

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 7

1st March

The Lord Shrikrishna further said - Dear Arjuna, How can it be possible to go beyond this Maya of mine which is comprised of the Mahat, etc. principles ? This Maya the illusion, is very difficult to be surpassed. This maya is a river. It first gushes out from the precipitous steep rock of Brahman, in the form of original conceptual projection and becomes broad in the very multiplied expanse of Nature and flows between the two shores of positive activity and negative withdrawal. This river in the spate of enticement, takes away before it, the towns of self control in thought and action. In it, there are whirlpools of ignorance and hatred. The strangeness about this river of Illusion is that whatever you do in order to surpass it, becomes the undoing. Some entered this river with an intention to tide it over by their intellectual capacity, but they are lost without a trace - some were drowned in the pool of 'knowledge' because of their pride. Some were swallowed by the alligators of sense objects and some were digested and finished by the vultures of calamities. Hence the waters of this river of Illusion was dried up on this shore only, for those who are totally my devotees. Those only went beyond this maya of mine who took the help of the boatman who is the Real Sadguru (Teacher) on the rath of self surrender, by abandoning the load of egoism, padding it by both hands of desirelessness, through the shallow waters of unity between the soul and the Paramatman and disembarked on the shore of withdrawal. Others are possessed by the ghost of Ego and have forgotten their Self Knowledge. They are not ashamed of their fall-and retrogression. They therefore commit wrongful actions, which they should not have done. Even though they are smitten by the shocks of pain and sorrow they are so engulfed in the Illusion, they do not remember me at all and therefore miss me. There are four types of my devotees. Some are afflicted by difficulties and are longing to meet me, some are interested in knowing me, some are desirous of fulfillments in life and some are men of self knowledge. One who is forlorn, becomes my devotee because of his sorrow, another becomes my devotee in order to understand me; one who is desirous of achievement, devotes himself to me in order to realize his ambitions, but there is nothing remaining as a duty in the case of the fourth type of devotee and dear Arjuna, he is the real devotee with Self-Knowledge. The ignorance of doubts about unity or duality, in his case, is discarded by the light of Self-Knowledge and he is one with me and still is my devotee. Though he appears to others as separate from me, he is in the real sense, my Atman himself.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 7

2nd March

The Lord Shrikrishna further said-All my devotees cling to me in order to attain their own welfare, but only he is man of knowledge whom I myself love. For milking a cow, people tie her for safety, but that cow gives milk to her calf, without tying her, because that calf is totally, by body, mind and the very life, dependant on her and it does not love any one else. It is so wholly, without having any other support, dependant on its mother. Similarly a devotee who is having self knowledge, is my 'Atman'. Of course, the other devotees also I like, but this devotee who is knowing me, is very much liked by me, This is because, while walking during many past lives, he does not wear shoes of expectation of fruit. When the dawn of ending of karma comes in his life, the sunrise of the blessing by Guru follows, when he sits in the soft sunrays of knowledge, because he is united with Brahman, he does not perceive anything else anywhere, even if he looks everywhere in the world, or sits quietly with himself alone. As there is water in as well as all around a pot which is merged in the water, I am all around him as well as within him. This state of being cannot be described in words. He is completely merged in the experiencing that all this universe is Wasudev in essence, and therefore that devotee is the intelligent one and is the King of all devotees. Dear Arjuna, rare is such a great man. There are so many other devotees who have desire at the base of devotion.

Dear Arjun, those who fall into darkness of ignorance because of their hope to get some fruit, miss me totally even if I am near them. In that, they start worship of other deities and begin to propitiate those deities who give them the desired fruit, by undertaking certain ways and penances according to the rules in that behalf. But they do not know that I am the giver of those fruits. They have different concepts about these different gods. Such devotee offers worship which is proper for these gods, until he achieve what he wants. In this way also, I am the giver of that fruit which each devotee desires to get; but that fruit is sure to come to end. Those who are worshipping me wholehearted, with their bodies, mind and life-force which is Prana, become united with me when they leave their body, while those who worship other gods, attain the divinity according to those respective gods.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 7

3rd March

The Lord further said - Dear Arjuna, those who worship other devotees suffer loss of their real welfare. Actually, why should they not be able to leave the cage of desire of fruit and fly in the heaven of life, with the wings of self-realization ? Why should they suppose me when I am without form, to be having a form ? When I am always near them, why should they die, trying to attain me by penance ? But perhaps they may not be knowing this fact because they are blinded by the veil of maya and cannot see me. If one sees with some careful observation, is there any thing or object where just as the sky, I am not ?

Dear Arjuna, I am all the creatures that were here, in the past, that are present now and that will be in future. In reality nothing is born and nothing disappears. Nobody bothers to verify whether the serpent who appears to exist in place of a string is black or patterned, or wheat coloured. Because, all the creatures just appear to be so; though I am an unbroken continuous being, all creatures are subject to birth and death cycle, because of this.

Dear Arjuna, the body and the ego fell in love with each other. They had a daughter whose name was wish. When she became mature, she was married to 'hate'. The son whose name is duality and allurement, was born to them.

The grandfather ego, brought him up. He became well-nourished with the juice of hope. Now he does not obey the discrimination. He misbehaves and is then beaten by the stick of pain. But those who have broken the thorns of doubts and gone beyond the forest of sin, have come near me by taking the fast run of merit. Such devotees have escaped from the attack of desire, duality and allurement who are the way-layers.

Dear Arjuna, by the efforts done for being free from birth and death, the fruit of Reality become ripe and the seeker can enjoy the juice of fullness oozing from it. Then there is no purpose for doing any action and the mind itself disappears. They have understood me Parmatman, together with the mundane physical body and the divine element that is soul. They, by this knowledge, can a experience me as the essence of sacrifice. Such men do not feel sorry even by separation from the body, because they become one with my real nature and do not forget me even at the time of death.

|| Cantos 7 by name Dnyanvidyan yog ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 8

4th March

Arjuna said to Lord Krishna - O God, O Greatest King ! Please tell me about what I will ask. Please tell what is that Brahman ? What is called Karma ? What is that which is called Adhyatma ? Of what nature is Adhibhrota ? Also, please tell me what is Adhidaiva, in a simple manner so that I can understand it. God, we cannot understand who is Adhiyadnya in our body if we try to do so only by conjecture. Similarly, Dear Shrikrishna, please tell me how the yogi's of self control know you at the time of their passing away.”

On this the Lord Shrikrishna said, “ Listen O Arjuna, that which is fully filling in all these perishable broken forms and yet does not leak out. It is so subtle that it is strained in the most subtle strainer that is the sky, but it does not ooze out through the very thin filter cloth of mundane life. That is the Parabrahman. It does not get distorted by the process of birth when the various things are formed nor does it ever perish though these perishable objects disappear and are destroyed. Thus, that which is always unbroken in its existence as Brahman is called Adhyatma. When on the earth of Parabrahman where there is no duality the primordial desire appears, which says. “ I am one, I will become many,” various forms appear and their is no count of how many are born and how many are dead. From the desire of these Jeeva there is further expansion of the creation. But it is not understood why this happens. Therefore there is no trace of who the creator at the roots and what is the cause, the creation however begins to be apparent in between. So, without there being a creator, or a doer, there is apparent a happening taking form in the abstract and that is called Karma. Now Adhibhoota means the body which is formed from fine elements and Adhidaiva should be understood as the male principle or the moving principle in that body. He enjoys the pains and pleasures created by the Nature, or Prakruti. In reality He is Paramatman, but the conceives himself as separate this happens because he becomes asleep by the effect of Ego, and in it he either takes pleasures or suffers pains by the dreams he sees. He who is generally called Jeeva should be known as Adhidaiva.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 8

5th March

The Lord Shrikrishna further said-Dear Arjuna, I am the Adhiyadnya in this body who destroys the pride about physical body etc. Actually, I am also the Adhidaiva and Adhibhoota, etc., but so long as these are covered up by the curtain of ignorance, they appear to be separate. When this curtain of ignorance is removed, the boundary of duality comes to an end and we say that they meet each other and become one but if we say so, were these separate earlier, at all ? When a crystal is kept on a hair, it seems to be cracked but if the hair is removed, it seems again to be one single article. Did we join the two pieces wilfully ? No; the crystal is single, unbroken thing from the beginning only. Similarly, as soon as pride disappears, the unity is what it is from the beginning. I am that Adhiyadnya by whom this happens. This Adhiyadnya is a resting place for all and the reservoir of the happiness a state where no Karma is involved. The desireless state of mind are the wooden sticks. The senses are the fire kindled by these sticks which burn very bright. The objects of senses such as the word, the seen, the shape, the smell etc. are offerings. The Vajrasana (A yogic posture) is the earth, it is cleaned. It is situated in the shed which is this body. The Adhaarmudra or the yogic posture in which the base of the spine is pressed by the heel, is the flat elevated surface of earth. There Trance is the pit of sacrificial fire. The three postures of yoga are the Mantras (verbal charms). Mind, Breath and concentration are the articles of offering. Knowledge is the fire. This fire is pleased by these offerings. Then the knowledge itself becomes merged in the object of knowledge. Then what remains in its pristine unity is called Adhiyadnya. When the illusion or Maya is completely burnt, the knowledge which burns it is also burnt and it also disappears.

Dear Arjun, these yogi devotees know me, as Adhiyadnya while they are living and they perfectly remember me even at the time of their death. The earthen pot is having vacuum in it as well as empty space outside. Similarly this body is empty in and out. These devotees understand this very well by power of discrimination and are happy in their Being-ness of Atman. So, this is a kind of central hall of conviction about the Reality. They get sound sleep, the peaceful rest in the inner chamber of determination. There they have no memory of outer objects. What fear does a man feel at the time of falling of this body at the time of death, who is not aware of his body while he is active in the physically living state ? So, even at that time, the experiencing of Reality is not disturbed. His state of realization does not become sullied. As the water contained in an earthen pot which is merged in a pool water does not break even if that pot is broken while in that submerged state, so, they who know me, leave their body at the time of death, remain one with me, because they become that to which their attention is directed at the time of death.

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 8

6th March

The Lord Shrikrishna further said-Dear Arjuna, you should therefore always remember me. Please think that whatever you are doing inwardly or outwardly is nothing but me only. I swear that you will remain united with me if you will offer your mind and intellect to me. But study, constant application is necessary for realization of such a state. You should join your mind to this study very steadfastly. Even a lame man can climb a mountain if he makes right efforts. Who will remember whether the body is there or not, when once your otherwise fickle-mind is wedded to the Paramtman ? When your mind becomes Energy, the rigmarole of going through births and deaths is over once for all, because that Energy is itself homogenous joy. Does the river, when once it is merged into the ocean, turn back to look what is going on there ?

Such a devotee remembers at the time of bodily death with unwavering mind, that faultless Brahman, which exists without any shape or form. Which being beyond birth and death, witnesses all with totality, which is tinier than atom and older than the sky, and by which all the universe moves and functions and has its existence, of which, common logic fights shy and which is beyond the conceptual imagination. He sits in the Lotus posture, facing North, with the mind in equilibrium by study of yoga of eight steps and desireless action, rises in his consciousness by the upward path of sushuman's middle way through the pitutory body into the sky-heaven of cerebral centre and leaves his body and comes unto Me who am the Supra-universal supreme Male principle !

That which becomes an object of his perception and knowledge and is measured, is "Kshara" or perishable, but where the dual standpoint of knower and knowledge is nullified that which does not come under the purview of knowledge, naturally becomes the imperishable. This principle is beyond the Prakruti, the Nature. Those who observe celibacy and undergo many privations to achieve that Brahman, become that themselves when they leave the body.

Dear Arjuna, as a man who has broken limbs does not leave his house, so, the mind which is bound inside the doors of all sense organs, closed with the lock of determination. by constant meditation on Om. Becomes merged into the cerebral center and only the totality, the Absoluute Brahman remains there. Therefore, Om, which is Brahman of one syllable is my being.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 8

7th March

Lord Shrikrishna added - "Dear Arjuna, perhaps you will doubt how this will be remembered exactly at the time of death. The fact is that at that time I myself become the servant of those who serve me while they are living. If in the case of the devotees who are united with me throughout their life, I only go and help them at the time of their death only if and when they remember me, then, of what value is their devotion? Therefore I, of my own accord, serve my devotee at his physical death. I keep him in a safe cage of self-knowledge and I keep it cool by the shade of their remembering me. There is a cover of the body on the Atman, which I remove, I remove the dust of egoism and effect the unity of this devotee with me. As such devotees are already one with me, they do not feel estranged at the time of death. As they are so united with me, they do not again be subjected to this painful and perishable body.

Dear Arjun, even if we look at the cycles of life and death, we find that even if a Jeeva is so elevated that he rises to the level of the plane of Brahma, he cannot escape from the rounds of birth and death. But just as a man when he is awakened, does not get drowned in the flood which he had seen in his dream, so also, those who are united and become one with me do not again fall into the bondage of the mundane life.

Dear Arjun, when the four ages come and are ended one thousand times, that is one day of Brahma and his Night is also equally durable. During this long period of one day and night, there come and go fourteen Indras, the kings of Gods. When there is daybreak in that plane of Brahma, the world becomes visible and manifest, and when night comes, the whole sea of shapes and forms is dried up and the world remains invisible in the unmanifest state. Only the imperishable Energy is the base and support of this unmanifest state. This Energy is beyond these two mutually dependant two states and always in existence. Just as once we read and understand what is written on a board, our knowledge is not wiped out even if we wipe clean all the letters written on the board, so also this energy which is immanent in the visible world does not end though the world becomes invisible. We call it "Unmanifest" because it is non-perceptible to our mind and intellect, but its permanency is not affected by its having a visible form or remaining in the invisible state by disappearance of outer form. Therefore it is called the highest attainment.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 8

8th March

Lord Krishna said, “Dear Arjuna, in this city of physical body Paramatman does not do anything, nor causes anything to be done and therefore. He is as if sleeping. The functions in the body are otherwise going on. The mind gets pleasure or pain from objects and the Jeeva, like a king also gets his share out of them. Even if the King is asleep, the people go on doing their core as per their wish as usual. Similarly, the decisions and rethinking about the decisions of the mind, the functions of the organs, knowing by the intellect are going on even though not directed by Paramatman. So, as the Atman is as if asleep in this body, he is called purusha. He also remains faithful to this wife, the Prakriti who is totally dedicated to him. Paramatman seeks the home of those. Who are united with him totally, by body speech and mind. Paramatman is such a place where when we go, we become him only, we become the place As when milk becomes ghee, the ghee cannot become milk again so, when once Jeeva becomes united with Paramatman, there is no rebirth for the Jeeva. That is my highest abode.

Dear Arjuna, if a yogi leaves his body at right time, he comes to my own home, but if the body falls at wrong time, there is rebirth for him. These are dependant on particular time of death. Dear Arjuna, though the intellect and mind are alert at the time of death, there is need of the help of the power of fire for them. This is because, if there is no power of fire, there is no right memory of all the lifelong study, at the last moment. Therefore in the body there should be the light of fire and flame, and outwardly there should be the brighter half of lunar month; daytime and the month in the six monthly period of Sun’s northern progress. The yogis who are able to have the auspicious time as mentioned above, while leaving the body, become the knowers of Brahman or Brahman Itself. If the help of fire is not there at the time of death, the mind and intellect become muddled and the study done throughout the life becomes futile. With such foggy condition inwardly, if in the outer world there is the darker fortnight of the lunar month, night time and six monthly period of the Sun’s southward progress the yogi may go up to the world of the moon, but takes birth again in this world by coming back. This is called Akala or wrong time. This path is called the smoky path and the other is called the brighter path (Archiradi). By this path, liberation is attained. This path is very beneficial and straight.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 8

9th March

Lord Shrikrishna further said Dear Arjuna, there are two ancient paths. One is straight and the other is crooked. I have purposefully told you about both of them, so that you may know which is good for you. Thus one can attain the Absolute Brahman by the first path of light and one has to come again taking rebirth by the second smoky path. According to the path which one gets in his lot, he will progress along that path. Therefore, irrespective of our body we should remain in the Absolute Brahman. The body is as false as the illusion of serpent on a rope. Therefore, Oh Arjuna, you should think that when we ourselves are everything like the place, the time etc, what is the necessity of both these paths for us ? For the yogis who are having the full understanding that they are Brahman, these paths are not a problem. Thus, Oh Arjuna, if you become master of yoga, there will be an abiding unity with Reality in you, Then let the body be there or not, there will be no distortion in your continuous state of being Brahman.

Oh Arjuna, even if great merit is attained by study of Vedas, or the field of yadnya has given the crop of good conditions, or even if we get the fruit of penance or charitable actions, they cannot be compared with the real attainment of the state of Paramatman. That is because, even if the heavenly pleasures fulfil all the desires and aspirations of the person, it is still a secondary thing, a younger brother of the Happy state of Brahman. Therefore, O Arjun, this master yogi makes use of the heavenly pleasure as if it is a rung on the staircase, and sits on the throne of happiness in the state of Brahman, because for him as compared to the happiness in the Brahman, the divine pleasures are very insignificant.

|| Cantos 8 by name Akshar Bramhayog ended||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

10th March

Saint Dnyaneshwar says, “Dear listeners, if you listen totally to what I say, you will be entitled to all the happiness. This I tell you by taking an Oath. I am not telling this with pride but I am entreating you with love, because you are like my parents. I am happily reclining on your blessing. Even if a child babbles and walks with faltering steps, the mother is always doting about it. Knowing this, I am becoming intimate with you. Actually, there is no necessity of telling this to you and further I have not that great an oratory to please you. Dear sirs, you are Lord Shankar incarnate and instead of a leaf of ‘Bel’, I have only ‘Nirgudi’ leaf to be offered to you. Please accept it as ‘Bel’. The small child takes a morsel from the dish of his father and puts it into the mouth of the father, but the father, instead of getting angry, puts forward his mouth to take that morsel. You are saints full of similar affection. Therefore, you will not find my intimacy with you as any burden. Therefore, I have requested you to give attention. Really speaking, I have not the capacity to explain the meaning of Geeta in Marathi but I am venturing only to make myself endeared to you. This is because the speaker is not a speaker without the listeners. The quality of melting the ‘lunar jewel’ is in the moon only?” Shri Guru Nivrittinath said upon this “we have duly listened to your request. Now go ahead with your story.”

Lord Shrikrushna said to Arjuna, “Dear Arjuna, you are the very image of desire to acquire knowledge and therefore I am going to tell you the most secret things in my innermost soul. The sweetness of milk in the breast is not known to the breast, it is enjoyed only by the child. You are the right person and therefore, I am telling you the worldly knowledge as well as self-knowledge separately as a swan who separates milk and water. By acquiring this knowledge, the seeker attains self knowledge fully and occupies the dignified seat of liberation.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

11th March

Lord Shrikrishna said to Arjuna, “ Dear Arjuna, this knowledge of Reality is the very zenith of all secret things and the most sacred and greatest of all knowledge. This is the home of religion and when once this knowledge is gained, there is no question of second birth. This knowledge seems to come out of the mouth of Guru, but as it is already well-established in the heart, it immediately begins to be experienced. This knowledge is attainable without great efforts and it is supreme Brahman. When once gained, it is never lost. It is neither reduced nor is any blemish created in it. Dear Arjuna, you may ask why people do not have any experience of such good things. As a matter of fact, these people are such that they will even jump into the fire in order to get more interest and that it should not be lost. Then how will they let go this sweetest thing, which is ‘Reality’ available easily ? The cause of this is that though the resort of all happiness which is Rama, is in the heart of all, the foolish people instead of knowing me as this Rama, run after various objects seeking happiness. The lotus and the frogs are in the same water. The black bees enjoy the nectar from the lotus flower but for the frogs there is only mud. Similarly, people who are engrossed in the idea of ‘me and mine’ do not reach me and they are just being carried away helplessly in the river of birth and death.

Dear Arjuna, this world is my own extension; but how? My existence which is condensed as my abstract nature spreads in the form of this universe. Though all these creatures appear to be in ‘Me’ I am not confined to them. I am also beyond them. Dear Arjuna, If you see my pure existence which is beyond the Maya, by discarding conceptual ideas, you will find that to say that these creatures are in me is also meaningless because I am all. In the evening of conceptual ideas, the intellectual vision becomes dim and therefore the creatures appear to be various. When that evening of concepts comes to an end, there is only my unbroken existence. The jars as well as the pots are the shapes born out of the concept of the potter. Similarly, in my pure being, there is only an illusory appearance of various creatures. But when this concept comes to an end, then my pure abstract undivided existence remains.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

12th March

Lord Shrikrishna said, to Arjuna “ Dear Arjuna, if you look, being free of concepts, you will find that it is not worth projecting even in dream that I am in the creatures and the creatures are in me. In this way, Oh Arjuna, I am the Atman of this universe together with the universe and I am the base, the support of all this illusory group of creatures. Dear Arjuna, as the false mirage appears because of the sun rays, so all these creatures are as illusory as a mirage and you must understand that just like the sun rays, I am real. I with this nature am the resort of all concepts but really, I am not separate from all the universe. This is similar to the unity of the sun and his light. Dear Arjuna, did you understand this glory of our unity ? There is absolutely no difference between all the elements right from the most vast element called ‘Mahat’ to the most solid element the physical body. Therefore, O Arjuna, please do not consider me to be different that the creatures.

The air is everywhere in the sky but if you move a fan, then only that air is experienced separately. Similarly, the creatures appear to be in me only because of some concept but if the concept is not indulged into, I am alone everywhere. Now when this ghost which projects ideas is gone, how can there be the question of the existence or otherwise of the creatures ? Therefore please think again about the glory of my total unity. Please consider yourself as a wave on the ocean of knowledge which is ‘the experience’. Even then, you will find when you look everywhere in the whole world, that you are in all. Then the dream of duality will prove to be false in your case. But even after that, If your intellect will fall into the sleep of idea, then your perception of unity will disappear and you will again fall into the dream of duality.

Dear Arjuna, that which is called Prakruti is two - fold. There are eight divisions in one fold and the second part is called the soul or Jeeva. Just as the shape of a wave disappears in water so at the end of the Kalpa (larger world period) all these creatures become invisible in my abstract Prakruti and again at the beginning of Kalpa I bring into existence, this manifest world through the power of my Prakruti.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

13th March

Lord Shirkrishna further said to Arjuna, “ Dear Arjuna, When I adopt my Maya most naturally then that Maya becomes manifest in the form of the world of five great elements. My creation of beings is like a seed which, when sufficient water is received by it expands in the form of various branches. When we say that a King has established a city, does the King suffers any troubles personally to build it ? Similarly I adopt and accept Prakruti effortlessly in which really the Prakruti has only the support of my power. All other responsibility of action vests in her. Oh Arjuna, at the full moon night, there is great high tide in the ocean, but has moon to do any efforts to bring about that tide? Similarly, on the support of my power, this Prakruti creates the great groups of beings which are animate or inanimate, small or great. I have not to create all these things personally. A bund ball of salt cannot prevent the tide of the ocean, similarly, when all the actions culminate, come to an end, in me, how can those actions bind me ? The actions of this Prakruti does not create bondage for me. In a way, in this world created by the Prakruti, I am existing everywhere. But just like a man disinterested, I do not do anything nor do I cause anybody to do anything. Just as a lamp in a house exists as a witness to all that takes place but does not know anything and does not meddle in the activities of others, I am totally disinterested in the activities which are being done by the beings, though I am in them.

Oh Arjuna, as the Sun is the primary cause for all the activities of people, I am the primary cause for the creation of the world. I adopt my Prakruti for this. Here you should please look carefully at my glory. How all the beings are contained in me but I am not limited by their limitations. If further thought is applied, all the beings are not in me and I am not as limited as the beings. This essence, you should never forget! By shutting the doors of all the organs and turning your attention inwardly, you should experience this deep thought by your mind. Otherwise you will not be able to experience my real being. Many people by the force of their logic and the skill of their oratory, deceive themselves by their own arguments; but when the time of testing the reality of understanding comes, understanding does not remain intact.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

14th March

Lord Shrikrishna added, “Dear Arjuna, if you have real desire to attain unity with me, you must remember what I have just now told you. Otherwise just like the mouth of a person having fear loses taste and even milk tastes like ‘Kadunimb’ to eat, you will take me to be a human being though I am not so. In the case of those who look at me by thinking that I am embodied person, their looking is just like not looking at all, because their very Knowledge becomes an impediment in the realization of my true nature. By thinking that it is a garland of blue jewels, a person may lift a serpent. Similarly if people try to see me who am indestructible, by erroneously thinking me, the Parmatman as embodied and take the perishable form of my Physical body as my real nature, how can they have realization of my true Being ? But these deluded people give me name though I have no name. They say that I act. They impose upon me the qualities of the body like birth, death etc. They presume some physical body for me and add to it nose, eyes, hands, feet etc. They offer various articles of worship to this body. They dress me, they try to build me in the form of an image they put ornaments on me . Though I am permanently living, they invoke life-force in the image and also arrange its immersion. In short they impose upon me the common qualities of human beings. These ignorant people and people of wrong knowledge think that I am confined to the image only and offer devotion to it. And if the image is broken, they assume that I am broken and stop my worship. This wrong knowledge of these people shrouds the right knowledge of my pure nature.

Dear Arjuna, “ Their taking birth and the whole life is as useless as the teats hanging at the neck of a goat. As their mind is not still, their knowledge and their actions also become meaningless. That’s all. By further expanding the description about their stupidity, there will only be an unnecessary exhaustion to the speech. Therefore, I am now going to tell you about the saints. Please listen to their description.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

15th March

The Lord Shrikrishna further said, “ Oh Arjuna, those saints in whose desiresless and satisfied mind, I reside at all times, those who have bathed in the Ganges of Knowledge and those who are immersed in the highest peace and the joy of Brahman, are the persons of extra-ordinary vast experience and the very divine quality of the divine qualities. Such great men worship me with ever-increasing devotion by clear understanding that “ALL THIS” is my own nature. In this way, they serve me by becoming me only. Such persons have by the great force and prosperity of Keertana made defunct the trade of purificatory penances. They have usurped the sacred places from their high post of ‘destroyers of sins’. In this way, by the reciting loudly of my name, they dissolve the sins of all the universe and fill everything with the joy of Brahman. In ancient days seldom one person was able to attain Vaikuntha, but these devotees have turned all the world into Vaikuntha. If we say that these are as dazzling as the Sun, the Sun has to set. The Moon is full only on one night in a month. If we say that these pour down love like clouds, the clouds slowly disappear. My most valuable name is always dancing with love on their tongues. Oh Arjuna, even if I am not found any where else, I am definitely in the company of these devotees. You may look for me there. Oh Arjuna, many of my devotees of this nature are travelling on the face of the earth, reciting and telling people about me. Then there are also other who observe various rules of conduct, take Yogic Postures, do breath-control, practise withdrawal of attention from outer objects, concentration, meditation and trance and travel by the difficult path of my devotion and mingle and become one with me. There are some other devotees who visualize as Paramatman, everything inanimate and animate, viz., from the sky to an atom and from Brahma the creator to the little mosquito - which comes before their vision, and simply bow down before everything in the world. This becomes their very nature, because humility is their wealth. They become lean, by being one with me, just like a branch of a tree bows down towards earth by the weight of fruits, and they become free from the sense of pride and respectfulness. Some other devotees worship me by the ritualistic, sacrifice (yadnya) of knowledge. Oh Arjuna, as you are eagerly listening very attentively, I feel like telling you something more.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

16th March

The Lord Shrikrishna further said, “Oh Arjuna, in this sacrifice of the knowledge, the beast to be tied to the pillar is the original desire and Duality is this beast. The Mandap or canopy is of the Five Elements and the various articles required for this ceremony are made up of the various qualities like hearing, touch etc., belonging to these elements, the sense organs, the active organs, and the vital force in the body. Ignorance is the Ghee. The mind and intellect are the pit and knowledge is the fire kindled in it. The wedi is made of the equanimity of mind when in contact with opposing sensations. Discrimination between what is Atman and what is not Atman is the Mantra. Peace is the utensils of this ceremony and Jeeva is the performer of this ceremony. At the time of the bath at the end of this yadnya, the Jeeva uses the water of unity of Atman. Just as a man who sees in a dream a large army says when awake that he himself was all that army, so, this Jeeva experiences all the universe as one. Then his concept that he is Jeeva disappears and he becomes complete with the Knowledge that everything is Brahman right from God the creator, Brahma, to the ant. Then eventhough he sees various things he knows me as undivided alone in the different being which are having different natures as if they are limbs of one body or smaller and larger branches of one tree. In this way, he is performing the sacrifice of knowledge, because he has the understanding that whatever he sees is I. Then he may not worship intentionally but the worship automatically takes place. Whatever he does becomes an offering to me, but those who do not know this, do not attain me.

Oh Arjuna ! basically, I am myself the Veda as also all the rituals of sacrifices described in them. I am also all the actions as sacrifice. The offerings to be given to Gods and the fore fathers, as well as plants such as soma, various things which are put into the sacrificial fire, ghee, wooden sticks, the mantras and the money, the fire and the Brahmin performing the sacrifice all is myself. In short, I am everything.

Oh Arjuna ! I am the mother and the father of this world as well as its grandfather. I am the protector of all these. I am the Brahman which is the true object to be known, I am the sacred Om and I am the four Vedas. I am the resting place of Maya and I own this triple world.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

17th March

The Lord Shirkrishna further, said, “Oh Arjuna ! I have let down the rules about the inherent nature of the five elements, such as “the sky should be everywhere, the wind should blow, the fire should burn and the clouds should give rain, etc.” I am the all-powerful owner of this universe. Death devours everybody according the rules made by me. I am permeating all the names and forms and I am the support of all and I am the resting place of the universe. I liberate him who whole -hearted surrenders himself to me. Though I am one, I adopt various forms and act as per the conditions and nature of that body. I am the cause of the creation, the maintenance and destruction of this world. As a tree is developed from a seed and as the treeness becomes minute into a seed, so this universe is born and developed from the original thought, and disappears in that thought. I am that state where this thought remains unmanifest.

Oh Arjuna ! When I function as the Sun, water evaporates and then there is plenty of water, when I, as Lord Indra give rain. Similarly, Please realise that the forms of those who are killed and those who are the killers belong to me. Therefore, no doubt I am imperishable but everything which is governed by Death is also my form, and therefore there is no place where I am not. However the unfortunate beings can not see me anywhere, even though I am permeating everything. Similarly all the beings are united with me but they do not feel that they are one with God. Eventhough I am fully occupying this universe in and out, they declare that I am not existing. Oh Arjuna ! in the absence of self knowledge even the performance of good actions involves unnecessary efforts just as a blind person kicks a jewel lying in the path while he is running for a morsel of food.

Oh Arjuna, when the people with the knowledge of vedas, while performing their duties according to their social division, perform various sacrifices, what they gain as a result of their actions is in a way ‘sin’ only in the garb of merit. This is because, theses people forget me totally while worshipping me and prefer to enjoy the heavenly pleasures. Now, is this really a merit, when they perform rites and yadnyas their aim is the so called path of merit leading to heaven instead of to me? Actually, my real nature is ‘bliss’ which is without a single blemish and beyond all the three times, but attainment of heaven is called happiness only in comparison with the suffering in hell. Therefore heaven is attained by the sin in the garb of merit and suffering in the hell is in the lot of those who commit sins as such. Only by pure merit I am attained.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

18th March

The Lord Shrikrishna further said, “Dear Arjuna, those who perform ritual sacrifices, actually worship me but they desire for the enjoyment of objects in the heaven and therefore they come to heaven by that merit which is really a sin and by which they can not attain me but the pleasures for which the god Indra is entitled are enjoyed by the performer of sacrifice, so long as there is enough merit in his account. But when the position achieved by that merit comes to an end, the dignity and glory like that of Indra which is temporarily possessed by that men disappears and they start to come down to this region of death. Just as when a man loses all his money for a prostitute, he is not able to again knock at her door, similar is the fate of such performers of sacrifices. Then in the womb of mother, they remain in the vicinity of mother’s bowels full of excreta for nine months take birth and die. Thus to deny me and to perform all the sacrifices prescribed by Vedas is useless.

Oh Arjuna, but I serve those without any reservations who are worshipping me with total self surrender together with all the attitudes and desires and do not find anything else better than my service. Then their welfare becomes my duty. If they desire to be one with me, I fulfill their desire. If on the other hand, they desire to do service to me, I put love in their minds for me and I also take care of whatever I give them. In this way, their welfare is my total responsibility.

Oh Arjuna, there are others who do not know me. They perform Yadnyas to propitiate the Fire, the Lord Indra, the Soma or the Sun. In fact; that becomes my worship only but they are not aware of it. Thus they are misled. There may be ten organs in one body and all the sensations received through them reach the one inner enjoyer but the object of each organ has to be given to that organ only. For example, will it be proper to put delicious food in the ear ? That food must be eaten by the mouth only. Thus any, worship done without properly knowing me becomes futile.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

19th March

The Lord Shrikrishna further said, “Oh, Arunja! Please consider, who is there other than me, who enjoys all that is offered in all the sacrifices. I am the beginning and the end of all sacrifices. However these ignorant performers of Yadnyas neglect me and worship gods like Indra, etc., and therefore, they do not come unto me and go to the higher worlds which they desire. Oh, Arjuna! Those whose worship, by mind, by speech and all the organs is aimed at the divine path going towards Indra and other Gods, assume divine bodies in the heaven when they die here. Again those who devoutly perform rituals to propitiate their fore-fathers go to the worlds of those ancestors when they die here. Those who, by doing evil deeds like black magic to entice, or kill, or banish other people through propitiation of lesser gods and ghosts etc, go, after their death, to the region of those ghosts. But those who incessantly meditate upon me very ardently by body, speech and mind, those who have dedicated all their life to me, become similar to me in appearance and nature even before their death, then how can they go anywhere else after their death ? Please understand that I am not pleased by any other means except devotion.

Oh Arjuna ! If such a devotee brings fruit of any tree to be offered to me, I accept it and eat it with all the pleasure even without separating its stem. If such a devotee brings any flower for me to smell, I being in love with that devotee put that flower in my mouth instead of smelling it. Leave that apart. If he gives me even a dry leaf, I happily start eating it like a hungry man. Not only this but even if he gives me a little water, I become satisfied by it and I feel that he has done a lot for me. This is because I like the pure devotion which he has for me. Whatever he offers to me is only a token of his devotion. Therefore, Oh Arjuna ! you should first bring your intellect under control. For this you should permanently establish and consecrate me in the temple of your mind. Do not forget me even for a moment. Whatever activity you undertake or objects you enjoy, whatever action you offer as a sacrifice or give anything in charity to the deserving person, or whatever penance you do for your progress all this you should do with an understanding that it is an offering to me, and even in that, you should not keep any memory of your being the Doer.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

20th March

The Lord Shrikrishna said further, “Oh Arjuna ! As a seed put into the pit of fire loses its future sprouting, similarly the actions offered to me can not bear fruit and one has not to take birth and have a body in order to enjoy or suffer them; and they are in unity with my nature which is the happiness it self.

Oh Arjuna ! Those who understand that I am equally occupying all the beings and that there is no difference of any body being related or being a stranger, and thus they destroy the base of ego about being the ‘doer’ and worship me through offering all their actions to me, may appear to be functioning in their bodies but they are not attached or identified with those bodies. They are completely engrossed happily in me and I am also complete in their hearts. These devotees are disinterested about their bodies. Just as, when all the fragrance of a flower is taken away by breeze, only the flower remains with the stem without its fragrance, similarly, the body of such a devotee is maintained only as a base for working out of the remnants of his Karma.

Oh Arjuna ! When such a devotee worships me with all the love, he does not get body again. He may be of any character. He may be having bad behavior but once he decides to spend the remaining of his life on the highway of devotion he must be considered to be the noblest man in all respects. Now onwards his family is sacred, pure and noble. One whose love for me is continuous has already gone totally beyond the bondage of Karma.

Oh Arjuna ! Whatever is done without love and devotion for me should be taken as a great sin. Just as, when one lamp is lighted with another lamp, it is not possible to tell which is the former and which is the latter, similarly, the devotee who is whole-heartedly worshipping me attains the great peace which is eternal in me. Therefore O, Arjuna ! Don’t be puffed up with the pride of belonging to a pure and great lineage, of being well-versed in sciences, or of your youth or richness. This I say because if there is no devotion, all these things are useless. Let them be burnt. Even if there is a good city, what is the use of that city if nobody is living there ? Therefore, it does not matter if the devotee belongs to a family of lower grade or even if he is an animal. When the elephant was caught in the water, that elephant very earnestly called me, prayed for me and therefore he became one with me and even his being an animal was sanctified.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 9

21st March

Lord Shrikrishna added, “ Oh Arjuna, even those people who are born in the lowest castes, where many sins are committed can attain me if they take my refuge totally for their whole life in all respects. For example, for Pralhad belonging to the demonic lineage, I had to take the form of lion-man. When there is an imprint of the King’s words on a coin made of leather, it can be used to purchase anything, because there is value to the order of the King. Thus all the fulfillment of life is vested in surrendering whole- heartedly the mind and intellect to me. When once the devotee becomes united with me, his former caste or family are of no count. Water from a brook meets Ganges and becomes part of the Ganges. In the same way, the warrior castes, the merchants, the workers, the women etc. remain separate so long as they do not become united with me. The differences of the rivers as going towards east or going towards west are important before they meet the sea. Similarly, when the mind enters into me, once for all, it remains united for ever. Even if an iron hammer is beaten on the “parees” with force for breaking it, the hammer invariably becomes gold.

Dear Arjuna, similarly , the Gopis meditated constantly upon me through their desire, the king Kansa through fear, others like Shishupal with enmity, Dhruva with devotion and Vasudeva and Devaki workship me through their parental love-but all of these came unto me. I am the final goal of the various paths of devotion.

Oh Arjuna if this is the case, is it necessary to prove purposefully that when the Brahmins of good merit worship me, they reach me. Like wise it is necessary to tell specifically that the cool and fragrant sandalwood paste will find place all over the body, definitely. Similarly, I am the last resort to the intellect of philosopher kings and Brahmins. I am definitely both their final aim as well as their very existence.

Oh Arjuna, in this ephemeral world governed by death, the body is already in jaws of time. Here, the measure of death is used to count the stock of sorrow. We can not purchase here the article which is called ‘living happily’. Here tremendous sorrow is born out of the pleasure derived from various objects. This sorrow is harassing the world by donning the dress of happiness. This world is definitely temporary. Here people call a man who is indulging into sensual pleasures as a happy man and call a person who is greedy as a wise man. They bow down as an elderly man to one, who has very few days more to live, and observe birthdays while the life is more and more reduced by time.

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS -9

22nd March

The Lord Shrikrishna further said, “Oh Arjuna, as a frog while being swallowed up by a serpent, puts forward its long tongue and catches a fly, so a man increases his thirst by greed. In this region of death, all justice is topsyturvy. Therefore, Oh Arjuna, even though you are born here, you should escape and free yourself quickly and follow the path of devotion, so that by that devotion, you will be united with my blotless real existence. For this, Oh Arjuna, you make your mind one with me, have love for my devotion and bow before me alone knowing that everywhere I am everything. One who burns his desires by being totally attracted to me should be said to be my real devotee. Thus when you will be accomplished by unity with me, you will attain me. Dear Arjuna, I am telling you this which is the secret of my heart, by which you will be happy.”

By listening to this talk of Shrikrishna Dhruatarashtra, like a buffalo who sits in a pond without moving, was sitting quiet and still, unmoved by it, without any effect on his mind. However by listening to these words, Sanjay had the eightfold signs of ecstasy on his body which he couldn't control. His mind was astonished and still, his speech was muted. There were goose-pimples all over his body, joy started radiating from his eyes, and his body started trembling. He had on his body small drops of sweat by which he was appearing as if wearing a knitted apparel of pearls. His sense of being a separate Jeeva was as if being dried up, but because of the order given by Vyas to narrate the details of war, he was still holding himself together. Similarly, like a great waterfall the dialogue of Shrikrishna and Arjuna was falling on his ears loudly and he started to become conscious.

Saint Dnyaneshwar, the disciple of Nivrattinath said, “Please listen to what is being said further and you can experience highest joy.”

|| Cantos 9 - by name The Yoga of secret wisdom ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 10

23rd March

The saint Dnyaneshwar says “ Oh my great Teacher, my salutations to you. Any simile used to describe you falls short. Knowing that there is no means to measure your greatness, I am silently bowing to you without doing any praise. It is by your grace only that I am reciting in vernacular Ovi meter that Geeta which is the king of divine wisdom. Now I have completed the 9th cantos. I have described the depression of Arjuna in the first cantos, Sankhya system of Philosophy in the second cantos, the yoga of action in the third cantos, knowledge and renunciation in the fourth cantos, the occult eight-fold path in the fifth cantos and told about the same yoga more clearly in the sixth cantos. Then in the seventh, I have told about the structure of creation, the four types of devotees and the seven questions of Arjuna. In the eighth, I have given the replies to those questions and the method of how to adopt the proper way of leaving the body. The essential teaching of the eighteen parvas (divisions) of Mahabharat is contained in Geeta and the essential content of seven hundred verses of Geeta are in the ninth cantos only. The significance of this is beyond description. This cantos is also explained in detail according to my imaginative capacity only. Now, I am starting the remaining portion. In this remaining portion, the mood of peacefulness in the literature will be victorious on the mood of shringara, the mood of mutual attraction, and the ovis will be the ornament of literature. After reading the original book and my commentary the connoisseur will not be able to tell which is the original book. So, O listeners, Lord Shrikrishna the greatest of Yadavas, the teacher of all the world who really enchants the heart of wise men, said to Arjuna, “ Oh Arjuna, since you have listened to what we have told you earlier and since we feel love for you, we are going to repeat the meaning of the things which are already told. Just as when the child is adorned the joy of the ornaments is not experienced by the child but it is the mother who is pleased by looking at it, so while advising you about your own welfare, actually, our own joy becomes doubled. Therefore, we feel like telling you again and again the same thing. We are not limited to the physical body in the form in which we are standing before you but we are this whole Universe. About this vast existence of mine, Vedas could not utter anything. The power of the mind and the vitality could not describe my real appearance. The Sun and the Moon can not illuminate my reality. Just as a child in the womb of the mother does not know her age, similarly gods and the sages do not know me. It is very difficult for them to know me completely because I am the original causation for all of them.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 10

24st March

The Lord Shrikrishna further said, “ Oh Arjuna, if water which has come down from the mountain can rise again on it, then only I will be known by the world. But though this is true one who drops his extrovert attitude and turns within himself, who discards by thought the five great elements and the physical body, the subtle body and the causal body, who knows, by the light of his soul that I am without birth, who knows me to be beginningless and that I am the supreme God of all, should be considered to be my own indivisible part in the form of human being. He is the moving image of divine knowledge and the appearance of human body in him is an illusion affecting the vision of people. Though he is having a body, he does not know the various changes in nature such as birth, death, etc., Oh Arjuna, if you want to know me, you should understand that my own manifestations are in evidence in all the beings taking the qualities of those particular beings and are spread throughout the three worlds.

Oh Arjuna first such manifestation is to known as intellect. Next to that is deep knowledge, absence of confusion, forgiveness and truth Further my manifestations should be counted as peace, self-control, happiness, sorrow, to be and not to be. Similarly, you should know that fear, fearlessness, non-violence and equilibrium of mind are my own forms also charity, success and defamation are manifest in the various beings because of me only. Many of these qualities are caused because of knowledge about me and many, because of ignorance about me. Just as at the sunrise, there is light and at the sunset, there is darkness, so it is the luck or bad luck of each to know or not to know me. In this way, please know that, in the variety of my formations, all this creation all this world is existing.

Similarly, the great, ancient sages such as Kashyapa etc. and the four manus like swayambhoo etc. total eleven are born out of my mind. Eight regents are born out of these and further all the people are born out of all of them. Arjuna, just as first there is a seed, then there is sprout, then the trunk, then there are branches on which there are delicate and ripe leaves followed by flowers and the fruit, similarly, first I am alone, then there is my mind, then the seven sages and four manus out of whom come the regents of eight quarters of the world and further all the beings. “Thus this is my own expanded nature.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 10

25th March

The Lord Shrikrishna continued, “Oh Arjuna, these manifestations like intellect, knowledge etc are my own forms. As the whole world is filled completely with these, there is nothing else except myself in this Universe right from Brahma to the little ant. One who knows me in the right sense as this, will he, when awakened to the essential unity of existence, ever dream of differences like what is the best or the medium etc.? Myself as well as my essential manifestations and the beings occupied by them are all one only and he who knows me with this experience of unity has really fulfilled his life, about which there is no doubt.

Oh Arjuna I am the beginning as well as the existence of all the world. As the creation and the life of waves is dependant upon water, similarly in this world, there is nothing else than myself. And those who know this, worship me in whatever manner they can and that worship is a true worship of love. Such men of self knowledge hold me in their heart with love, knowing very well that I am the whole world, and live in this three - fold universe very happily and playfully. Oh Arjuna, every being which is seen should be considered as Paramatman in actuality. Known this definitely that this is the yoga of my devotion.

Arjuna, such devotees become united with me and because of their understanding escape from the wheel of birth and death. When two such devotees meet each other they discuss, have a dialogue and due to great love for me dance with delight and exchange their knowledge mutually. Just as the river Ganges and Yamuna have a confluence at Prayaga, there is confluence of the very delightful ecstasy of unity and there is a flood of tremendous and acute manifestation of their pious emotional up surge. Such devotees then recite loudly the monosyllable of ‘OM’ which is the symbol of Brahman and just as clouds thunder, they tell each other my greatness very loudly, day and night.

Dear Arjuna, these devotees have already attained the extra-ordinary love for me which I am supposed to bestow upon them, and over and above this, they go on telling everybody that I have blessed them with that love. Then I increase the status of their devotion to a higher stage. I am desirous of the loyalty of these devotees because such devotees are rare. Therefore, the ever new, selfless happy love is a special reservation for these devotees.

Oh Arjuna, I give my blessings to such loving devotees who have considered as trash everything else except me, and I hold the torch of camphor in my hand and walk in front of them in order to remove the night of ignorance from their life.”

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 10

26th March

Arjuna said to Lord Krishna, “ Oh the master of the world, you are very sacred and supreme Brahman. You are beyond the things created by Prakruti. You are the support of this great cauldron of universe. You are the God of the gods. You are having no birth and you are eternally existing. You were described in this way by many great sages in the past, and by your grace, I am now beginning to know that their description is correct. I have heard from Narada, Asita, Devala and Vyas similarly, about your true nature but at that time I did not value it properly.

Dear Keshav, I have heard this from you and now I have verified the truth of what the sages said. Sir, I must have earned best merit in the last birth because it seems that because of that only I am lucky to have such a good teacher like you. Once there is grace of the Guru then all the knowledge which is heard and learnt becomes active. Oh God ! I have now definite experience that you are not possible to be understood by the intellect of gods or demons.

Oh Purushottama ! Just as only sky knows its own vastness; only you know your own power. Nobody else will know you truly. You are also able to give that knowledge to others. If I consider the greatness of your nature, I am not eligible to stand near you. Such is the pitiable condition, but if we become afraid to request you then there is no way to know you properly.

Oh Krishna ! Therefore, though all things in the world are your manifestations, I request you to tell me what are the most important ones which are most popular among them. You may please explain clearly this yoga of manifestation in such a way that there will be no difficulty to remember you through those particular things. Acutally, while listening to your sweet, nectar - like talk, the listener becomes himself like nectar. Oh God ! Your name is already very much dear to me and further I am lucky to get your company and over and above all this, you give me very useful wisdom - This happiness is really beyond description”

Somehow controlling the extra-ordinary joy which was bubbling in the mind of Lord Shrikrishna, he started describing the various places and persons in which he is more evident.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 10

27th March

Lord Shrikrishna said to Arjuna “Oh Arjuna, you have asked about my manifestations, but they are so innumerable that though they are within me, I can not remember all of them. Just as we can not count the hair on our body so my manifestations can not be counted. Therefore listen to the most popular and important ones. When you will understand them, it will be tantamount to knowing all the remaining. Otherwise there is really no end to my vastness. Even the vast sky can lie hidden in me.

Oh Arjuna, listen. I am the Atman who is within all the beings. I am the consciousness within and the cover outside the beings. I am in the beginning, in the middle and also at the end. Just as the clouds come into being in the sky, remain in the sky and disappear in the sky only, similarly the beginning, the existence and the end of all the beings are based on my support. Now listen to my important manifestations.

Oh Arjuna, among twelve gods who are called Aditya, I am Vishnu. Among the luminant bodies, I am the Sun with bright rays. In the forty-nine Marutas, I am Marichi. In the stars, I am the Moon. In the vedas I am Samaveda and I am the brother of Marutas, who is called Mahendra.

Among the Rudras, I am Shankara who is the enemy of god of love Madana. I am the rich Kuber who is one of the Yakshas and Rakshasas and the friend of Shankara. I am fire, one of the eight Vasus. I am the mountain Meru among the mountains which have high peaks.

Oh Arjuna ! I am the Brihaspati who is the highest among priests, I am Kartika, the boy who was born out of the semen of Shankara, held by fire and born out of the bodies of six Krittikas, I am the sea, the largest reservoir of water. In the great sages, I am Bhrgu who is the embodiment of penance, I am Om which is the highest truth, in the ritualistic sacrifices, I am the repetition of Om, the Japa of one letter, I am the Himalaya among the inert masses of great magnitude, these are my manifestations,” So said the spouse of goddess Laxmi.

“Mind, which is the eleventh of the senses is my manifestation and I am also the natural moving spirit in all the animals.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 10

28th March

Lord Shrikrishna said to Arjuna, “Oh Arjuna, the wish tree, Parijata, and sandal-wood are no doubt great trees but I am the Peepal among the trees, Narada among the divine sages, Chitraratha among the Gandharvas, (angles). Among, all the adepts, I am Kapil. I am the horse Uchhaishrava, among the fourteen valuable things obtained from the sea. I am Airavata among elephants who are the glory of kingdoms. Similarly, I am the King among the humans. These are my important manifestations.

Oh Arjuna, among the weapons, I am vajra held by Indra who has performed hundred sacrifices. I am the divine cow Kamadhenu among all the cows. I am the desire which brings about birth and I am Vasuki among the serpents. Among cobras, I am Anant. Among the aquatic animals, and beings I am Varuna, the ruler of the direction ‘West’ I am also Aryaman among the groups of pitrus. These are my manifestations. Similarly, I am Yama who lays down the rules about the sins and merits and who is the dispenser of pain and pleasure accordingly and who is the witness to all the actions.

Oh Arjuna, I am Pralhad who, though born of demons did not become devilish by nature. I am the great Time who eats everything, and the Lion among wild animals. Among the birds, I am the Eagle who carries me on his back. These are my manifestations.

Arjuna, I am wind among speedy things, I am Shriram the husband of Janaki, among the wielders of weapons. In the beings who live in water, I am the Crocodile and I am Ganges the river called Janhavi because she was released through the lap of the sage Janhu.

Oh Arjuna, if you want to know all my manifestations summarily, you have to have understanding of my own flawless nature. Just as there is thread everywhere in a piece of cloth similarly only I am in the beginning, in the middle and the end of this world. I am the Spiritual science among all sciences, I am the discussion which is undertaken for understanding and it never ends because there is abiding interest of the partakers in it. I am “A” among the alphabets. I am “Dwandwa” among the compound words and I am the unlimited time which devours all creatures right from Brahma to the insect and again I am Brahma the creator of the universe. So all these are my manifestations.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 10

29th March

The Lord Shrikrishna said to Arjuna, "Oh Arjuna, I am the creator of all beings, their supporter and also I am the death which destroys them. Now seven more manifestations of mine are from among the female principles. I am the perpetually increasing fame, prosperity together with charity, speech which sits on the throne of justice and walks by the road of discrimination. I am the memory which causes persons to remember me when they see any object, I am the wisdom which is conducive to self-welfare, and I am also power of sustenance and forgiveness. These are my female manifestations.

Dear Arjuna, in the Sama of Vedas, I am the Brihat Sama, I am Gayatri in the various meters, Margashirsha among the months and among the seasons I am spring which is full of flowers.

Oh clever Arjuna, I am the gambling of the deceivers. I am the brilliance of all brilliant things. I am the victory in all the worldly adventures, objectives, I am the industriousness based on good morals. I am the integrity of pious persons. I am the glorious Shrikrishna in the men belonging to Yadu lineage and I am you, Arjuna in the Pandavas belonging to Soma lineage. I am Vyas among all the sages. All these are my manifestations.

Oh Arjuna, I am the punishment in the factors of control, I am the moral code in all sciences, I am silence in all the secrets, I am knowledge of the knowledgeable I am also the seed which grows in the form of sprout in the case of all beings In this way, I have told you the 75 important manifestations. The man who has prosperity and pity residing in him, is my manifestation. All people obey such man. The sign of recognizing such men is that the whole glory of the universe is inherent in them.

Oh Arjuna, now let this selection of important and secondary etc. be stopped because I am the whole universe. Let this seeking of the knowledge of manifestations be set aside. I have fully occupied the whole world by only one fraction. You should therefore drop the thought process of divisions and worship me everywhere with the sense of unity. I told you the manifestations from the analytical point of view. You should not therefore be annoyed about my talk-saying this the Lord Shrikrishna embraced Arjuna. Dhruतराश्ट्र Even by listening to this there was no effect on the mind of Dhruतराश्ट्र who was physically as well as intellectually blind. He was a pathetic and unmoved.

|| Cantos 10 by name Vibhootiyog ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

30th March

Saint Dnyaneshwar, said, “ In this eleventh cantons Arjuna is going to have the glimps of God’s Universal appearance. In this cantos, the mood of Adbhut (Surprise) is coming as a guest in the house of the mood of peace, and other moods of literature are also honoured to dine with them. This is similar to the members of marriage party getting as presents , ornaments or clothes in the wedding ceremony of bride and bride-groom. This eleventh cantos is like the sacred place of Prayag because in that Qrayag, the rivers Ganga and Yamuna have their confluence and the river Saraswati flows hidden. Similarly here the mood of peace and surprise are Ganga and Yamuna while ‘Geeta’ is the hidden saraswati river. So this confluence of three rivers is available by the grace of my preceptor, to all the listeners for bathing and becoming pure. However, because the meaning of Geeta is in Marathi, today anybody can gain entry. Therefore, though I am not having that much authority and quality, I am requesting you who are saintly listeners, with a sense of intimacy to kindly pay attention to the story. This is because this little beautiful plant of literature is growing nicely because of your attention.

The speaker of this book of Geeta is Krishna the Paramatman and therefore this book has become blessed. It is therefore rather better to bow to this book with all the respect. That’s all. In the mind of Arjuna, there arose a desire to witness directly the universal appearance of god, but he was hesitant to ask for it, considering that the god had not shown it to goddess Laxmi, the eagle, the milkmaids, the sages and also Ambareesh. On the other hand, if it is not asked for, how can I enjoy the bliss of the great sight ? With such thoughts, Arjuna was about to talk with some fear the all-knowing Lord Shrikrishna who knew his desire and that Paramatman the embodiment of love made himself ready to adopt the universal appearance for the sake of Arjuna. Sirs, when the cow gets up with all the eagerness as soon as it sees the calf, will it stop the flow of its milk when the calf has touched its udder ?”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

31th March

Arjuna said to Lord Shrikrishna, "Oh the ocean of kindness, you have today explained in your talk, your highest state of Brahman which is not understood by anybody. You have given in one moment that state of unity before which the Lord Shankara has surrendered all his glory. Actually, there is nobody else except you in this whole universe but we are so unfortunate that I was having a bad dream of thinking that I am one Arjuna, Kauravas are my kith and keen and I will go to hell if I kill them, but sir, you have awakened me. I had merged myself into the adamant decision of not fighting because of the increase of my ego and you have taken me out of it. In the past, you have helped us escape from the house of lacquer at which time there was fear only about the physical body, but now there was fear to the very life as well as the body from the danger of fire of illusion. How can I describe in words, your great obligations in this behalf? Now I have entered the shrine room of your blessing and I am enjoying the nectar of Brahman and my illusion is over; not only this but I speak taking an Oath of your feet, that I am now saved.

Oh God ! you have shown me that state of the creation and the God in which all the creations are born and disappear; and you have also removed my ignorance which hindered me from seeing the reality and you have established my intelligence in the Brahman it self. But now there has arisen a very ardent desire and if I am hesitant to express it to you then to whom else can I tell about it ? How can a child live if it is shy to ask its mother to breast-feed it ? Similarly, who else except you can fulfill my wish ? On this Lord Shrikrishna allowed him to tell what was his wish. So, Arjuna said, Oh God, up to now I have listened to the description of your unlimited universal appearance. But now my heart is very much eager to see it with my eyes. I feel that I should be able to see by my eyes how you are permeated in this universe but I myself do not know whether I have the capacity to see it. Therefore, I request you to bless me according to my eligibility and if possible, begin to show me your universal appearance."