

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

1st February

Lord Shrikrishna said further, Oh Arjuna, the man, who does not hate his duty and who does not have desire of favourable results and whose mind does not become impure by the imagination of doing the work or completing the work which is already started and who has burnt all his actions in the fire of Self-Knowledge is the Universal Self in the form of a man. Please think of this. He is unconcerned about his body, desireless about the enjoyment of the result and always happy. He is dining in the inner room of satisfaction and never says enough to the sweet dish of Self-Knowledge.

Oh Arjuna, after killing the ego and the desire arising therefrom he enjoys the sweetness of ecstasy with even increasing liking. So he is satisfied with whatever he gets at that time. He doesn't have the feeling of mine and non-mine. Whatever he sees and hears he becomes the same. What he walks by feet, speaks by mouth similarly whatever movements are performed by him, he has become those only. You see, in the case of a person who does not see the entire world separate from himself, the question of work and its bondage does not arise. Because he is free from the duality from which arises the jealousy, so even if he is doing the work he is beyond it and though he is having the properties, he is beyond them. There is no doubt about it. Though he is having body, he is the original source of life. It is seen that he is totally pure if we see him from the test of Universal Self. Then even if he does the works with desire delightfully, they merge in him only just as the clouds which have gathered in sky untimely, disappear of their own, where they are. Similarly, though such a person performs all the rituals as prescribed in the Vedas, due to his feeling of unity they are merged in unity only.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

2nd February

Lord Shrikrishna said further, “Oh Arjuna, he does not have difference between the action of sacrifice in fire and himself, the doer, the enjoyer of such sacrifice. In whatever sacrifices in fire he offers, he, who has steady intellect in the individual self, looks with the feeling that all the material put in fire, chanting etc. are Universal self only. So one who feels that duty is Universal Self only, even though he does all the duty, actually feels that he is not doing anything.

Some other yogis are busy in performing the sacrifice day and night. They have offered their mind with ignorance therein, in the fire of a Master’s advice. This sacrifice is called (Daivayadnya) destiny - sacrifice. Oh Arjuna, he who is totally determined about the fact that this body is nourished by destiny only, never worries about its nourishment. Please understand that he has become a superyogi due to this.

Now I will tell you another category. Listen. Those who are the performers of sacrifice (yadnya) of Universal Self, they worship sacrifice by sacrifice only.

Some other perform the sacrifice, with holy materials of action and sense-organs, with chantings of three Bandhas i.e. Mool, Uddiyan and Jalandhar Bandh in the fire of combination of concentration, meditation and trance. Others construct the form of fire place with control after the Sun of non-attachment arises and in that fire-place, fire of organs appears. From that flame of non-attachment comes out. At that time the wooden pieces of desire and anger catch fire and the smoke of desire goes out from the fire-place of the sense-organs. Then in this fire-place, the pleasurable objects are offered in this sacrifice and in this way wash their defects. Some others use their hearts as wooden pots and in that fix tightly with quietness and courage the churning rod of right thoughts (vivek) and churn it fast with the string of Master’s advice. Then from that the fire of Self-Knowledge appears. The mind which has become light, due to the physical and mental control, is used as a fuel for the fire of Self-Knowledge, and after the flames are kindled, wooden sticks of desires with ghee of affection, are burnt in that fire. The person performing the religious fire offers these actions of his organs with the chanting of I am Universal Self. From this he acquires the knowledge of unity with God. After the offerings are burnt in the religious fire, whatever happiness of Universal Self remains, he accepts the same as Purodash i.e. the remnant. Though the methods of offering in religious fire are different, the result of all of them is one only i.e. salvation.”

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CANTOS - 4

3rd February

Lord Shrikrishna said further, “Oh Arjuna, of these religious fires of sacrifice, some are called fires of sacrifice, fires of money , penance, yoga, speech and knowledge. All theses fires can be performed by the persons who have won over the functions of their organs because they have offered their individual self in the fire of knowledge of Universal Self.

Some after requisite practice, offer the material of oxygen in the mouth of fire of Apan (gas in stomach), while other offer Apan in oxygen. Some have a control over both oxygen and Apan. These persons are called experts in controlling their inhale and exhale.

Oh Arjuna, some persons control all the intakes and offer their lives in the lives only. All these performers are the travellers on the path of salvation. They have purified their minds and burnt all their ignorance. So in their case, there is no difference such as the religious fire and its performer. Hence all their desires are fulfilled and action of performing the fire is over. Then, the persons having dedication in Universal Self chant the mantra, ‘I am the Universal Self’ and experience the pure, remnant Universal Self left over in the religious fire of Self Knowledge. This Universal Self left is existing from time immortal and is such where thought cannot enter, where no logic is applicable, where the defect of duality does not touch. Then they achieve the stage of immortality and naturally get merged in Universal Self. But those who don’t perform religious fire, don’t practice Yoga and control, are not garlanded by non-attachment. Because what can I say about the life, beyond death of those persons whose present life in this world is not proper.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

4th February

Lord Shrikrishna said further, “Oh Arjuna, I have told you, religious fire of many types which have been described in detail in Vedas. But what we have to do with them ? Please see, this much only that all these religious fires are initiated from Action only. If you understand this then your bondage of action will automatically release.

Oh Arjuna, just as the light of stars becomes pale in front of Sun, similarly the religious fire of Self Knowledge can't be compared with similar fires wherein materials are offered, whose origin in Vedas, wherein special preparations are made for rites and rituals, and by whose performance, performer achieves heaven. Without searching the Infinite Self appears at that place, where the action arising out of desires ends, which is a mine of Self-knowledge, where the tendency of action becomes lame, where logic loses its vision, where the sense-organs forget their pleasurable objects, where the mind leaves its flickering tendency, where the words lose their quality of expression and where the thing to be known i.e. Universal Self is actually discovered.

Oh Arjuna, if you feel that you should have such a Self Knowledge, you should worship such saints who are having storehouse of such knowledge and service rendered to them is the entrance of their house. For this, bodily, mentally and totally you should catch their feet without ego. You should render service to them. Then whatever you ask they will tell you. Due to their advice our intellect becomes full with Self Knowledge and it never turns towards imagination and becomes fearless and doubtless like infinite Self. Oh Parth, when the grace of the Master is endured such light of Self Knowledge arises and darkness of attachment disappears. Then including yourself you will always see all these different elements in my form only. Then even if you are the depot of sin, ocean of illusion or mountain of attachment, you will find that these are nowhere when compared to the power of faultless Self Knowledge and it is improper to have such comparison also.

Oh Arjuna, just as ignited fire converts wood into ashes, similarly this self knowledge burns to ashes all the Actions.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 4

5th February

Lord Shrikrishna Said further, “Oh Arjuna, after thinking from all sides, it appears that in this world no other thing is as divine as Self knowledge. No other simile can be used for this. Knowledge, just as the taste of nectar is like nectar only.” On this, Arjuna inquired, “Oh God, how this knowledge can be acquired ?” On this Lord replied, “The self knowledge finds such a person who does not give importance to sense-organs because he is disgusted with pleasurable objects who does not take the doer-ship of the actions, which are performed by Nature, who is quiet, desireless and faithful. After this knowledge becomes steady, then it expands. Then the person experiences ultimate quietness everywhere.

Oh Arjuna, but a man who does not like this knowledge, gets engrossed in the pleasure of objects and then falls in uncertainty. Then he can't recognize what is proper or improper. When the total darkness of ignorance appears, the uncertainty increases. Then the path of reverence is totally closed.

But Arjuna, if a man gets a weapon of Self Knowledge, all the dirt in his mind will be cleaned totally. So Arjuna, clean all the doubt from your mind and get up early.”

Sanjaya said to Dhrtarashtra, “ Oh King, listen, Shrikrishna the creator of all knowledge and the light of knowledge, advised gracefully, to Arjuna like this.” Dnyaneshwar Maharaj says, “Now Arjuna will ask timely question. That story the un-experienced shower of quietude will be told in next chapter. Just as a lady, having the qualities of beauty, virtues and good family should have in addition the dedication to her husband also, similarly similes etc. will be added to the speech in Marathi, expressing the quietude. If sugar, which is already liked, is available for eating as medicine, why we should not consume it ? Similarly, without suppressing the mind, without giving pain to sense-organs, by merely listening you will get salvation at your door. So the listeners should hear this essence of Geeta with proper attention and cheerful mind.

|| Cantos 4, by name - Karmabramharpanyog ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

6th February

Arjuna said to Lord Shrikrishna, “Oh God, How do you talk like this ? You only told me that I should leave all the Actions and now you are encouraging more the path of Action only ! Oh Anant, we, the people having little intellect, can't understand properly your talk. If you want to tell one principle only, you should mention it with certainty. For this sake only, I have requested great person like you that this philosophy should not be explained in ambiguous language. Oh God, let bygones be bygone. Now this time, you explain clearly and tell me which way is better of the two. Just as one chooses a vehicle by which one can travel happily a considerable distance without getting his sleep disturbed, similarly, tell me a way whose observance is simple which gives the result unmistakably and which ends in purity. By listening to Arjuna's this talk, God was glad and said with satisfaction, “Oh, Arjuna, It will happen as you say.” Dnyaneshwar Maharaj says, “When Lord Shrikrishna, the treasurer of generosity was at the disposal of Arjuna, why Arjuna should not be a meeting place of all the pleasures. So whatever Arjuna wanted Lord Shrikrishna gave it with pleasure. So I will tell what Shrikrishna said further.”

He said, “Oh Arjuna, if we think theoretically paths of Action and Renunciation are both capable of giving salvation. But for both wise and unwise people the path of desireless Action is very easy for behavior. Just as a boat is useful for women and children for floating on water, similarly is the scheme of path of Action. Thinking from all sides, this path only appears to be easy, because this gives the result which can be achieved from the renunciation from the Action without any toil. First I will tell you the symptom of renunciation of Action. Then you will naturally know that both the paths merge into one only.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

7th February

Lord Shrikrishna said to Arjuna further, “ Oh, Arjuna, the man who does not remember the past things, who does not desire for what he did not get, who does not remember at all in his steady mind ego and ‘mine’ ness, is always a Sanyasi i.e. one who has abandoned everything. Please understand this. Such a man enjoys eternal happiness without doing anything. Since his mind which was attached to everything has now become unattached, now there is no necessity for him to leave anything. Just as, after the fire is extinguished, the remaining ashes can be kept in cotton also, similarly as his intellect is free from the imagination, he is not caught in the bondage of Action although he is surrounded by tempting objects. When the imagination is left, at that time only the abandonment of everything takes place. Oh, Arjuna, otherwise how the ignorant people will know the nature of Path of Action and Path of Knowledge, Karmayog and Sankhyayog. The foolish people feel that they are separate. But those who have experienced the principles underlying them after following each of them, know that both the paths are one and the same. Because whatever is achieved by the Path of Knowledge, the same is obtained by the Path of Action. Just as there is no difference between the sky and emptiness similarly.

Oh, Arjuna, he who climbs the mountain of salvation by the path of desireless Action, he reaches early the summit of ecstasy. But he, who does not perform the process of Action, never achieves the state of renunciation. Just as when the salt though it is little in quantity, gets mixed in ocean, it becomes of the size of ocean only, similarly please consider that he whose mind, because it has gone far away from imagination, gets merged in divinity, though he looks divided, has actually covered the entire three lokas. Now since the triode of doer-action object is closed, he does not become the doer even if all the actions are performed through him.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

8th February

Lord Shrikrishna said further to Arjuna, “Oh Arjuna, the man following the Path of Action does not remember at all that he is body, then how the doer-ship will arise ? In this way without leaving the body, all the properties of invisible God, are experienced clearly in that man. Normally, like other people he also, being in the body appears to be doing all the activities. He sees with eyes, listens with ears, takes pleasure of touch by skin, smells with nose, tastes and speaks with tongue, walks with legs and sleeps when feels sleepy, opens and closes his eyelids, inhales and exhales. He appears to be doing all such actions but due to previous experience, he does not consider himself as the doer of the above things. Because earlier he was sleeping on the bed of illusion he was surrounded by the pleasure of dream, but now since the Self Knowledge has arisen after awaking up he does not consider himself as the doer of anything.

Now, on the basis of the divine power, all the sense-organs are directed to run towards their pleasurable objects. Just as, at night in the light of lamp, all the activities are performed, similarly all the activities of Yogis are carried in their body. Just as the leaf of lotus, though in water, does not stick to it, similarly he does all the activities but is not bound by them.

Oh Arjuna, the Action which takes place before the intellect knows and thought arises about it is called physical action. Yogis perform such actions by body only just like the movements of a small child. After the body sleeps, only the mind performs the activities in dream and experiences pleasures and pains. The Action which is performed without the knowledge of sense organs is called mental action. Yogis perform that Action also but are not bound by it. Now whatever a man does without any purpose is the action of organs only. Action oriented Yogis do the function of knowing through intellect, but in them from their body to intellect there is no remembrance of ego anywhere. So in spite of performing all actions, they are free like persons who have attained the state of non-doership of action. Oh Arjuna, they have understood from the advice of the masters that the action, which is performed after leaving the ego of doership, belongs to the state of non-doership only.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

9th February

Lord Shrikrishna said further, “Oh Arjuna, Calmness garlands such a man who is full with the Self-Knowledge and who is tired of result of Action. But other persons are tied to the stump of function of result with the rope of desire due to the bondage of Action. He performs all the actions like a man who is desirous of result but due to feeling of non-doership is neutral about it. Then wherever he sees, the world there becomes happy and is full of Self. Even if he stays in the body with nine outlets, he does not identify himself with his body. So the man, who has abandoned the results of the Action though he is performing the action, principally is not doing anything.

Oh Arjuna, the God is without action, but he only arranges for the expansion of three Lokas. If we call him the doer, he is not attached by any action. The collection of big elements is created by his hands in a good way and he is occupying them. Still his natural state is not disturbed. His non-doership is not wrinkled. He is not attached to anything. He is not even aware that this world is created and destroyed.

Oh Arjuna, he is having with him total sins and rewards for sacrifice done by all the human beings but he does not know them. What more ? He is not even a witness to them. In company with the properties of forms he assumes a property and plays, but his powerful formlessness does not become dirty. His description that he creates, nourishes and destroys arises out of ignorance.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

10th February

Lord Shrikrishna said to Arjuna further, “Oh Arjuna, when this ignorance totally disappears, the illusory worry is stopped and the non-doership of God is felt. The God is non-doer and basically naturally I am that God. If the mind agrees with this then obviously, I am also non-doer. when this thought comes to mind then he does not feel the difference in all the three Lokas. Just as in the palace of King of East direction there is Diwali of Sun-rise, at the same time the darkness of other directions disappears, similarly because of his experience he feels that all the world is free only.

Oh Arjuna, when devotee gets Self Knowledge, he feels himself to be united with Brahma (Infinite Self), then he keeps his sensations totally united with Infinite Self and has the same remembrance. Then he has the same vision everywhere. Just as he feels united with the Infinite Self similarly he sees the Infinite Self in the entire world. Then, just as the Sun does not see darkness even in this dream, the man having this wisdom does not see any difference among the living beings. Then how the difference that this is mosquito, this is elephant, this is Shudra (untouchable) this is Brahmin, this is my son and this is other’s son will remain in him ? He does not discriminate among cow, dog, biggest and lowest. Because, if ego is left over, then only knowledge of difference will arise. That ego has already disappeared, then where is the separating division ?

Oh Arjuna, So he knows the principle completely of vision of equality which says that you are that unique infinite soul which is same everywhere and every time. Because of desirelessness, without breaking the contact of pleasurable objects and controlling the sense organs, he enjoyed the aloofness. Those learned men who behave like others, but who have forsaken the ignorance in them are not recognized by others. Due to wind, wave of water arises on water, but is felt by people as separate. Oh Arjuna, I will briefly describe the quality of person who has vision of equality and is merged in infinite soul. Please listen and think over it.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

11th February

Lord Shrikrishna said further, “Just as mountain is not pushed by a rolling mass of water of mirage, similarly that one person only whose mind does not change its state, even though he meets with the good or bad occasions, is called “Infinite Self” and is having unified vision. Because he discovers the infinite happiness of soul in his heart only, he does not experience the pleasurable objects by getting unified with the sense organs. Will the Chakor bird who enjoys the meal of silvery moon-rays fallen on the petal of lotus even lick the particles of sand ?

But Oh Arjuna, just as a poor hungry man will eat even husk of corn similarly those who don't have the experience of infinite self they only will get attached to enjoyment of the pleasurable objects. Normally is there any happiness in these pleasurable objects ? If the shadow of clouds would have given protection from wind, rain and sun-rays, why people would have built houses having three floors? Just as it is vain to call mirage as water, similarly it is just foolish talk to name the experience achieved from pleasurable objects as happiness. Because only pain follows from such pleasure. Oh Arjuna, how a mouse (who stays in the shadow of hood of a snake) can achieve piece ?

If it is seen from an angle of non-attached person, the pleasure in objects is as dangerous as swelling due to anemia but foolish people due to ignorance, can't pull on without enjoyment of experiencing the pleasure objects. You only tell me will the insects in pus have a nausea about pus ? In addition, if the person lose the attachment in pleasure from objects, will the resulting races experiencing pain, not be useless ? Then where the super faults will find a place to stay ?

So Arjuna, if thought properly, the attachment of pleasurable objects is bad. So even by mistake also don't go by that path.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

12th February

Lord Shrikrishna said further, “Oh Arjuna, realized souls don't have any painful objects, because they have controlled emotions like desire, anger etc. So they experience only infinite happiness in their heart. But that infinite happiness cannot be experienced separately i.e. by separating the triode i.e. enjoyer, enjoyed and enjoyment. Here the enjoyership has also to be forgotten. In this enjoyment, the sensation comes to such a stage where the curtain of ego is taken away and the person embraces deeply ecstasy i. e. just as water mixes with water, one merges naturally in oneself. Now here only infinite happiness remains in its own form. Because the enjoyer of this happiness does not remain even as witnesship.

Oh Arjuna, further to this is beyond any expression. So what more can be said about that state ? Only those who have absolute faith in infinite self will know the secret meaning of it. Those who are totally absorbed in such happiness and are enjoying the individual soul, are the cast statues of feeling of merging with infinite self. They are reflection of ecstasy, sprout of pleasure or temple of great spiritual knowledge. They are seat of wisdom or the decorated limbs of infinite self.”

On this, Shriguru Nivruttinath said, “Please stop this expansion of speaking. Up to what time you will describe this ? So please continue with the explaining the meaning of this epic further.” Then Dnyaneshwar Maharaj said, “ Lord Shrikrishna is saying Oh Arjuna, when a realized soul, who has finally reached the bottom of deep lake of infinite pleasure, he has reached the stage of infinite self in this body.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 5

13th February

Lord Shrikrishna said further, “Oh Arjuna, please understand that such persons have unified with the infinite self highest, non-reducible, infinite, attainable by only desireless persons reserved for great sages and shared by only attachmentless persons in the form of salvation. I will briefly tell you how such persons, while being in the body, have attained the state of infinite self.

Oh Arjuna, they turned the mind inwardly after removing desires about objects with the help of not attachment with them. They made their eyesight steady on the point where the hair of ends of their eye-brows meet and then turned inside. They reduced the speed of air passing through the nose and made Pran & Apan Vayu equal and then took the sensation in mind towards sky in the head. Then they got unified with infinite self.

Oh Arjuna, just as once the road water is mixed with Ganga, it cannot be separated, similarly the choice of different desires vanishes easily when the mind gets dissolved in the sky in the head. Just as an image vanishes when there is no water in the lake, similarly, when the curtain of mind is torn, the picture of the world is not reflected from it. Thus, when the mind loses its quality of producing thoughts, the ego does not remain. Then such a person, though he holds body, becomes infinite self. Then he knows me as an enjoyer of religious sacrifice and penance, the god of all people and a friend of all living creatures. Then he achieves an ultimate peace.”

On this, Arjuna said, “Oh God, I feel that this path of action, is easier to follow than path of knowledge. Then it will be all right even if it takes more time. So please tell me this path of action right from beginning to end.” On this, Lord Shrikrishna looked at dear Arjuna with nectarlike affection and said to him with mother’s love, “Oh Arjuna, if you feel that this way is better, I will explain to you with pleasure.”

|| Cantos 5, by name - yogagarbha yog ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम ।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

14th February

Sanjay said to Dhrutrashtra, “ Lord Shrikrishna offered to Arjuna the dish of ‘Brahmarasa, (juice of the absolute Brahman) at the same time and place where we were casually present as guests! How fortunate we are ! When some thirsty person drinks water and after gulping it down, he discovers that it is not water but nectar, he will be pleasantly surprised. Our feeling is similar to that, because we have gained knowledge of the Infinite self (Brahman), unexpectedly. On this, Dhrutrashtra said, “ But I have not asked you this thing.” On this, Sanjay smiled in mind only and said, “ This old man has become useless due to being attached, because he does not like this sweet dialogue which is so nicely going on. How can a man who is born-blind, ever know sunrise ? But if he knows my feeling about him, he will get angry, in mind.” So, Sanjay did not say anything openly though he himself was glad to hear the dialogue of Shrikrishna and Arjuna.

Dnyaneshwar Maharaj says, “ Just as nectar was churned out of the ocean of milk, similarly this sixth chapter is the essence of meaning of Geeta, or it is a treasury of wealth of the right-side path of yoga or this is the grown-up tendril of the vine of Geeta. It is true that my commentary on this cantos will be in Marathi but even in it, I will use the best words in such a way that it will defeat nectar in sweetness. To listen to it, all the sense organs of the listeners will be eager; not only that but all organs will feel that this is their own subject and my words will satisfy them. The listeners will remove the outer cover of words and become one with the inner meaning which is identical to the Brahman and thus they will enjoy the delicacies of the liberation, in the dinner- party.

Other people except those who have, because of their love for Self-Knowledge have rejected this world and the heavens, will not be able to grasp the sweetness of this subject.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

15th February

The Lord Shrikrishna who possesses the six divine qualities or virtues of fame, wealth, generosity, knowledge, renunciation and glory said, “ Oh Arjuna, please listen. In this world, the man following the path of desireless action and the man following the path of renunciation are one in their nature. Just as the same destination can be reached by two roads, similarly, the Yog and Sanyasa (the paths of action and renunciation) differ only in appearance. Just as the earth gives birth to the trees etc. naturally and without pride and does not expect the flowers on those trees, similarly one who does his work neatly, properly according to his caste and state but does not assume the doer-ship about them or has expectation of favourable result, is the king among Yogis and the real Sanyasi also. On the other hand, one who abandons the daily duties feeling that they are binding but immediately takes in hand some other work gets into meaningless labour. So, without stopping the ritualistic service to the sacred fire and without crossing the limit of duty, we can enjoy the pleasure of yoga easily, in ourselves. Many sciences have proved the unity of Yoga and Sanyasa by flourishing the banner of unity. When the very idea of having ‘renounced’ also disappears totally, there and then only the Brahman which is the culmination of yoga is attained and one who is convinced of this truth, by weighing it in the balance of experience is the real Yogi as well as Sanyasi. Oh Arjuna, now, one who wants to reach the summit of this mountain of yoga, should not miss these steps of the path of action. He comes half way up the mountain path by the means of the control of body, breath and mind. Then by the exercise of withdrawing the outward attention of organs, he climbs the slippery, steep cliff called, ‘Pratyahara’, with the help of the hooks used in climbing which are identical with desirelessness and comes on the highway of meditation. From there he, by the study of concentration and trance becomes one with the infinite Brahman. In that state, there is no memory of anything of the past.

Oh Arjuna, one who takes rest in the room of Self-Knowledge, one who has no memory in his organs, about the objects of senses, one who has no desire for fruit, one who feels that though he is doing all activities of a man who is awake, is really in a state of inaction like a man who is asleep, is a Yogi of the highest rank. You should understand this properly.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

16th February

Arjuna said, “ Oh God Ananta, who gives those yogis this honour ?” On this the Lord said smilingly, Oh Arjuna, is not your speech surprising ? Who should give whom in this non-duality ? We experience this bad dream of the cycle of birth and death only when we sleep by the force of ignorance on the bed of thoughtlessness. But after we wake-up the dream becomes meaningless and we experience the fact of self-existence. We ruin ourselves only by giving undue importance to the feeling of identification with the body which is false. Therefore when thought drops the false ego and realizes the nature of Brahman, in itself there lies our welfare. A parrot sits on the tube placed to catch him. By its weight, the tube which is hung on a peculiar gadget turns upside down. The Parrot also turns similarly. It should have flown by leaving the tube, but it fears that it might die by falling down, and instead of letting go, it holds it more tightly. In this state, even if somebody pulls it or cuts it in to two, it will not let go the tube. Similarly, one who is proud of his body identification, becomes his own enemy and one who does not have that pride attains Self-Knowledge. As such desireless person has conquered his mind, the Paramatman is not far from him. The jeev automatically attains the state of Brahman when the ego is annihilated. When an earthen pot is broken, the empty space within it has not to do anything specially in order to merge in the sky.

Now in the case of such a person, the feeling of cool and hot, pleasure and pain, praise and insult do not exist separately, because what he attains is his own self-hood. Just as the rain drops which are originated primarily from the ocean may fall on the sea but the sea is not pricked by them, so these dualities are not perceived by this man.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

17th February

The Lord Shrikrishna further said, “Oh Arjuna, when such a person decides by deep thought that this visible world is false, he understands that he is himself the knowledge. Since there is no duality now, he easily realizes that he is omnipresent. Such a person who has conquered his senses is equal to the absolute Brahman, even though he bears a body. Then he gives equal value to a heap of gold and a lump of clay. Similarly, he is so desireless that he considers equal the valuable gem and a worthless stone.

Oh Arjuna, what difference will such a man feel between the enemy and the friend the indifferent and the mediator or a relative, when he has already experienced that he is himself the universe. Just as the gold which has been the result of the touch of the pears is always pure gold, so in his attitude and intellect, there is a sense of total equality about the universe. This is because when once he understands perfectly that all the groups of beings of various shapes and forms are made of the gold which is the absolute Brahman, he is not misguided by the variety of different forms, or one who has experienced the unity of Brahman just as there is nothing else except the thread in a cloth, is a man of intellectual equilibrium. Even if we only remember this man, he imparts his quality to us and it is we who benefit, by praising him. By seeing him, we get satisfaction, by being in his company we attain Brahman and by his speech the religion lives.

The man who has the dawn of the day of unity, which day will never again set and one who is always immersed within himself is the man of awareness and since he is omnipresent and exist himself in the three worlds, naturally does not store anything.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

18th February

His holiness Dnyaneshwar says, "How can we know all the qualities of the Lord Shrikrishna, who is the greatest of all men of knowledge, who is the light of the vision of the seer, whose thought projects the construction of the Universe, whose glory and fame could not be indicated completely by the flag of Vedas, by whose brightness the functions of the sun, the moon and the world go on, and even the sky is inadequate to measure the greatness of whose name ?

Now, the Lord did not tell everything to his dearest Arjuna because he doubted that if all the Self Knowledge of non-duality is revealed to him, how can he remain separate in order to enjoy the bliss of love ? If he becomes me, who else will be there for me to look at leisurely and to embrace tightly ? By this anxiety, while describing the glory of the sage, the Lord Shrikrishna Kept intact the awareness of Arjuna "as Arjuna" and only by mind he embraced his mind. The God was in that state of attraction incarnate which is experienced by a barren woman who by luck gives birth to a child. **I have witnessed this state actually.** The Lord gave the teaching of Self Knowledge to Arjuna in the very centre of the chaotic battle-field only through his love because in love only generally, one forgets etiquettes and modesty and does not get fatigued even in difficulty. Arjuna was blessed by this love and sanctified by this good fortune and he is entitled to the blessing of the Lord. He is the ideal of the devotion of friendship. Please see, will it not be proper to describe the faithful wife more than describing her husband, because her husband gives great respect to her ? In the same way, the Lord thought it better to give more description of Arjuna than his own qualities, because Arjuna is the mirror of the mind of the Lord who is the essence of happiness; therefore all the good fortune throughout the three worlds is enjoyed by Arjuna only.

Dnyaneshwar, the servant of Nivrittinatha further addresses to the audience, "Sirs, please listen, this is the wonderful day in the form of Krishna arisen in the family of Pandavas. Devaki allowed it to grow in her womb, Yashoda brought him up but in the end he was useful to only Pandavas." On this, the listeners requested Dnyaneshwar to resume speech on the original subject matter.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

19th February

Dnyaneshwar Maharaj further says, “Arjuna said to Lord Shrikrishna endearingly, “Oh Shrikrishna, I do not possess the virtues of saints who have self knowledge, as mentioned by you, because I will be very insufficient to have them. But if you teach me, I will study that, and become the Brahman. Really, how important they would be, who would possess these virtues.

On this, Lord Shrikrishna thought that whereas Arjuna is longing for being Brahman as if a pregnant woman having peculiar feelings. He must be having in his intellect, the foetus of desirelessness, but his “term’ is not full. However there is flowering of faith and devotional feeling that he himself is Brahman. So, it will not take long to have the fruit of attainment of Brahman. Now, if I will tell him some study, it will not be wasted so he said to Arjuna, “Oh Arjuna, now please listen to the best path of attainment of Brahman. On this path, there are crores of fruits of withdrawal at the foot of the tree, of outward activity. In order to guide the seekers who have come on this path, the Lord Shankara is even now on this pilgrimage. This path has become easy by the constant foot-steps of experience of the groups of yogis. The seekers became adepts on this path only. The great sages have come by this path only and those who have self-knowledge became great on this path only. When one recognizes this path properly, he is not aware of thirst or hunger and does not remember day or night. Stillness of mind is the progress on this path. The peculiarity of this path is the person who walks on this becomes the very town which he sets about to reach. On this, Arjuna eagerly, impatiently said, “ Oh Lord, when are you going to tell me about it ?” I am being drowned in the sea of eagerness and would you not lift me out of it ? On this, the Lord said, “ O Arjuna, anyway we were going to tell you but since you have yourself asked for it, please listen to it.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

20th February

Lord Shrikrishna said to Arjuna, “Oh Arjuna, there is necessity of appropriate place for this study. That place should be tranquil and should be such that if you casually sit there, you do not feel like getting up, after seeing it. The desirelessness becomes doubly acute, if an atheist casually walks by this place, he feels like undertaking penance and it is such a place that even a man of lust does not remember to return from it, and this place is beautiful as well as is sanctified by the residence of holy saints. At this place, there should be groves or trees giving nectarlike sweet fruits and there should be springs of pure water at every other step. There should be soft breeze of noiseless wind. There should not be parrots and bees but a swan, some Chakravakas (roody geoses) or a cuckoo may be there. There is no objection even if a peacock casually visits the place. Oh Arjuna, one should surely have seen and selected such a place. There may be a monastary or a temple of Shankara covered in deep woods. One should sit there and see whether mind remains still and then one may make oneself comfortable by siting there. First a mat prepared of sacred weeds should be placed on the ground, on that a piece of deer’s skin should be placed and a properly washed cloth- fold should be placed up on it. If the seat is a bit higher, the body may become imbalanced and if that seat is on a low ground, there may be moisture and cold of the ground which may be troublesome. Therefore that seat should be on the normal ground level. Sitting there, one should remember his Sadguru by concentration of mind. By that, the hardness of mind goes away and the mind becomes inwardly and outwardly full of piety and quiet tranquility of a sage. The feet should be folded in such a way that the thighs should touch the calves. Both the soles of the feet should be bent and tightly pressed on the anus near the central skin fold below the Scrotum. The heel of right-foot should be placed below in such a way that it will press the line of the skin fold. Then naturally, the left foot will be placed on the right foot. Then the lower part of the back should be slightly lifted and both the ankel-bones should also be slightly lifted up. This yogi posture is called Vajrasana. This is the indication of the state of moolabandha or the basic posture. When this state of the body is exactly achieved, then the vital force in the lower part of torso which is called apana vayu “starts to be contracted towards the inner side.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

21st February

The Lord Shrikrishna further said, "The palm becomes cup like and is nicely settled on the left foot. At that time, both the shoulders are slightly lifted up. The head is nicely settled between the shoulders and the eyelids gradually begin to close. The eyes are half open and only the end of the nose remains within its range. Therefore the desire to see outer objects automatically comes to an end. Then the front portion of neck i.e. the throat becomes compressed and in the hollow part, the chin fits nicely and is pressed on the front bone of the chest. The sound box becomes hidden. This is called Jalandara posture. The belly is pulled back and there is good pressure on the lotus-like heart. In this posture, the body assumes the Uddiyan (Wodhiyana) bondage which makes the lower part of belly below the navel some what protruded.

When the process of yogic posture is thus in progress in the body, the unrest of mind becomes lessened and it starts to become peaceful. The vital gas which is pressurised by the "Moolabandha" moves upwards and it gives pushes to the Manipur-chakra or the navel wheel. That vital force discards the dirt in the intestines and it enters the belly and does not allow the two elements of cough and bile in the body. It purifies the seven essential contents which are called "dhatu", it removes the fat and takes out the marrow from the bones. It makes the nerves unentangled and relaxes the various limbs. At this stage, the yoga student, the seeker, should not be afraid. On the other hand the heat created by Vajra posture awakens the serpent power. That power is generally asleep like a little offspring of cobra, of the colour of saffron which is having three and half coils around itself and is putting its hood below. This serpent power which is asleep, awakens and loosens its coils, becomes straight, opens its mouth upwards and it gulps the vital wind which is below the plexus of heart. She starts eating the flesh and blood by small morsels. Then it becomes very thirsty and in one morsel drinks the inner ocean of seven essential elements in the body (Dhatu). Thus there is created in the body arid desert like hot season. The power becomes satisfied by eating up the two elements of earth and water in the body. Being satisfied she vomits, that is nectar like and it enables the Prana (Vital breathe) to be revived and the strength starts to come back in the various limbs. The breathe coming and going out of the nose is soft and noiseless, so much that the seeker is not aware of it. Then the pool of the nectar on the top of the "nadi" of moon is a little bent on one side and the nectar falls in the mouth of the Kundalini. (Serpent like nerve) through the mouth of the central "Nadi" which is called sushumna. By this nectar, appears that the "brilliance" takes the form of body, only taking the cover of the skin. Due to this, the limbs become as bright as crystals. When one sees this body, one feels that it is the divine peace which has become incarnate. Now old age turns away, the stage of youth also goes away and the childhood which had gone comes back. Now hands and the nails of this yogi look like those of a small child."

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

22nd February

The Lord Shrikrishna added - The palms and the feet of this yogi become as delicate and soft as the red lotus. His eyes become clear and his vision encompasses the sky while his body has the shining of gold and lightness of wind. Now he attains many occult powers. This Kundalini power is the world mother. She is the glory of absolute Brahman. She gives shade to the sprout of the seed of the Universe. She is the lingum, (Symbolic round stone and the surrounding stone) of Lord Shiv. She is the birth place of pranas. Now when this kundalini enters the heart, she speaks the language of silence because so long as the wind has not ceased to be, there is sound in the space within heart. Therefore you should know that the sound without the outward cause is echoing in it. By this sound, the door to the seat of Brahman starts to open of itself. Here, there is the great space in the cerebral cortex like the shape of the inner core of lotus. Here the consciousness is partially satisfied. To this consciousness, the goddess Kundalini which is in the inner space of heart bestows its brilliance and then she remains as the vital breathe only. Here she appears like a golden chain or a thin current of water which is light itself coming, flowing up to the lotus of heart and the power is mingled in to power and disappears as if the current suddenly becomes dried up. Now she has no longer the four qualities namely, 'the sound', 'the point', 'the facet' and 'the flame.' There is nothing of that sort here. To annihilate the great five elements by this great Kundalini power is the sign or the crux of the inner blessing of the Adinatha (the first and foremost adept, master Shankara) But the Lord Shri Vishnu has very kindly shown this secret.

Oh Arjuna, when the light of Kundalini becomes submerged, the body becomes wind. Then that yogi can easily enter and hide himself in the eyes of others. This body of such a yogi is called khechara (travelling in the sky) This power is then called "Maruta." There is the place by name Kakimukha which is penetrated by this power and she then goes up on the high space of the cerebral mountain and remains there. She becomes steady at the point or the centre called Brahman and by spreading her arms of the sense that 'I am that', becomes united with the shivlingum or the symbol of Shiv. In this unity everything including even the high cerebral space, is merged. This can not be described in words. Here, the beginning and the end are extinct. Oh Arjuna, this state is my own being, my own nature. Therefore please consider that those who get this experience have become one with me.

On this Arjuna asked, "Oh God, can the study which you have explained, be undertaken by anybody or does it require any special eligibility ?"

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

23rd February

On this question the Lord Shrikrishna said to Arjuna, “Oh Arjuna, one who is slave to his tongue and given to excessive sleep or one who cruelly decides to deny food or water and observes fast, cutting his diet and refusing to go to sleep cannot control his body. Then how can he be able to study yoga ? Therefore you should not go to extremes in controlling the objects, and one should not have a tendency to indulge into sense objects beyond limits. One should surely take food but it should be measured by definite rules. All other actions should also be moderate. One should speak in measured words. One should walk gracefully with proper foot-steps and one should go to sleep at the right time. If one wants to remain awake, one should not cross the limits, so that the bile, the cough etc. will be in equilibrium. Thus the outer organs are regular in their habits and the mind gets more happy. Then the study of yoga becomes easy. It is just like a man whose good fortune has arisen becomes rich automatically, by casual undertaking of some business. So oh Arjuna, the man who is lucky enough to have this regularity is endowed with final freedom.

Where one’s mind becomes steady in the state of unity of regularity on one hand and the study of yoga on the other hand, is a man who is the real yogi. In respect of the mind of such a yogi one can give the simile of a flame of a lamp kept in a place where there is no breeze. Oh Arjuna, this yoga does not involve much hardship but these naughty organs make a taboo of the study of yoga, because they find this study painful. Therefore it is definitely possible to control the organs by observing the study of yoga which we told to you, making a beginning from the firmness of posture. Then the mind recognizes its own nature of Atman and becomes the ruler of the empire of happiness. The consciousness, which is normally having a mixed structure of the observer and the object before him, does not remain dual but becomes energy totally and remains with itself.

On Arjuna then even if his body suffers due to heavy sorrow which is heavier than mount Meru, his mind is not pressurised and eventhough his body is cut by any weapon or burnt by fire, his consciousness being merged in to infinite joy does not come down to “focussed attention” anywhere and does not become identified with the body.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

24st February

Lord Shrikrishna said further, “Oh Arjuna, due to the taste of that happiness for which the worldly mind does not remember desire for pleasurable objects, that happiness which is the good fortune of yoga, kingdom of contentment and that happiness for which purpose the Self-Knowledge is to be gained, is such a happiness by getting which the enjoyer himself becomes unified with it.

Oh Arjuna, one should destroy that desire which is the son of conceptual projection. If this concept will come to know that the desires for sense objects are dead and the organs are in a condition of control, it will be broken hearted and die. If due to desirelessness, one gets this state then the movement of conceptual projection stops and the intellect happily resides in the palace of courage.

Oh Arjuna, if the intellect becomes the resort of religion, it gradually makes the mind steady in the Self-Knowledge through the path of experience. Please see that, this path also takes one up to achievement of Brahman. If you are not able even to do this, there is a still easier way. Please see that your mind will not wander away from the order given by your determination. It is alright if the mind becomes steady, by this way and the work is done but if it does not become still with this effort then it should be allowed freedom. Then your determination will itself bring it back from wherever it would go. In this way, the mind will get used to be still, and thus the mind will naturally come near the realisation of Atman and it will itself become Atman. Then in that unity, duality will disappear. Then it will be illuminated by the light of the three worlds. Just as only the sky remains when the clouds disappear from the sky, similarly when the mind, the consciousness is merged into the Atman, the whole Universe remains as energy.

Oh Arjuna, many people have, by abandoning the desires for sense objects which are born out of concepts and projects have experienced this easy path of yoga and have become one with Brahman without troubles. Just as the salt when mixed with water becomes dissolved in it and does not remain separate, similarly, yogi is united with Brahman and at that time, he enjoys together with the whole world, the great festival of Diwali, the great happiness, in the temple of unity. If at all you cannot do this also, I will tell you something else please listen.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 3

25th February

Lord Shrikrishna said to Arjuna, “Oh Arjuna, when the yogi grasps with his intellect that I dwell in all bodies and the whole Universe is within me, he understands that I am equally permeated in all beings and worships me, in which worship the sense of duality does not arise in his mind because of the separateness of various beings and he comprehends me alone everywhere. Instead of saying that he becomes united with me, it is proper to say that he becomes ‘me’. Just as the lamp and its light, water and its wetness and the sky and the space are one and the same in each case, he and myself are mutually existing in each other with inseparable unity.

Oh Arjuna, just as there is thread in the cloth and gold in the ornament as the base, so he sees me as the base, and therefore he is proved to be equal to me because of that experience. Therefore though he resides in the body, he is as vast as me because he does not get attached to the body. This state is not possible to be told in words.

Oh Arjuna, that Philosopher sees the entire Universe always similar to him. He does not recognize in his mind any feelings, and sensations like pain and pleasure or sorrow and the dualities of sinful actions or actions with spiritual merit. He understands these odds and evens and also all kinds of various things in the world as if they are his own limbs. He has got the knowledge very naturally that he is the entire Universe. He is thus the absolute Brahman himself. Therefore Oh Arjuna, one should see the world in oneself and one should become the whole world. Oh Arjuna, worship only such equality, do penance for it, have vision of equality because there is no higher accomplishment in the world than this equality.

On this, Arjuna said, “Oh God, you are telling this out of your concern about us but Sir, we cannot stand against the nature of mind. This mind harasses the intellect. It does not allow the intellect to fulfill its determined aim. It makes us roam in all the directions. If we try to control it, it shoots up more and more forcefully. How will it ever drop its fickle nature ? So it seems that probably it may not happen in our case that we will ever reach the equality.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

26th February

Lord Shrikrishna said to Arjuna, “Oh Arjuna, you are right in what you say. The mind is really very fickle, restless by nature. But it becomes steady after sometime if with the strength of renunciation, it is turned towards constant practice. Because, one thing is good in the case of mind that when once it has liking, it gets accustomed for that thing. So we should show it the pleasure of Atman, in such a way that it will dwell upon it out of curiosity.

However those who are not detached, and cannot control the mind, find that the mind does not turn towards practice. But please tell me, how can it become steady if you do not use the ply of trick to hold it. So please start the yoga practice which is the remedy for controlling the mind.

On this, Arjuna said, “Oh God, what you say is not incorrect. It is true that the fickleness of mind will not survive before the power of yoga. But, Oh God, there is one question. Suppose a person sets about to attain the state of freedom on the strength of his faith and leaves his town of worldly enjoyment and travels towards the other town of happiness of the Atman; and it so happens that half way the Sun of his life sets, then the worldly pleasures as well as the freedom both remain far away from him because he has already left the pleasure of objects and has not yet attained the happiness of Atman. In this situation, Sir, please tell me kindly, “what will be his fate ?”

On this the Lord Shrikrishna said, “Oh Arjuna, will one who has absolute and tremendous yearning for the happiness of Atman ever get any other state except Liberation ? What happens is that only he has to take some rest on the path! Actually, if he would have walked fast on this path by the quick steps of study and practice, he could have reached the state of Brahman before his death. But the practice is not possible with that much earnestness. He attains that state which the seeker may attain after hundred sacrifices, but without so much trouble. However, it so happens that he gets bored of enjoying the self-same divine pleasures and repents. Then he takes birth on the earth in such a family which is having good morals and happiness is always rampant because of the capital investment of merit of spiritual study. Or, this fallen yogi takes birth in the family of yogis who are engaged in the sessions of sacrifice in fire of knowledge and are well-versed in Vedas and have firm faith in Brahman. Then in that life, in the very early years of his age, there arises in him the Self Knowledge. The lady omniscience weds him by putting garland around his neck and all the scriptures automatically get expression in his speech.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 6

27th February

Lord Shrikrishna said to Arjuna, Oh Arjuna, then he possesses the good intellect which he had in the last birth also and his intellect can grasp the most difficult theories very easily, the powerful organs become subordinate to the mind, the mind is united to the vital force and the vital force gets amalgamated with the space in the head. This study of the seeker becomes natural and the trance as if comes searching for the home of his mind. Then this desireless and contented seeker who has remained unsuccessful in the last birth appears mature. in the state of 'seeker' just like a fragrance itself taking the form of sandal-wood. This is because by tiding over the impediments of thousands of incarnations, he reaches the shore of Self-Realization. Then he sits on the throne of the Kingdom of discrimination automatically. After that the stage choice by discrimination also is left back and he himself becomes that reality which is beyond it, and then he is verily the image of the state of Brahman. Oh Arjuna, he becomes by his own body, the reality from which the Universe comes into being.

Oh Arjuna, he the yogi himself becomes that Reality of Brahman for the achievement of which the seekers who are having faith in rituals enter the stream of the six-fold rites, the persons going by the path of knowledge struggle with the worldly life by wearing the armour of knowledge, and those who prefer penance try to climb on the steep and slippery cliff of hard penance. Oh Arjuna, you should therefore become yogi by your mind, which advice I always repeat for you.

Oh Arjuna, this yogi should be considered the God of the gods. He is the Zenith of my happiness and my very soul. Words can not describe the quality of the love which he and myself have for each other, because, this devotee, the act of worship and the object of worship (Which is I myself) are for him all the three, identical with me. So if at all our relationship is to be told in words, I am the body and he is my Atman.

Dnyaneshwar Maharaj says, "Sirs, you should listen by the ears of your mind what I am going to tell, you should see my words with the eyes of your intellect and should take them in through the door of attention by paying the price of your consciousness. Then these words will give satisfaction to your kind intellect and offer lakhs of pleasures to you and enable you to reach the state of perfection.

|| Cantos 6, by name - The yoga of self control ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 7

28th February

The Lord Shri Krishna said to Arjuna, 'Arjuna you are now equipped with the knowledge of yoga. So, I will give you that knowledge which contains the knowledge of worldly life as well as knowledge of Reality, by which you will know me completely. Because, it is necessary first to have knowledge of worldly life. That is Self Knowledge, where intellect cannot find entry, from where thought turns back and where logic cannot use its cleverness. The second which is worldly, is known as scientific knowledge, and the intellect which treats that as true is called ignorance. When the world (perceived by five senses) is completely nullified and ignorance has disappeared the seeker himself becomes the Self-Knowledge. This knowledge then does not allow the difference of small and big, to remain.

Dear Arjuna, only one among thousands has any interest in this (knowledge) and seldom one among such people reaches the knowledge of Reality. Just as, when a large army of lakhs of soldiers is formed by selecting each individual soldier, but only one among them sits on the throne of goddess of Victory, so, crores jump to swim in the flood of aspiration for self-knowledge, but rarely one from amongst them reaches the other shore of attainment of knowledge of Reality. Now, I will tell you what is called scientific knowledge.

Dear Arjun, Just as our body has its shadow, so Maya consisting of various elements such as Mahat, etc. is my shadow. It is called Prakruti or Nature. It is divided into eight different elements viz. the water, the fire, the sky, the earth, the air, the mind, the intellect and the ego. The three worlds are created because of her and the state in which all these eight parts remain dormant is my superior nature, the aspect of the state of soul or Jeeva. She gives life to the lifeless, she gives knowledge to the soul and makes the mind experience sorrow and enticement. She gives to the intellect the capacity to understand. By the skillful use of ego-sense, she upholds the world.

This subtle Nature as the soul, becomes the eightfold Nature, by way of a joyful play, and then the mint of production of various animals start functioning. forms of the four divisions of beings such as those born out of eggs, out of placenta, out of sweat and out of the earth, begin to be manifest automatically through this mint. Their intrinsic value is equal but their forms are different. The Shrine room of this maya becomes replete with the coins of innumerable animal forms. Prakruti multiplies these coins and shows that they are either acting rightly or not acting. The Prakruti it is who increases vastly the names and forms of all beings. She appears to exist on me only and therefore you should understand that. I am the beginning, the existence and the end of the world.

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 7

29th February

The Lord Shrikrishna said to Arjuna If we try to find out the source of the mirage, we find that it is not in the rays of the Sun but in the Sun himself, similarly, Arjuna, when the world which is created by Nature (Prakruti) comes to an end, It is I who remains. As a golden string holds together golden beads, so this world is held together, in and out by Me. Thus therefore, I am the liquidity in the water, the quality of touch in the wind and the light which is in the Moon and the Sun. So also I am the fragrance in the Earth, I am Om of the Vedas, I am the masculinity, the valour in Man, and I am the intake of all creatures, such as water, grass and food articles.

Dear Arjuna, at the beginning of this world, the essence, the principle which is Atman, sprouts as the sky. You should through meditation, the I am the most inherent seed of this universe, which appears in the shape of the universe so long as the universe exists, and which has no form or shape at the total annihilation of the universe. The penance of the monks, the strength of the powerful men, the intellect of the clever people and the desire in all the creatures which is conducive to religiousness, are all my own manifestations. When desire goes ahead on the road of right actions according to religion, discriminative wisdom walks in front, as a torch-bearer. Not only this, whatever things and objects there are all have taken form due to me, but I am not confined within these things. Clouds are formed in the sky. There is water in the clouds. Electricity is manifest in the clouds, but is there water in the electricity ? Smoke is created by fire, but is there fire in the smoke ? Similarly, though things are created out of me, I am not subject to changes as they are.

Dear Arjuna as the dust on the water covers it, so , the maya of three-qualities is my own shadow, but it covers me. Therefore beings created out of me, do not know me and do not become united with me, because they have become blind by egoism and sense of my-ness.