

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

1<sup>st</sup> April

On hearing this request of Arjuna, the Lord Krishna with his six-fold glory became very happy and said “ O Arjuna ! Look at my innumerable forms.” Lord Shrikrishna was very kind and charitable. He opened up suddenly before Arjuna his universal totality which he had not revealed to Vedas, goddess Laxmi and the divine serpent; but the Lord forgot to consider whether Arjuna would be able to see it or not. The Lord said, “ O Arjuna ! See how the whole universe is contained in my form. There are many forms, some of which are thin and some of which are fat, some are short, some are vast, some are active, some are inactive; some are loving while some are strict, some are dormant while some are conscious, some are miser while some are charitable, some are having good conduct but some are sullen, some are quiet while some are roaring, some are awake and some are asleep. All such forms are my own manifestations. These forms are of many colours. Please see these forms of saffron colour, fair, blue, black, red, yellow, and green. Some of the forms are beautiful while some are fearsome and hideous.

Oh Arjuna ! When my eyes are opened, the Sun rises. By the vapour from my mouth, everything becomes a flame and fire and other hot things gather there. When my brow is knitted with anger, groups of rudras come into beings there and tornados are born out of my ears. O Arjuna ! You may see all these limitless forms directly and enjoy with the sense of wonder the glory of the element of great astonishment.

Oh Arjuna ! As there are little sprouts of grass at the roots of the Kalpataru (Divine tree) so, you can see many universes at the root of each hair of this totality of my appearance. Similarly, in the joints of this vast appearance, you will see the rise and fall of many universes. If you want to see beyond the cosmos or the universe, you may see that also within my vast form.

Upon this, Arjuna stood mutely, seeing which Lord Shrikrishna asked, “ O Arjuna ! why are you not seeing my universal appearance which I have shown to you ?” On this, Arjuna asked, “ How can my physical eyes see your universal form ? Where have you given me the necessary inner vision of wisdom ?” Listening to this the Lord gave him the inner vision necessary to see the vast universal form.

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**2<sup>nd</sup> April**

Lord Shirkrishna said to Arjuna, “ O Arjuna, receive this divine vision and store in your experience with the help the yoga of my glory.”

Sanjay said, “ O king ! What I am surprised about is how Shrikrishna by side-tracking Laxmi, the eagle, the divine serpent and the Vedas has become so entangled in the love of Arjuna, that he fulfills all his demands. If he is angry, the Lord silently sustains it. If he is annoyed, the Lord somehow pleases him. Therefore as soon as the Lord gave divine vision to Arjuna, the darkness of ignorance was destroyed and the power of his sight of knowledge increased and then that sight, that vision could see the realy glory of Lord Shrikrishna. In past, Shrikrishna in his childhood, in order to prove that he had not eaten dust, opened his mouth and had show to mother Yashada the fourteen worlds. Similarly, he now has shown to Arjuna his universal vast form. on which beginningless and exact canvass on which the picture of the universe appears. When this glory of of his reality manifested itself. Arjuna's felt this a great miracle and his mind was submerged into the enveloping astonishment. As the dream disappears, when a man is awake, similarly, the form of the world together with the sky disappeared before the eyes of Arjuna. Then the mind ceased to pulsate as mind. Then the decision-making capacity of the talent stopped and the various qualities of senses turned back. Now, the form of lord with four arms which was in front of Arjuna became innumerable forms and was gloriously apparent in all the four directions. Arjuna with great contentment, closed his eyes and opened them again when the same universal form was visible.

Then he saw there many faces of Lord Shrikrishna. Some of them were as if the storehouses of beauty opened ajar while some were the gardens of joy. Some faces were like the fearsome faces of death while some were very pleasant. As the faces were endless, he took some interest and started looking at the various eyes on the face of the universal form. He saw innumerable eyes which were like large lotuses of various colours.

Then he started to look for the crown, the ornaments, the strong hands and the feet with his enhanced curiosity to find them out and his curiosity was immediately fulfilled.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS -11**

**3<sup>rd</sup> April**

“ Arjuna saw all the facets of the Universal manifestation at one time by his two eyes. That universal Being was decorated by bejewelled ornaments of various kinds. He had as if himself become the ornaments to decorate himself. The God had become the limbs, the ornaments, the hands, the weapons, the body as well as the soul. When Arjuna, by his divine vision started to look at the palms of the God, he saw various weapons which would have, by their brilliance like the lightening, cut the flames of the fire of doom's day. When Arjuna being afraid of the numberless weapons, shifted his gaze from them and began to view the throat and the crown of God, he saw extra-ordinarily pure flowers, which were apt to be called the origins of great occult powers, on the head of the God. Similarly, there were indescribably beautiful flowery garlands around the God's neck. The golden yellow apparel worn by the god around the lower limbs appeared as if the mountain Meru is gold-plated. He saw on the whole body of that universal god very white paste of sandal wood, the fragrance of which couldn't be described by anybody.

While looking at the beauty of the various ornaments, Arjuna was confused. He could not decide whether the god was sitting or standing or sleeping. Even when he closed his eyes, he was witnessing the same cosmic manifestation which he was looking at while his eyes were open. The numberless faces which were in front of Arjuna were visible in the same position though he turned his back on them. The great effect of the blessing of god was so wonderful that he had totally galvanised into one state both the seeing and the unseeing states of Arjuna. When starting to be drowned in the flood of surprise of one kind, Arjuna tried to get to the shore for safety, he was immediately submerged into the larger sea of miracles. In this way, the god had completely filled Arjuna skillfully by his extra-terrestrial divine appearance.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**4<sup>th</sup> April**

“The divine vision which the Lord Shrikrishna bestowed upon Arjuna in order that he should be able to see the universal manifestation for which Arjuna had requested him was not such a weak vision which could be able to function in the light of the Sun or could be lost by the absence of the Sun. Therefore that cosmic existence was continuously being seen by Arjuna with eyes opened or shut” so said Sanjaya to the King Dhrutrashtra. He further said, “ O king ! eventhough thousands of suns will arise at one time their brilliance cannot be compared with the brilliance of that universal being. Again eventhough the whole gamut of lightnings all over the world and the fire of the doom’s day were brought together, their brilliance was very pale as compared to that brilliance. Sir, I have been able to see this brilliance of the vast manifestation of Hari which was spreading naturally, because the sage Vyas has blessed me. Just as small bubbles appear tiny on the ocean or just as ants build their anthill on the ground, so, small is this visible world in a small corner of that cosmic appearance.

At that time the state of duality between the onlooker of the world and the object of seeing viz the outward world, disappeared and the mind got dissolved in the totality. This caused the joy of the absolute Brahman to be born in the mind, the sense organs became lenient and just as little green sprouts peep out of the body of mountain at the beginning of the rain, similarly, there were on the body of Arjuna goose-pimples every where and tears of joy from his eyes were falling on his body. The eight effects of ecstasy which were evident on his body were also competing with each other for expression. When Arjuna somehow came out of this trance, he took a deep breath, joined his palms together, bowed down to the God by bending his neck and started to talk.”

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

5<sup>th</sup> April

Arjuna said to Lord Shrikrishna, "O God ! Victory to you. You have done a very good thing. I am naturally happy to see that you are the support of all this creation. I am seeing numberless worlds on your body just like the forests with wild animals are seen on the body of a mountain. O God, please hear me. On this vast body of yours, the heaven with all the hosts of Gods is visible. O God, this is the satya-lok of Brahma on one side while in one of the parts is visible Lord Shankara with his spouse Parvati, Similarly, the fourteen worlds including the seven nether-worlds are as if pictures painted on the wall of your being.

God, when I go on looking with the help of this divine vision, I am seeing the sky as if born out of your strong arms and your hands are doing various things continuously. I am seeing your vast stomachs which appear as if the store houses of Bramhandas (cosmic worlds) are opened and there are also visible thousands of your faces and there are lines after lines of eyes but one cannot say that this is heaven or nether-world, or Earth separately. On one side I am curiously searching to find out if there is any tiny space where you are not there, but you are so solidly permeating everything that I can not find it.

God, my Lord, from where have you come who are so vast ? Who is your mother ? What are the limits of your form ? Are you standing here or sitting ? On what are you sitting ? What is your age and what is your appearance ? What is beyond you ? When I think about it, I find that you are your own place. You do not belong to anybody. You have no beginning and you are master yourself. You are neither standing nor sitting, neither tall nor short, and above and below, you are everywhere. By appearance, you are like yourself. Only you know your age. Your front and back is the same. O Anant ! Whatever is yours is you only."

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

## **CANTOS - 11**

**6<sup>th</sup> April**

Arjuna said to Lord Shrikrishna, “ Oh Lord, in your existence, I see one great Lacunae. When I try to find out, where is your beginning, where is your middle part and where is your end, I cannot see all the three in you. I cannot trace them. As there are innumerable forms, appearing on your body, it seems that in those various forms, you have donned various apparels. Or as the sky is full of stars, I see your total existence full of various images. Also I see that in each of the images, there is everywhere the group of three worlds coming into being and going into oblivion. Eventhough, these images are very stupendous, they are created in the tiny spaces between your body hair. When I deeply think as to who you are, who has spread this vast universe, and what is your nature, I come to know that you are our charioteer Shrikrishna who has also the form of this universe. You are always in such extraordinary, vast form but you adopt the beautiful body of various virtues and qualities in order to bless us your devotees. Your dark body with four arms is so beautiful that when I see it my mind and my eyes are very pleased and satisfied and if I wish to embrace it, this beautiful body can be so held. As our own visions are blurred, we feel that this small beautiful body is the finality. O God ! You have removed the defect in my vision and by your great natural power, you have given me the vision of intelligence and therefore, only I can perceive your limitless appearance.

Dear Shrikrishna, I know that when I expressed my wish, to see your universal form, it is this smaller beautiful body with the crown, the wheel held in upper hand ready to be thrown, the club held in the lower hand and the reins of horses held in the remaining two hands; has become the vast. But I have no scope here to wonder how this happens. I cannot even breathe properly being oppressed by the doubt whether this form of yours is existing here or not”

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

7<sup>th</sup> April

Arjuna further said to Lord Shrikrishna, “Oh God ! The brilliance of your cosmic body is so wonderful that here the vision is burnt and even the Sun appears just like a fire fly. The whole creation is as if drowned in this great light. I can not look at this luminance of your cosmic appearance even by my intellectual perception because this light is terribly scorching . The universe is as if being turned into coals because of this fiery light. O God, really your light and expanse have no limit.

Oh God ! You are the absolute Brahman, you are beyond the three and half syllables of OM. Vedas are searching for your abode which is thus beyond every thing. You are without distortion very deep; undestructible. You are the heart of religion. You are the great, extra-ordinary Purusha (Male) who is the thirty-seventh Principle beyond the thirty-six principles or elements and you are always self-same and ever new. You are without the beginning or the middle or the end. You have innumerable arms and feet on all sides and there is no limit to your existence. By the eyes of the Sun and the Moon, you exhibit your anger and bliss.

God ! Your mouth is like the fire, of annihilation. Your tongue which is moving in your mouth, licking the teeth, appears like the great flames arising when there is great fire on mountains. The universe which has become hot by the heat. of this mouth has become tremendously disturbed. The earth, the nether-world the whole space including ten directions and the horizon are all filled-up by you. As the expanse of your universal existence is strangely extra-ordinary, I cannot grasp it totally and I can not tolerate the acute heat of your body. So, instead of feeling happy, this world seems to be somehow keeping itself alive.”

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

8<sup>th</sup> April

Arjuna continued to address Lord Shrikrishna, “ Oh God ! When I start to ask myself why there was flood of great fear by seeing your cosmic appearance, I cannot understand how I should be afraid and experience a kind of suffering when you are really a Mahatma, by whose glimpse, one naturally feels happy. Further, so long as this cosmic appearance of yours is not seen, the world feels happy by objects of sense organs, but when this is seen, a man becomes bored with the worldly objects. At the same time, seeing that we cannot embrace your Vast body, if we turn back, there is this miserable life of the cycle of birth and death which becomes a burden around our neck and on this side we can not grasp you because you are beyond the ken of perception. Being caught in this calamity, this poor triple world is being scorched like corn. Just as a man who is burnt by fire comes to the sea in order to feel cool, becomes more afraid by the turbulent waves of the sea, the whole world is in this pitiable condition and crying for help.

Some of these, who are good, great, groups of gods with wisdom, have burnt the seeds of all Karmas and they become united with you by dint of their pure devotion. And those who are very much afraid, join their palms and pray to you saying that - “Oh God ! We are caught in the net of ignorance, physical pleasures, mundane and heavenly life and have surrendered ourselves totally to you with a hope that, you will free us.” The great sages and adepts, who have achieved human perfection are praising you collectively.

These eleven rudras and twelve Adityas, eight vasus and twelve Gods called Sadhyas, the two Ashvinikumar, Vishwedevas (Gods attached to earth), the god of wind, fire and the angels called Gandharvas, nature spirits called Yakshas, the groups of demons, the hosts of gods and siddhas (adepts) are, from their own planes of existence looking at your divine image, bowing to you by lowering their crowns and prostrating before you in all humility.

Oh God ! It is as if the great good-luck of their eye-sight has been arisen that they are having the glimpse of your immeasurable cosmic appearance.

You are always in front of me wherever I turn and look at you.



# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

9<sup>th</sup> April

Arjuna said to Lord Shrikrishna, “ Oh God, this your cosmic body is only one, but it has many strange and fearsome mouths, eyes and innumerable hands holding weapons, beautiful shapely feet, many stomachs and it has also many colours. These fearsome mouths look like the instruments of destruction of Lord Shankara the destroyer. The cruel teeth in them appear as if lions in a valley. These teeth are smeared with the blood of being dying at the time of total destruction. In this ocean of death, the boat of the triple world is as if heaving on the waves created by wind blowing against it. You may say, ‘What have you to do with this world ? You should enjoy the bliss of looking at my universal appearance,’ but I am myself really afraid of this and I am using the fear which the world is feeling as a vicarious symbol in between. I , who am supposed to be bravest and most fearless warrior, am really trembling with consternation. I am rather feeling that this is not your cosmic appearance but a great epidemic of fear which makes fear itself tremble.

O God, your numerous mouths which are challenging the great Death, appear to be very angry and have belittled the sky by their vastness. The great flames of fire are coming out of these mouths. There is not one mouth similar to another among them and they are of various colours. The fire of final destruction also takes the help of these mouths to do his task. See how these things are. This brilliance of destructive force is itself feeling sorry as if the wind should be affected by tetanus or the sea should be drowned in a great flood. These mouths are so large that the whole universe is not enough to make one morsel. In this valley of mouth, your tongue looks as if the flames of poison hissing out of the mouths of serpents from the nether world. Similarly, the points of your teeth which appear like bastions of the sky decorated by lightnings at the time of universal destruction, are peeping out of your lips.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**10<sup>th</sup> April**

Arjuna said to the Lord Shrikrishna further as follows. “ The eyes on the face of your cosmic body are as if scaring the very fear and appear like the waves of great death coming from the darkness below the brows. Oh God ! I do not know what pleasure you get by showing this ghastly play of death. But now I am beginning to be afraid of this great death. This body of mine is made up of five great elements and is going to be destroyed definitely; therefore I am not worried about it, but I have doubts whether my spirit would at least be saved or not. This is because the Antaratman which is part of bliss is also trembling with fear. My fortitude has been lost and my soul is not finding rest anywhere in your cosmic appearance.

Oh God, I am seeing your vast mouths continuously spread, as open as if the great pot of death is broken. The teeth which appear like weapons of final destruction are so crowded in the mouths that they cannot be covered by both the lips. These mouths of your cosmic body are themselves very fearsome as if ghosts roaming in the total dark night of Amavasya, and the dangerous juices of death are as if leaping out of it with bounds. As I am terrified and maddened by seeing this, I am unable to recognize the directions; not only that but I can not recognize myself. Therefore O God, you should please withdraw your limitless appearance. Had I known that you were going to do something like this, why should I have requested you to show this grand vastness ? O God ! You are the only resort for us. You should please shield me from death and store in your beautiful form of good qualities, all this tremendous expanse of universal epidemic.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**11<sup>th</sup> April**

Arjuna further said to the Lord Shrikrishna, “ Oh God ! (it seems to me that) as you are spirit, you forgot that there is something like universe in front of you and you have started to do the job of destruction quite contrary to your nature. For this, O God, you should now withdraw your power of Maya and take me out of the fear of death. I am really so much afraid that I am pitifully requesting you again and again. Actually, I am a man of great fortitude but you have invoked the tragedy of gulping the whole universe as well as me. Though this is not the time for total annihilation, how has this triple world become prematurely short lived ? Because you have slowly started to swallow this three fold world.

I am directly seeing that by spreading your mouths, you are gulping these armies from all the four sides. All these sons of the blind Dhrutarashtra are already gone completely with their families in your mouth and you are finishing all these in such a way that nobody from the Kings who have come to help them from various lands is going to survive. You are just easily swallowing the great groups of wild elephants and the armies on the battle field. Though every one of the weapons of these Kings is capable of swallowing the whole universe, you are eating crores of such weapons without letting them touch your teeth. The brave and truth-loving Bhishma, Drona, Karna, and all the army on our side has been easily destroyed by you. By requesting you to show me your cosmic appearance, I have really brought about the living death of this poor world. Destiny directs the intellect and if it is my destiny that people should blame me, how can it be avoided ?

In this way, Arjuna was a prey to illusory misunderstanding that he is the killer and Kauravas are the ones to be killed at his hand. In order to remove that illusion, Shrikrishna had brought about this special vision of cosmic appearance. In this way Shrikrishna is making it very evident to Arjuna that nobody is killing anybody but Shrikrishna himself kills all. But as Arjuna did not understand this he was greatly afraid and sorrowful, and was increasing that imaginary fear.

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**12<sup>th</sup> April**

On this occasion, Arjuna further said to Shrikrishna, “ Oh God, please look at this. The armies on both the sides, with their swords and armours have entered your mouth simultaneously, just like clouds disappearing in the sky. Their heads with the crowns are being crushed between the sets of your molar teeth, as if a camel is chewing the branches of Ashok tree. The powder of numberless jewels from the crowns is attached underneath the tongue and the tips of the molar teeth are also smeared by that powder. There is no alternative to one who is born and all these universes are progressing towards your mouths, and your cosmic body is gulping them on the spot. Even the god Brahma has not escaped from this vast jaw.

As the great rivers speedily flow to meet ocean, similarly, on the path of life, climbing the steps of days and nights, the groups of all kinds of animals are rushing into the mouth of this universal body. As various groups of butterflies jump into the valley which is on fire, so are these people coming and falling into this mouth. But as hot iron dries up water immediately, so there is no sign of all the animals which are entering. Though this cosmic being is eating so much, his hunger is not diminishing. The acuteness of the fire of hunger of this Being is very extra-ordinary. Just as a person who had been cured of some fever has a perverted and strange hunger and his tongue is licking his lips, so, Oh God , you are having similar devouring instinct, as if intent to drink the whole ocean or swallow the ten directions or to gulp down a great mountain or to finish the stars by licking them !”

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

13<sup>th</sup> April

Arjuna further said to Shrikrishna, "Oh God, just as indulgence in the enjoyment of sense objects increases that desire and just as the fuel enhances the fire, so your mouths though continuously eating are ever hankering for more food. The three - fold world is resting on the tip of the tongue in your mouth and, in your cosmic appearance there are numberless such mouths. Now how can one supply so many three-fold worlds for feeding all these mouths ? Then why have you increased the number of your mouths so much ? Now you are no more a god who uplifts us but in the form in of your universal appearance, the undesirable destiny has come about. The luminosity of your, cosmic body is a kind of fisherman's net and from which side can the moving and not moving beings of the world escape from it ? These are not mouths. These are burning houses of lacquer turning the world into ashes. Though the fire does not know that some body's mouth is burnt by his touch, but man caught in fire can not save his life; similarly, you are not at all aware of your fierceness.

O God, if you are one Atman permeating the whole world, how have you come before us confronting like yama the killer ? I have totally lost the hope of living. Please remember your nature of taking care of all beings or atleast be kind to myself, and bless me. Please listen to my request. As I wanted to be satisfied, I asked What is the shape of your cosmic being but you have suddenly started destroying the whole three worlds. At lest, tell me what is your purpose in doing this." Saying this, the brave Arjuna put his head down at the feet of the god."

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**14<sup>th</sup> April**

The Lord Shrikrishna, on hearing Arjuna's question said to him. " You are asking, is it not, as to who I am and for what purpose I am expanding myself so severely ? You see, know it definitely that I am death. I am expanding to destroy the world and I am now going to swallow all this." Seeing that Arjuna will be depressed by this harsh talk, the Lord immediately added, "Oh Arjuna, only you, the five Pandavas will be outside the field of this destruction." Hearing this, Arjuna, as if revived his vitality and being somewhat steady in mind, he began to pay attention to the talk of the Lord. The Lord further said, " O Arjuna, because you Pandavas are mine, sparing you, I am about to make a morsel of all others. This army is babbling meaninglessly and these warriors are uselessly roaring on the strength of their bravery that they will kill the death, they will gulp the whole universe, they will burn the sky above, and that they will tie down at one place, the wind which is always moving. If we compare these statements with the great poison 'Kaalkoota' that poison will have to be called sweet. Eventhen you should understand that all this army is, before me, like a flood in the mirage or a serpent made of cloth.

I am going to destroy their strength abruptly, by which they are making all the movements. I will not require anytime to destroy this great army. So, Arjuna, be wise and just get up immediately. You have earlier also defeated these Kauravas and now they have lost their valour, and this opportunity of war is at hand. You should only be an instrument, a reason so called, and you should achieve great fame that 'Arjuna alone killed all the enemies' This will also give you the whole Kingdom.

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**15<sup>th</sup> April**

Lord Shrikrishna further said, “Oh Arjuna, you should not care for Drona, should not be afraid of Bhishma and should not ask yourself with doubt, how to dare to use weapons against Karna. You should not think about what should be done to tackle Jayadrath. Also consider all other famous warriors who are here as if they are pictures of lions painted on a wall, worth being washed and swept by a wet palm. I have already destroyed the strength and power of all these when you saw all the army fallen into my mouth. Therefore, now this army is just an appearance like the soft cover of banana tree. Inwardly, I have already killed them. So you should kill them outwardly without falling in the pit of sorrow. Just as we place a target ourselves and playfully throw an arrow and topple it ourselves, similarly, I have created all these people by fake reason and have killed them. Here you are going to be just an instrument like an arrow. All these kith and keen of yours have had been puffed up by pride and become uncontrolled by their own strength. You are going to be able to destroy them without any efforts and will be enjoying the kingdom as well as the fame.”

The deep voice of Lord Shrikrishna was thus flowing with resonance, like the flow of Ganga. Hearing this, Arjuna’s body started to tremble and automatically bowed down and in that very spate of emotion, he some how folded his hands and began to touch the feet of the Lord by his head again and again and again. His throat was overwhelmed by emotion and he could not know whether those signs indicated pleasure or fear.

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**16<sup>th</sup> April**

Arjuna said to Lord Shrikrishna, “ Oh God, we will definitely consider as true your statement, that you are the omnivorous death and that to destroy all is your play. But my mind cannot somehow see the logic of your destroying this world when it is time of its protection, even though you are death. Oh God, has Sun any day set at mid-day when the day is not completely over by finishing the four quarter periods ? When the time of the world is of existence, there is neither creation nor destruction. This sequence is continuous from time without beginning. Therefore, when the world is in the spate of enjoyments in the fullness of existence, your destroying this world seems to be awkward to my mind.” On this, the Lord pointedly said, “ Oh Arjuna, I have only shown to you that the life of both the armies is now over. All others except these people will eventually die at their appointed time.” Even before the Lord could finish this sentence, Arjuna saw again both the armies intact. Then Arjuna said, “O God you are actually the controller of this universe. Because of you only this world has now recoverd and become steady again and because it has now lived, it is having love for you, and only because of you, the evil doers are destroyed. The whole animate and inanimate creation except those villains is bowing to you with all the joy.

Oh God, just as the darkness disappears as soon as the Sun arises, so these demons, because you are personally manifest before us, are running away from you. Oh Shri Rama ( The giver of pleasure to goddess Laxmi) your unfathomable power is only now evident to me. You are the limitless being in essence and your existence is not affected by the three facets of time and you are endless. You are the King of Gods. Your virtues are innumerable. O God, you are Brahman which is truth and also the world which is untruth, and you are also that which is beyond these two.”



# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**17<sup>th</sup> April**

Arjuna further said to Lord Shrikrisha, “Oh God, you are the root of the Prakruti and Purusha (the matter and the spirit) you are also the end of the Mahat. You are prior to all and without birth. Oh God, you are the life of all. You are the culmination of all the souls. You are the knowing every thing. You are the supporter of that Maya which becomes support of the three worlds. This Maya also disappears in you at the time of total extinction who can describe you ?

Oh God, what you are not ? And where you are not ? Now enough with this description. I bow to you as you may be ! O Anant, the endless! you are the wind as well as the Lord Yama who controls the world. You are the digestive fire in the stomach of all animals. Similarly you are the great creator of the God Varun, the Moon and the Brahma. O the Master of the world you are everything whatever may be with form or without form. Therefore, I bow to you, who are like that.” Having praised the Lord with loving heart in this way, Arjuna further said, “Oh Lord, Salutations to you !” As the wonderful forms of the Lord were being manifest gradually in an astonishing way, before Arjuna, he was everytime saying. “Oh Lord, Salutations to you,” and bowing before the great appearance. Then he could not remember any other word of praise except” Salutations, Salutations,” and he could not also remain quiet. In this way he offered thousands of salutations and said, “Oh God, where is the occasion for me to ask whether you have the front side or back ? Because, you have become the whole creation and you are within everything. You are occupying everything and have become everything. As the waves on the ocean of milk are of milk only, so you are not separate from this world, and this has really been experienced by me. Therefore, Oh God, you are everything.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**18<sup>th</sup> April**

Arjuna further said to Lord Shrikrishna, "Oh God, eventhough you are so great, we never understood you properly and behaved with you as ordinary relatives, which was quite wrong on our part. We used nectar as if to sprinkle it in the court yard. We are lucky enough to have you as a parees, the divine stone, but we used you as an ordinary stone for filling the plinth below the wall. We prepared fence by using the divine wish-tree. Take for example the present war. Of what import is this war ? But you, who are the absolute Brahman incarnate, have been compelled to be the driver of my chariot. O God, when you are the living deity, we used you up for negotiating as an ambassador. When you are the bliss of trance of yogis, I have talked back arrogantly on your face, foolishly.

Oh God, while you are beginningless and the root of this universe, we were cutting jokes, fit to be used in a talk with relatives. When we used to come to your house, you were personally welcoming us and giving us great respect. Even then we were sulky and were adamantly demanding that you should please us and pamper us. I was talking you to be my bosom friend. Were I worthy of it ? O Great Sir, we were wrong. We played various games like fencing, wrestling or chess and quarreled with you, even coming to blows. O God, you know everything, but we tried to advise and teach you what is wisdom, but O God, I swear that all this was done unknowingly by us.

Oh God, eventhough you remembered me at the time of taking food, I remained sullen. I was sleeping on the same bed with you but were not listening to your advice. How much should I tell in detail ? I am surely a heap of crimes."

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

19<sup>th</sup> April

Arjuna continued to speak to Lord Shrikrishna, “ Oh God, I must have committed many mistakes either in your presence or behind you but as mother forgives all the wrong-doings of her child, I request you to please condone my errors. Rivers rush to sea taking volumes of dirty water but the sea accepts all the flow. It is by your natural forgiveness that the Earth is able to uphold all the creatures. Therefore, O Shrikrishna, who are unknowable, I have surrendered myself to you and request you to pardon all my crimes.

Sir, now I came to know properly your greatness. O Paramatman, you are the place where-from this world came into being. You are the greatest of all the gods. You are the Guru of Vedas. You are equally existent in all the beings and there is none else equal to you. There is nobody as great as you. As your greatness is extraordinary, I can not find words to describe you.

O God, please be kind to me and lift me out of the ocean of crimes. Actually, I should have praised you in front of other people. But as you have love for me, you were praising me in the meetings and being puffed up by pride, I used to babble more. There is no limit to mistakes comitted by me but I request you to protect me from them by being benevolent. O God, I am not worthy even to request you. Am I? But a small child becomes very intimate and talks anything and the father forgives all the childs pranks, without a sense of separateness, and a friend easily condones it eventhough insulted by his friend, without taking his behaviour very seriously and all that is because he does not expect outward respect from a friend.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**20<sup>th</sup> April**

Arjuna further started to describe his earlier errors, “Oh God, please forgive us because you did the work of lifting the dishes and cleansing them in our house. As a devoted wife can not help but tell everything to her husband when they meet, so with great trust, I have requested you to condone my crimes, because my devotion to you is undivided.

Oh God, you have very kindly met with my request to show me your cosmic existence, in which act I have become dotingly intimate with you, because you are both my father and mother. As a mother fulfils the wish of her child, you have fulfilled my wish as if by giving Moon to a child for playing with it as a toy. Sir, in this way, you have made me fulfil my life and you have allowed me to see by my eyes that cosmic appearance of yours about which the gods Shankara and Brahma have not even heard by their ears. You have revealed your secret for me which is not seen even by Upanishads. I have not heard or seen this thing in all my previous births, because this is a thing beyond the power of imagination and the power of intellect to grasp. Then how can it be possibly seen by eyes ? But you have shown me even that manifestation.

Oh God, how there has arisen in my mind a wish to enjoy your nearness and to embrace you and to have a dialogue with you. Now how can there be a dialogue with the vast cosmic manifestation and how can I embrace your cosmic body ? Therefore, it is my request to you to withdraw this cosmic thing and show me your beautiful darkish handsome body. Now after seeing this cosmic thing, I am feeling more inclined to see your manifestation having four arms, just as after a long travel, a man takes comfortable rest happily in his home. Therefore, please be kind to me now and show me your usual appearance.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**21<sup>st</sup> April**

Arjuna said further to Lord Shrikrishna, “Oh God, the blue colour of your beautiful darkish body with four arms is the origin of the blue tint of the blue lotus, it is the blue which gives blueness to the sky and it enriches the blue colour of the blue jewel. The cupid became beautiful because he was your son and played in you lap. The crown has become beautiful because you have put it on you head and it is by your body that the ornaments and the clothes have become more beautiful. Your mace is so kind that it liberates even the demons. O God, my eyes are eager to see that beautiful, darkish four armed body and therefore, I entreat you to please withdraw this vast manifestation and adopt the four - armed body. Really, I do not value this cosmic existence of yours as compared to the beautiful form of good qualities. We want to have before us your form of qualities both in enjoyments of objects and the state of freedom.

Listening to this talk of Arjuna, Shirkrisna was greatly surprised and he said to Arjuna, “O Arjuna, I have not seen any other person as thoughtless as you. You are not happy with the extra-ordinary thing which you have got. On the other hand, like an eccentric man, you are talking out of fear, which you yourself do not know. Oh Arjuna, only for your sake, I have commanded all my inherent qualities of the soul and have created this cosmic form. This form of mine is beyond Maya, and is limitless. The various incarnation like Krishna etc. come into existence out of this vast form only. This form is essentially made up of only the brilliance of intelligence. This is the root of all the universe, it is limitless, and is not to be realized by any means what-so-ever. Nobody else than you have heard about this or witnessed this.

In the matter of knowing this, Vedas have preferred to observe silence and the ritual sacrifices have reached upto the heaven and returned. The eligibility or the capacity of seeing this cosmic form can not be attained even by study and reading. Good actions some how with great strains achieved the satya-loka (the plane at the highest level of inner structure of universe) The penances have suddenly relinquished their acute severity, but only you have been able to see this without effort. Even Brahma is not lucky enough to see this.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**22<sup>nd</sup> April**

The Lord Shrikrishna further said “ Oh Arjuna, you should consider yourself blessed by having seen this cosmic aspect. You should not have any fear about it. My dear, will anybody run away from the sea of nectar when he stands at its shore, being afraid that he may be dead by drowning in it ? Nobody will turn away the Moon if by great luck, it comes to his house, by complaining that he feels warm because of moon-light. Similarly this great luminant glory is at your hand very easily, and why should there be this anxiety in you ? You stupid ! you really do not know anything. After all what is the point in getting angry with you ? You are embracing the shadow by rejecting the body. Dear, when this cosmic body is my real nature, it is not proper that doubting about it, you are having love for my four-armed, small body. You should be certain that this vast body is my real nature though it appears to be fearsome, monstrous and tremendous in size. You should keep your attention on this universal existence with that love and longing which a cow has for her calf in the stable, though she is grazing on a hill. Anyway by your superficial mind, you may well enjoy the happiness of friendship with the four armed darkishly handsome body, but consider the universal existence as real. This is my repeated request to you. But as you so wish, we will abide by it. Therefore O Arjuna, see for yourself my earlier dark and four armed beautiful form which you so much like.” So saying Lord Shrikrishna took back the divine vision which he had given to Arjuna.

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 11**

**23<sup>rd</sup> April**

Sanjay said to Dhrtarashtra, “Sir, the Lord Shrikrishna was having so much love for Arjuna that I am wondering about that love only. Though Lord Shrikrishna, who is undoubtedly the absolute Brahman, gave in Arjuna’s hands his universal existence which was his totality, Arjuna did not like it. This is just like one accepting a gift given by somebody and throwing it away because it is not to his liking or like a girl, who is accepted for marriage but is rejected because she is not agreeable. Similarly though Lord Shrikrishna extended his four-armed form of qualities, to adopt the vast universal appearance because Arjuna wanted to see that and the Lord has great love for him and gave him the best advice but now somehow Arjuna did not like it. Therefore again the Lord assumed his human form of Krishna. Where are such gurus who can tolerate so much trouble given by the disciples ?

After this, the Lord Shrikrishna withdrew in the concentrated form of human body with qualities, his extended universal appearance together with its extraordinary yogic-glory. The Lord Shrikrishna abbreviated his vast existence within his smaller body, just as the expanse of a tree is stored in a small seed. He as if having kept the great cloth of vast universal form folded in human body neatly, unfolded it for satisfying the fancy of Arjuna and Arjuna carefully viewed the length, the breadth, the colour and the texture of that cloth and when the Lord saw that the cloth is not likely to be purchased by Arjuna, he kept it again folded properly in the human body of Shrikrishna. Thus he gave some assurance of safety to Arjuna, who was afraid. The joy of Arjuna at seeing the smaller, beautiful form of Shrikrishna after witnessing the universal vastness was just like the direct awareness of absolute Brahman, which remains in the consciousness of the disciple by recession of the awareness of objects in the outside world, when he the disciple is recipient of the blessing of his Guru. Now he began to look around him and saw that his relatives were standing on the battle ground of the Kurukshetra, the warriors were throwing weapons on the opponents and under the canopy of the arrows, Shrikrishna was sitting gracefully on the chariot of Arjuna as his charioteer and Arjuna himself was standing on the ground near that chariot.”

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 11

24<sup>st</sup> April

Arjuna said to Lord Shrikrishna, “Oh Lord, now I feel that I am breathing. My knowledge had left the intellect and was wandering in the wilderness through fear; and the mind together with the ego had gone into exile. The organs had forgotten to run after sense objects and the speech had become defunct. In this way, there was chaos in the town which is the body. Now, those organs, the mind and the intellect, all have again become fresh, resumed their original places and have started to do their jobs, because Sir, your humanbody once for all came to be seen by me. I was being washed away and drowned in the sea of your universal existence, but now I have reached the shore of your four-armed form. This meeting with four-armed appearance is like the down-pour of rain on the tree which is about to be dried-up because of drought; Now, I am really happy.”

On this speech of Arjuna, Lord Shrikrishna retorted, “Oh Arjuna, what is this? You must have love for this vast universal existence and should come to meet this smaller form only physically. Have you forgotten the teachings which we gave you earlier ? The universal form which we have shown to you is not possible to be seen even by Shankara after undergoing many penances. Other gods and yogis have not seen this even in dream. Dear Arjuna, not a single means can find a way to reach this universal existence. Vedas also turned back from this. Even by charity or ritualistic sacrifices I cannot be seen in such a vastness as you have been able to see. Only by one way can this cosmic totality be seen and that way is of greatest devotion. This devotion does not have any other object except myself. When the devotee realizes that there is nothing else except me in the whole universe right from my own Being to the tiny ant, my universal appearance becomes evident. Then there is no further movement of ego and the knowledge of duality comes to an end, which you should always remember. Then as myself the devotee and the world are by nature only one, the devotee dwells in me. The devotee, who does not find anything better than myself in the world, and the whole aim of whose life has been decided by him to be united with me, becomes free from enmity towards anybody and realizing that I am everywhere, worships me. He remains identified with me even after his physical death.” Listening to this, Arjuna experienced blissful ecstasy.

|| Cantos - 11 by name The, Yoga of vision of universal existence ended||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।



# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 12**

**25<sup>th</sup> April**

Dnyaneshwar Maharaj says, “Oh my Teacher ! You are my mother. You are pure. You are generous and you are the bestower of unbroken joy. O Mother, who are the benevolent glance ! Victory to you ! Because of you, the coma which is induced by the bite of the snake of sense-objects is relieved and there is escape from the poison of these objects. When you are pleased, who will suffer from the three-fold burns of the troubles involved in worldly life. How can the sorrow burn him? O loving Mother, because of you, the devotees can enjoy the pleasures of eight-fold yoga and you satisfy the urge of the devotees for attainment of Brahman. To make this possible, you take the devotees on the lap of Kundalini which is situated on the root or base chakra (Wheel) and put them in the swing of the space within the heart and give them gradual swings. You wave the flame of the light of Atman auspiciously before the seeker. By controlling the mind and the vital force, you make it possible for them to realize their self with joy. You give milk of the seventeenth facet of life and sing the lullaby of the sound of silence and satisfy the seeker by giving him the wisdom of Trance and make him sleep in his Real Self. You are the mother of seekers and therefore I will not leave your supporting shelter. Now, please give me your consent and order me to tell this great book further. Please fill my language with the nine moods of literature and open for me the mine of idioms and figures of speech which will be proper to be used while giving discourse on the spiritual subjects. Please make it possible to sow the seeds of the creeper of the discrimination of Atman and non-atman. Please continuously develop the nursery of great doctrines.

However, please destroy the steep valleys of atheism and the labyrinths of counter-arguments. Please banish the wild beasts of false logic. Please make me able to describe the virtues of Lord Shrikrishna and enable the listeners to sit on the throne of the kingdom of listening. Please bring about plenty of self - knowledge in Marathi language and let there be giving and taking of the joy of Brahman among the people of the world.

On this request, the teacher looked at Dnyaneshwar, with his benevolent glance and said, “Please do not talk more but start telling the meaning of Geeta. By listening to this Dnyaneshwar Maharaj was happy and he said, “Sir, I will begin to tell the story further according to your order. Please be kind and pay attention.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 12**

**26<sup>th</sup> April**

Arjuna, who was the sovereign King of all the brave warriors, the flag of victory of the lunar dynasty and the son of the King Pandu said to Lord Shrikrishna, “Sir, you enabled me to see your universal Being and my heart was afraid and because I am habituated to see your human form of good qualities, my mind preferred to resort to it. At that time, you told me, not to be attached to human form only. Now I have no doubt in my mind that you are both the manifest and unmanifest nature of your self and that by devotion, we can attain unity with your human form while by yog we can realize your abstract nature. Now, it is evident that the quality and the worth of the limited and the unlimited nature of yourself is the same, just as the quality of a small piece of gold and a heap of gold is the same. Now, I have to ask only one question. Is your recommendation for the vast universal nature is done by you sincerely and seriously or whether it is only an alternative suggested playfully.

Some devotees perform actions for attaining unity with you. They have as if sold out all their desires to your devotion. In all respects and manners, they fold you in their heart very tight and worship you. On the other hand, that which is beyond Omkara that which is difficult to be understood by spoken word, that which is not similar to anything else and that which is indestructible and a principle which is not caught in the purview of organs is worshipped by some others with the notion that they themselves are “that.” So my question is who between the two really know the yoga. Please tell me this.

On this the Lord Shrikrishna Paramatman said, “O Arjuna, just as the flow of Ganges still continues towards the sea eventhough the river has met the sea, similarly, the love they have for me becomes stronger and stronger continuously and they put their heart and all the organs in me with all the faith, throughout the day and night and worship me and consider me their Atman. They are, in my view, the greatest knowers of yoga.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 12**

**27<sup>th</sup> April**

Lord Shrikrishna further said, "Oh Arjuna, there are some devotees who try to hold the notion that they are themselves Brahman and try to embrace it though that Brahman cannot be entered into, it is not easy to concentrate upon because it is not caught in any shape. And it is beyond the scope of meditation and no means are ever possible to achieve it. For this, they have burnt the armies of sense objects by the fire of desirelessness and by great moral effort controlled their organs which are scorched in the process and have turned them inwards, confining them in the cupboard of their heart. They have conquered the fort of moolbandha by adopting difficult posture and have cut relationship with the hope, demolished the cliffs of fear, they have burnt the metal called Apana-vayu by the flames of Vajrafire and worshipped the guns of breath control, by holding up the torch of Kundalini on the wheel at the base and thereby have opened the mouth of Sushumna. Not only that they have also opened up the ringing sound of silence and by quickly conquering the nectar of the Moon, achieved the topmost peak of the Brahmarandhra. They have also covered the space in the cerebral cortex under one arm, and have become one with Brahman.

It is not true that they get any special benefit by this effort. On the other hand, they have to undergo more suffering.

Those yogis who perform penance to achieve the Brahman which has no support or any qualities, by side tracking the devotion for qualified, enforced aspect of mine, often are waylaid by the pleasures and enjoyments available for the status of Indra etc. and the facilities and comforts which are afforded by the occult faculties become an impediment in their path. They have to undergo the troubles of fighting and uprooting the desire and the anger. They have to fight the tribulations of thirst and hunger and face the difficulties created by rains, hot and cold weather etc. and even have to stay below a tree.

To practise this yoga system is like performing suttee without having husband. It is a constant battle with death.

Therefore O Arjuna, those who set out for attaining unity with me by this path of yoga get only pain and sorrow."

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 12**

**28<sup>th</sup> April**

The Lord Shrikrishna further said, “Oh Arjuna, this study of yoga is more troublesome than death. Can one drink boiling poison by mouth ? Therefore, Oh Arjuna, those who started to come to me by the path of yoga have only suffering in their lot. If a man whose teeth have gone has to eat hard gram, should it be called feilling his belly or embracing death ? Just as a lame man can not compete with wind, similarly a jeeva having body cannot have any entry into the Brahman. Even then if these souls try to achieve the abstract Brahman steadfastly, they will have only suffering. But those others who are on the path of devotion are not even aware of this suffering. The hands and feet and other organs of such devotees are functioning with joy in the performance of duties according to their social status and the stage in the life period. They obey the orders of scriptures and by offering the fruits of their Karma, they turn those fruits to ashes. All the functions of their body, their speech and mind are aimed towards me only. Such devotees have become my home because of doing constant meditation on me. I am doing all and everything for such devotees.

Oh Arjuna, you very well know how the mother has great love for her own child! Similarly, I love my devotees in whatever condition they are and I accept them into the fold of my love. Why should my devotee be anxious and worry about his family-life ? Will the wife of a King ever beg ? Similarly my devotees are as if my family. I dont not feel it below my dignity to do any job for them. I have adopted a physical body because without its support, my devotees may be afraid of the turbulent ocean of worldly life. I have become the boatman in order to ferry them across the ocean of worldly life by the boats of my names. I have started feeding with the milk of the udder of meditation those of my devotees who are single, and those who have family, I have put into the boat of my name. In one case of a devotee I tied the empty box of love around his waist and brought him to the shore of liberation. I have taken to Vaikuntha even the beasts like the elephant who is my devotee. Therefore O Arjuna, please remember properly the thought that it is easy to follow the path of devotion.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 12**

**29<sup>th</sup> April**

The Lord Shrikrishna further said, “Oh Arjuna, you should, by determination of the intellect keep your mind attracted to me constantly because if the mind and intellect remain united with me permanently by love, then there will not remain the duality as the me and you. Just as at the sunset, the light follows the Sun, so the ego will also come with mind and intellect and be merged into me. Then I tell you on oath that, you will also be ‘me’ who am omnipresent.

But suppose, O Arjuna, if at all you cannot totally unify your consciousness with me together with the mind and intellect, then please give the attention of your mind to me at least for a moment during the eight parts of the whole day. Then your consciousness will be a verse to the sense objects for as long as it will for some moments, experience the happiness in me. Then as your consciousness will gradually enter into me, it will, step by step, escape speedily from the worldly affairs and become one with me slowly. My dear, know that this is what is called the yoga of constant practice. Anything is possible by constant practice. Therefore by such practice, you should become united with me.

Now, if you have no strength to do such practice, then do not control your organs. You may continue to enjoy the objects of your senses. You should obey the orders of the scriptures about the code of conduct, regarding what to do and what not to do. But whatever action is taking place by your body, speech and mind should not be considered by you as if you are doing it. With this state of mind, you may be free to do whatever you choose because you know that anything which happens takes place by the will of God. Let your life be one which performs actions without pride, just as water following quietly without any complaint, the hollow path dug by gardener.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 12**

**30<sup>th</sup> April**

Lord Shrikrishna further said, “Oh Arjuna, you should not take upon your head the burden of being provoked to do certain things or to turn away from doing certain thing and do not consider less or more whatever action takes place but offer it to me as it is.

Or, if you cannot offer to me this action also, let it be so; but at least you should drop the results of every action every time when it takes place. As the trees let their fruits drop, you also should not have any hope in your mind for the fruits of your actions. If you cannot offer the fruit of your actions to me, you should also not take it.

O Arjuna, just as one has no passion about one's daughter, you should not have attraction towards the fruit of action. O Arjuna, this renunciation of fruit appears to be easy but this renunciation is the greatest of all yogas. Once the relinquishing the fruit of action is achieved, that fruit does not become a cause for rebirth in order to give pain or pleasure, and therefore there is end to taking birth physically. When the fruit of action is dropped the knowledge about God begins to arise and by that knowledge the meditation on god becomes possible. Then all the physical, verbal and mental attitudes embrace meditation and remain merged into it. Then complete peace is gained. Therefore do the practice of this yoga as far as possible, so that by that only, you will attain the highest peace.”