though this mind is fickle, it can be controlled through constant study and desirelessness. Therefore it should be given the joy in Atman occasionally. If his study remains incomplete in this life, he is born next time in a rich man's family or a noble spiritually inclined family. When his incomplete study is finally completed, there is advent of self-realization and he becomes Brahman. Therefore, Oh Arjuna, you should follow the path of yoga. Such a Yogi is everything in the world.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

The Essence of the Fragrance of Flowers

28th December

KNOWLEDGE

The Lord Shrikrishna said - Oh Arjuna, the term “Vidnyan” is used for worldly knowledge. The knowledge about unity with me is self-knowledge (Atmadnyan) and to feel that the world is real is ignorance (Adnyan). There are two kinds of Prakruti appearing on my existence - They are the higher and the lower (Para and Apara). Of these two the lower Prakruti consists of five elements, the mind, the intellect and the Ego-in all, 8 parts. The higher Prakruti holds all this world together, and infuses life into inanimate things, gives him knowledge and makes the Jeeva suffer or enjoy the results of contact with objects. Both together direct the world. They are having three qualities or facets. These are Sattwa, Rajas and Tamas. Sattwa gives knowledge and comforts. Rajas entertains and it increases the desire. Tamas produces ignorance, confusion, blunders, and laziness. I am the beginning, the middle as well as the ending of the Universe and I am also beyond the Universe. I am every where at all times. I am eternal. I have no birth, imperishable, deathless, unprecedented limitless, undisturbed, beginningless and endless, infallible, non-dual, unbroken, undivisible, abstract and fearless. I am new as well as old. I am nothing as well as complete. I am palpable as well as subtle. I am small as well as great. I am actionless but tremendously action oriented. When one observer remains even after elimination of unreal visible world, that observer I am. When the knowledge remains purely after there is no division between the observer and the observed, it is my reality. I am also the state of Brahman when the self-knowledge merges into self-experience and it remains in itself alone. If I am to be seen as Brahman, I am not completely contained in any particular thing, and if I am to be perceived as Jeeva, then I am myself in everything. There is no difference in the I, the Atman, and Brahman, in their final essence. I am a witness, a non-doer and a non-enjoyer; being disinterested and only a witness. The appearance of Universe on my existence as Brahman, is simply a myth.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

The Essence of the Fragrance of Flowers

29th December

DEVOTION

The Lord Shrikrishna said - Oh Arjuna, there are four kinds of my devotees - The harassed, the selfish, the inquisitive and the wise. The harassed devotee worships me for redressing his suffering, the selfish for achieving the desired fruit, the inquisitive worships me for understanding and the wise one worships me out of his love, the wise one is liked by me above all others. Arjuna, I myself give the fruit of the worship which the devotees offer to other deities, taking the form of those deities, but that fruit does not long much. After death, these devotees go to the heavenly abode of these particular deities, while my devotees come to me. It is easier to worship me as an embodied God; while it is very painful to attain me through the path of yoga are knowledge of my unity. I myself liberate those who worship me in an image, or body; because they perform all their legitimate duties happily and offer the results, the fruits to me. These devotees who are alone, meditate on me and those devotees who are family-men, take my name with love. If such a devotee offers me with love, a leaf, a flower a fruit or water, I am pleased in that because I like their pure devotion very much. I maintain and take care of the welfare and spiritual progress of such of my devotees who worship me whole - heartedly just for being united with me. I give them liberation or my devotion, according to their wish . I see that even at the time of their death they will remember me. So, they are with me and belong to me during their life time and even after death, they come to me, and do not take rebirth. In this way they are free from birth and death.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

The Essence of the Fragrance of Flowers

30th December

OFFERING

The Lord Shrikrishna said to Arjuna, “ Oh Arjuna, most of all, I like my wise devotee because he worships me with the understanding that I am everywhere and this Universe is my own nature. He is desireless, very peaceful, contented and happy. He becomes myself and still serves me and worships me with love. He sees me everywhere in the world. He has offered not only his mind and intellect but whole of his life at my feet. He is knowing my real nature. He is always thinking of me and, therefore, there is unity of us both. He knows that he himself and the whole Universe is filled completely by me and thus knowing, he has surrendered himself to me. Such a devotee of mine transcends my Maya.

Even if this devotee does anything, he is one with me. His silence is my praise. His not looking anywhere is his seeing me, and his not going anywhere is his pilgrimage towards me. His silence is the worship offered to me. His intellect is full with the realisation of ‘Unity of my existence everywhere, right from an insect up to the Lord Brahmadev and therefore such a devotee is my very soul.

Therefore, Oh Arjuna, you should be my devotee and establish me in your mind permanently. Do not forget me any moment. Whatever you do without being proud of it, you should do with a faith that it is all for me. Worship me alone and bow only before me. Leave out all your mental projections and thoughts and look at me everywhere, so that you will come and merge into me.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

The Essence of the Fragrance of Flowers

31th December

UNITY WITH GOD

The Lord Shrikrishna said to Arjuna, “Arjuna, that situation which is very peaceful before the creation of this world is called the ‘State of Brahman.’ You can be able to experience this state of mine when your mind will be completely turned inward and any thought about knowledge will be stopped from rising in it. When the time for creation of this world came, my power of Maya consisting of three qualities, created this nature under my President-ship. Therefore, there is, even in the subtle atom, my existence together with my power. I am unmanifest there, while Maya is manifest in the form of three qualities. Thus this whole Universe is our own existence. You can experience this state, when your mind will be so still that it will not move either outward or inward. There in that state, there will be only the awareness that together with you this Universe is of the nature of God. When the variety of the qualities of the various things created by my Maya will enter through your senses into your extrovert mind in the form of knowledge of name and form, then accompanying that worldly knowledge, there will be various reactions in your consciousness, like nuisance, enjoyment, utility, creation, and disinterestedness, to these objects. But do not forget that all these are my manifestations. Then only the actions which are according to the stage in life and caste in society will take place in your case, but remember that they will take place only according to my pre-planned scheme. If you perform actions with the pride of your body, and the pride of being a doer, with a hope to get their fruit there will be ‘produced the sin or merit and various disturbances like the lust and anger. However, remember that these manifestations are also mine, but taking place through the forgetfulness about me. Thus you should remember every moment that in your life, it is myself who is expressed as knowledge, thought, action, fruit, faith and disturbances. If you will be aware of this, you will become myself. Oh Arjuna, What more should I tell ? Will you do this much? please! do it ! Then according to my plan and order, you may happily fight and become victorious.”

END

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥