

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 12

1st May

The Lord Shrikrishna said to Arjuna, “Oh Arjuna, knowledge is deeper than mere repetition or practising a certain thing and concentration is more important than mere knowledge. Relinquishing of the fruit of action is still better than concentration of mind and better than the dropping of fruit of action is the experiencing of joy of Brahman and the peace.

Oh Arjuna, the life-force which is everywhere has no sense of separateness between ours and others. Similarly, the real devotee has no discrimination between ours and others and he does not know to have malice against any creature. Just as water never discriminates and quenches the thirst of cow and poisons a tiger and kills him, so similarly this devotee, because of his understanding of unity has friendship with all the creatures and he is having benevolence towards them equally. He does not know the language of the me and the you, and he never says that something belongs to him. He is as forgiving as the Earth. He has given contentment home on his own lap.

Oh Arjuna, just as the ocean is always full even without rainy season, He is full of contentment without any outer cause. In the home of his inner consciousness the Jeeva and the Shiva sit on the seat of unity and therefore they look beautiful. He offers his mind and intellect to me. He has love for my human form of good qualities. He is a devotee, a yogi as also a free man. The relationship between us is just like he being wife and I being husband, such is our love. Our love cannot be given any simile. This our love cannot even be described but only because a listener and a devotee with love like you is here, I am speaking about it. I use my heart as a comfortable seat for such a devotee.” So saying the God began to nod with the emotion of love.”

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CANTOS - 12

2nd May

The Lord Shrikrishna said to Arjuna, “Oh Arjuna, just as the creatures in the ocean are not afraid by the turbulent ocean and just as the ocean is not bored by these aquatic creatures - so the person who is such a devotee does not get annoyed by the rudeness of the world and he does not become a source of disgust to other people. Just as the body is not bored by the various limbs, similarly this devotee is not bored by all beings because of his deep sense of unity of atman. As the whole world is his body, in him, the duality of a thing which is liked or disliked, and also the duality of happiness and anger stops. Such a devotee, who is free, who is devoid of fear and disturbance, one who has one pointed devotion towards me, who really lives because of his love for me, and he who is the husband of the wife who is the complete absolute state of Brahman, is very dear to me.

Oh Arjuna, he has no need of anything. By his living, the happiness in the Atman prospers. Liberation is possible in the sacred Kashi but only if one dies there. The Himalaya destroys the sin but there is danger of death there. The sacredness of sages is not dangerous like this. Though the waters of Ganges are sacred while taking a deep into that river there is danger of being drowned. But in the company of saints, there is direct and immediate realization of Brahman. Such a sage is mentally as well as physically very clean and therefore the sacred places of Pilgrimage take shelter in him. His mind is as vast as the sky and as aloof as the sky is ! Therefore he is free of the troubles of worldly life. Just as a dead person is not shy even if he is naked, similarly this devotee does not know suffering in any circumstances. He has no ego which is generally evident in others while starting any Karma. He is completely Saturated with the feeling that he is Brahman, however in order to enjoy the joy of devotion he divides himself. He calls one a devotee and other the God and adopts the duty of service thus putting an example of the best sort of devotion, by his own way of living. I like such devotee so much that I would rather like to surrender my very soul to them.

The devotee who does not become pleased by enjoyment of objects and is not jealous of anybody is extra ordinarily dear to me.”

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CANTOS -12

3rd May

Lord Shrikrishna said to Arjuna, “ Oh Arjuna, such a devotee is not aware of the difference in attitude towards the enemy and the friend and therefore he considers both as equal. The lamp does not say that it will give light to the inmates of the home and let others be in darkness. The tree gives its shade equally to both the cultivator and one who cuts the tree. Similarly the state of the mind of this devotee remains equally steady in both the happiness and sorrow, pleasurable sensation and painful sensation, honour or insult and similarly the importance of cold and hot is the same for him. The mountain Meru is still even if the wind may blow from any direction. Similarly this devotee looks upon all the beings with equality. However he snaps all the relationships both inner and outer and remains alone .

Oh Arjuna, he is not nervous by bad criticism, or blame and does not become flattered by praise. Just as the sky cannot be painted by any colour, similarly he is not affected by both. As he has no interest either in talking truth or lie, he has become an observer of silence. He does not become puffed up, if he gets anything and just as the sea does not become dry even if there is no rain, he does not become sad, if he doesnot get something. Just as wind does not stay at one place, he does not take resort anywhere permanently. He is convinced in his mind that he is having the whole universe as his own home. Much more than this, he himself has become this living and the non-living world. Even then he has great interest in my devotion and therefore I put him as a crown on my head. There is no wonder that it is fortunate to bow before such devotees. What special is there, if people bow to these devotees ? The three worlds consider sacred even the water which is touched by their feet. This is because such a devotee can enable the world to be free by this path of devotion, but even though he is so powerful, he is very humble. Therefore we will put his feet to our heart, we will hear by our ears his fame and sing in his praise by our speech. We have taken this human body to entertain him. There is no simile to my love for such a devotee. Not only this, the devotees of such devotee are dearer than my life, to me. It is I who meditate on such devotees most lovingly.

These devotees love this statement of mine because they know that this is as sweet as the nectar and is very conducive to religion. This is their experience. Such devotees are also yogis. I also do not consider anything better than them. I worship them and that has become my habit.”

|| Cantos - 12 by name The Yoga of devotion ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

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CANTOS - 13

4th May

Dnyaneshwar Maharaj says, “We will bow to the feet of Guru which is also equal to remembering the Lord Ganesh and which is the Atman, the resting place of all knowledge. I start to speak further by bowing to the feet of Shri Guru. By remembering them, we get mastery over the world of words. All the branches of knowledge reside on the tip of the tongue, speech becomes more sweet than the nectar and all the nine moods express themselves in it. The key which discriminates clearly the difference between various elements and gives appreciating Judgement, is at hand. When the heart concentrates with adoration the feet of Shri Guru, the knowledge becomes fortunate.

Shrikrishna, the father of Brahmadev and the husband of goddess Laxmi said to Arjuna, “Oh Arjuna, please listen. This body should be called the field and one who knows this field of the body should be called the knower of the field, please know that I am the one, the knower of the field, who protects all the fields. We call it ‘the knowledge’, which enables to know both these properly.

Oh Arjuna, why do people call this all the field ? Where and how is this created and by what does it expand ? What sort of field is this which measures in length three and half arms ? Vedas were narrated to decide whether this field is a barren land or rich Soil. The six systems of philosophy have become exhausted while trying with logic to know it, but their differences of opinion have not been removed. In the whole world, there are discussions going on to understand the exact nature of this field. In that the argument and the conclusions of one do not agree with those of the other. On the other hand, it has aggravated their chattering. Who ever comes to a particular conclusion about this becomes adamant and starts vehemently arguing about it everywhere.”

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CANTOS - 13

5th May

The Lord Shrikrishna said further to Arjuna, “Oh Arjuna, by seeing that the vedantis are eager to argue with atheist, the atheist people who were heretics started to say to them, “We say that you are baseless and your scholarship which is full of words is all false. If anybody from you says that our statement is not true, we are ready to contest on oath.” From the party of heretics Shramanakas from Digambara Jain cult pick-up their hair from the head and criticize the path of action as expounded in Vedas. When one starts to discuss logically, their dry arguments which are only emphatic in expression easily come to an impasse. The Yogis saw that our body will eventually be wasted at the time of death, set out to decide what is the nature of the body, Due to fear of death, they went to forest and studied there the control of mind and the control of action. The Lord Shankara, in order to probe into the truth about the body left the Kingdom of Kailasa and lived in the cemetery. In order to fulfill the pledge, he had to don the ten directions of the space as a cover to his body and seeing that desire becomes a hurdle in the way of deciding the nature of the body, burnt cupid as his influence corrupts. All the four mouths of the God Brahma proceeded further to come to a conclusion about the nature of the ‘field’, but they have not at all been able to do so.

Many philosophers who propound the theory of soul say that this field is the property of the soul, and the vital breath or ‘Prana’ is his agricultural labourer. There are four brothers in the house of this prana who are workers (Apana, Vyana, Udana and Samana are the four vital forces) and the estate- manager is the mind which is very swift. This Prana does hard labour in the land of sense objects, through out day and night. It is he who has made a mistake about the bed and has sown the seed of injustice and compelled them to perform strenuous work of evil nature. Out of this, there is crop of sin and the soul undergoes tremendous suffering in crores of births. But if the bed for the seed is prepared according to the rules laid down by scriptures and the seed of good action is sown, then there is plenty of crop, enough to enjoy happiness for hundreds of birth.”

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CANTOS - 13

6th May

The Lord Shrikrishna further said, “Oh Arjuna, there are many more persons who propound the doctrine of nature being the main thing. They say, “you, who are arguing about the supremacy of soul are not right as regards your opinion. This field does not belong to the soul. You ask us about this land, the field. You see, the soul is just a traveller, who enroute stays here while prana is the appointed cultivator of the field, who is awake day and night and guards the field. Please recognize that this field is the property of the beginningless Nature and as she has all the instruments of cultivation at her own house, she does not give it on lease or hire but does the cultivation herself. The three qualities namely the Sattwa, Raja and Tama. (Piety, activity, and inertia) are her own sons, who work hard for cultivation. The work of sowing is done by Rajas, the Sattwa guards the field and the Tamas alone takes the crop and in the yard of the element, Mahat, he gets the work of thrashing done by Time as bull. In this process, there is a heap of crop which is the subtle nature, or creation. In this way, the nature herself enjoys the field.

On this, others, who profess the supremacy of Sankalpa or the original will, were annoyed and said, “ This knowledge of yours’ is of a later stage. You see, in the absolute Brahman where is the trace of this nature which you propound ? We are going to tell you the fact about this field to which please listen quietly. This most powerful will was asleep on the bed of complete passivity in the bed-room of Brahman which is also the ‘Void.’ That “will” suddenly became awake and since he was very lucky in industry and business, he got the three worlds as his capital as soon as he desired, which also made him manifest. Now by separating in five divisions of elements, the homogeneous unused fallow land, he made is cultivable by hard-work and determined the four lines of demarcation among the four streams or classes of beings. Afterwards by mixing the five elements in five combinations, in the beginning, he created various bodies. In the case of the field of human-body, he built the bund wall of stones of action and no action, thus developing the fallow land into a fertile field. He dug the best possible tunnel of birth and death which was hidden from everybody, in order to enter and get out of that field. Afterwards this will became identified with the ego and cultivated the field to take the crop of animate and inanimate beings by taking the help of separatist talent, for the rest of his life. Thus as there is a definite separate branch shooting of in the form of original will of the Brahman, that will is the root of this worldly life.”

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7th May

Lord Shri Krishna further said, “ When the pearls of opinion came out of the mouths of the advocates of the supremacy of original will, others who were of the opinion of the causation being the inherent nature of things, said, “ You seem to be very clever. If we have to conceive of the bed of will in the town of absolute Brahman, then why should we not place the Nature as proposed by the sponsors of Her , in place of the Brahman ? We will tell you the final decision about this field. Who fills water in the cloud, in the sky ? Who holds the galaxies of stars in the space ? Who constructed the roof of the sky and when ? Whose order is it that the wind should always blow ? Who has sown so many hair on the body ? Who fills the sea ? Who makes rain ? So this field is a natural happening and it is nobody’s property. This can be enjoyed by the one who uses it. Others cannot exploit it. Upon this, some others who took the side of Time, asked “If what you say is right, how is it that only time as death enjoys this field ? We think that this field is the valley of death who is an angry lion, but how can we face successfully the babbling of these various people adhering to their own opinions? However, persons who are proud of their opinion always emphasize it. When the death suddenly embraces, its power is total even over the satyaloka of Brahma. This lion of death enters the forest which is heaven and everyday finishes the groups of presiding angels of the various areas of higher planes and directions. By the very wind of its body, the beasts that are all other souls become dead and keep whirling in the big pit of birth and death. All things which are like an elephant, are caught in the paw of the lion of death. Therefore, actually everything is within the power of time.

Oh Arjuna, such are the arguments about this field. Sages in the forest called Naimisha have profoundly discussed about this field and in various books, there are many poems, in meters like Anushtubh, about it. The sutra called Brihatsama in Rigved is sacred from knowledge point of view. It also has not understood this field. In short, nobody has known what is this field and who owns it.

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CANTOS - 13

8th May

Lord Shrikrishna further said, “Oh Arjuna, this field is made-up of thirty-six elements which are-five physical elements of earth, water, light, wind and sky, ego, intellect, invisible abstract principle, ten organs, ten objects of the organs, mind, pleasure, pain, dislike, togetherness, wish, movement and capacity (Dhrti). Among these the five big elements namely earth, water, light, wind and sky get themselves amalgamated and thus at first the form of the body becomes visible. The one element which makes the body move is the ego. Normally, this ego is hidden or dormant like the smell in the bud which is not yet opened and it does not generally trouble ignorant person, but harasses the man of knowledge and compels him to suffer in various difficulties and calamities.

Oh Arjuna, the intellect is that element which is the developed state of Sattwa quality, the birth place of the element of light, knows what is blame-worthy and Praise-worthy, decides properly what is the good and what is the bad between the pain and pleasure when the organs of the body bring by force various objects of the senses in contact with the mind. Earlier I have told you about the lower and the upper or subtler parts of Nature. Between them the subtler part which is the state of jeeva or soul is the abstract invisible principle mentioned now. Just as, when the day dawns the stars in the sky disappear, similarly this abstract principle is the place where the groups of beings created out of five elements merge. The ears, eyes, skin, nose and tongue are the five sense organs. Now intellect through the doors of these five sense organs conducts the trade of pain and pleasure in the whole spread up of thirty-six elements. Now tongue which speaks, hands, feet the lower orifice (anus) and the sexual organ are the five organs of activity and by the doors of these the energy which is the wife of Prana travels through out the body. Mind is constantly moving by the force of Rajas quality between the organs on one side and the intellect on the other side. The mind has a false appearance just like the blue colour of the sky. The physical body of the five elements takes shape by the mixture of blood and semen. The one element of Vayu is divided into ten, out of which five are pranas and five are secondary pranas. When these ten are held in their respective places, the quality of movement of the element of Vayu becomes unattached and without a place of support and, therefore, that quality of constant movement takes refuge in the mind.”

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9th May

Lord Shrikrishna said further, “Oh Arjuna, by being attached to the mind, the Brahman has become Jeeva. It is the mind which is the root of outward attention. The desire gets its strength from the mind. The mind galvanizes the ego, increases the desire, heightens the hope and it is the place where duality comes into being. By mind, ignorance becomes strong. The mind throws the organs into their objects and it constructs the universe by its will and destroyed it by the contrary force. The mind raises the towers of projections of imagination and also takes them down. This mind is the store house of illusion and it shuts the door of intellect.

O Arjuna, the five objects of the sense organs are sound, touch, appearance, taste and smell. By these openings or doors, the knowledge runs outwards. Similarly, the five objects of organs of activity are - to hold or to drop by hand, to walk by feet, to speak by mouth, to urinate by the urinary organ and to excrete by anus and through these the body functions. Then by the memory of enjoyments indulged into in the past or by the stories told by others, there arises a desire, by which mind starts continuously running and then the organs get involved in things which are undesirable. The force by which attention is directed towards sense objects and by which the intellect goes berserk is called the desire and the emotion or force which is created if the desired object is not obtained by the organs, is called, hatred or dislike.

Oh Arjuna, happiness is a condition by the obtaining of which Jeeva forgets everything. It stops all the activities of the mind, the body and the speech. By happiness, even the body is forgotten. When there is happiness the Prana becomes lame and the Sattwik quality is twice increased. Happiness brings all the outward attentions into the solitary place in the heart and lulls them to sweet slumber. In short, it is the condition when the soul, or the jeeva attains the state of Atman. O Arjuna, please know that to live without attaining such a state is total sorrow. When the mind stops projecting into future its imagination, then this happiness is existent of its own accord.”

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CANTOS - 13

10th May

The Lord Shrikrishna further said, “Oh Arjuna, the power of the unattached spirit which is a witness in the body is called energy or chetana (Movement) This energy is very much awake in the body right from the nails of the feet to the hair on the head. It does not change in the three stages of beginning, existence and end. It helps the mind and the intellect to work happily. This chetana is equal in both the inanimate and the animate things. Just as when the Sun rises people go about doing their own business, similarly with the vicinity of Atman this brings the inert into the state of movement and therefore it is called energy or chetana.

Oh Arjuna, there is evidently enmity among the five elements mutually. Water dissolves the earth, the fire evaporates the water. There is enmity between the fire and wind and the sky most naturally makes the wind still and extinct. Even though these elements have mutual enmity among themselves when they come in the body, they drop their enmity and live together peacefully and unitedly. That capacity or strength by which this is possible, is called Dhruti by me. O Arjuna, the aggregation or united existence of the thirty-five elements which I told you about just now, should be called the thirty-sixth element called jeeva. This totality is called the field. Just as the collection of elephants, horses and soldiers on foot together make the army similarly the group of these thirty-six elements is named as field. Just as we get crop of grains from the field, so we get the crop of sin and merit from this field of the body. Actually in the larger sense right from the inanimate things to the highest Parabrahman, whatever is born and dies is all field. But this field is diversified in various sorts by its coming into contact with the qualities (Guna) and action (Karma).”

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CANTOS - 13

11th May

The Lord Shrikrishna further said, “Oh Arjuna, now I will tell you about the Knowledge of the self. For attaining this knowledge, the yogis disregard the pleasures of the heaven and they merge the element of sky in the cerebral space and even they do not care at all for occult powers and all prosperity. By this knowledge, the wrong type of knowledge disappears, the sense of duality ceases, the unity of the soul and the Brahman is achieved. This knowledge stops the outward movement of the organs and establishes equilibrium in the intellect. This knowledge uproots the worldly life and cleanses the mud of desires. By the virtue of this knowledge, the soul relaxes on the belly of joy. This knowledge is impossible to be explained and impossible to be seen. But the self - knowledge of the man who has it, expresses itself in his way of living. Just as water in the earth which the tree receives is not seen by the naked eye, it can be surmised from the development of the spreading branches, so there are signs in the man of Self-Knowledge which indicate that he has it. I will tell you about them. Please listen attentively.

Oh Arjuna, he does not like to compete with anybody. He feels it very awkward if he is honoured and thinks it a burden. If his virtues are praised or he is given respect, he becomes as afraid as a deer which is surrounded by the hunters from all sides. He does not like to see himself made venerable and also does not like to be made to hear his own fame. How will such a man wish that he should be welcomed and felicitated ? If somebody bows before him, he suffers as if he is facing death. He knows all the things just like Brihaspati, the Guru of Gods, but he feigns madness and hides his wisdom. He is given to remain silent without doing anything. He is bored of arguments about scriptures, for fame.”

DNYANESHWARI - PARIJAT

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CANTOS - 13

12th May

The Lord Shrikrishna further said “Oh Arjuna, he feels that people should disrespect him and relatives should not bother him. He generally acts in such a way that he will be humble and being lowly will be his quality. His daily routine is such that people would doubt whether he is living or not. He walks so gently that people might be confused whether he is willfully walking or is being pushed by wind. He always goes into secluded place in order that people would forget him. He likes solitude very much. He is friendly with the wind. He has a dialogue with the sky and for him trees are very intimate friends. O Arjuna, if you see such signs in any person, know that the wisdom of Brahman is having the same bed with him. Such a person is really unassuming.

Oh Arjuna, I will tell you the nature of the mind which is not hypocrite. Just as a miser, who is attached to his money so much that he does not tell where it is stored even at the cost of his life, so this person never utters anything about his good deeds even at the risk of his life. As a rich man travelling alone in a forest does not reveal his riches and as a modest lady of noble family does not expose her body, so this person hides his good deeds and charitable actions. He does not decorate his body outwardly nor does he talk sweet to please others. He does not show off his learning. He does not use his merits in order to gain prosperity. If we see the measured things he uses for his personal needs, we may think that he is very miserly. But when time of giving something in charity for religious purposes, he simply gives away all his money. In his house, there may be shortage of necessities but he gives away everything as if he is Kalpataru (Divine wish-tree). The trunk of a banana tree though light and hollow looking, becomes heavy with juice when it is about to give fruit. Similarly, even if such a man is poor, he is fully accomplished individual. O Arjuna, this quality is called lack of hypocrisy.”

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CANTOS - 13

13th May

The Lord Shrikrishna said further, “Oh Arjuna, please listen to the sign of non-violence. Many people have advocated non-violence but their propositions are like cutting the branches of a tree and to build compound wall around its roots by that wood or to disassemble the temple and use the bricks etc for constructing a wall to protect the god. This is particularly so in respect of rituals where they aim to have non-violence by resorting to violence. For example, people perform ritualistic sacrifice in the fire to invoke rains in the days of famine, but in that sacrifice, they kill goats etc. In such a condition, how can one see the other shore of the non-violence? Can we sow violence and expect to reap the crop of non-violence ? Ayurved is also a party to this, because it kills one being in order to heal and protect other beings namely human beings. Men having knowledge of Ayurveda saw people suffering from sorrow and illnesses and in order to treat them and relieve them from that suffering, they prepared medicines by cruelly squeezing and killing the various herbs and also killing animals, and thus cured people. People have pulled down houses and used that material to build temples and shrine-rooms or gave dinner parties by using money plundered in dacoity. It is just like removing our clothes and tie turban around the head. It is just like burning covering-sheets and make a bonfire to warm our bodies or selling bulls and to erect cow-shed by that money. Should one call these right actions or madness ? Or should we laugh at these people ? Thus O Arjuna, understand that this theory of ritualistic practices involves using the term of non-violence or violence itself. I told all these opinions to you so that you will know them. Now, I will tell you the sign of non-violence in a simple way. When this non-violence arises, consider that knowledge has come into being.”

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CANTOS - 13

14th May

The Lord Shrikrishna said further - “Oh Arjuna, we can decide by observing the behaviour of a person whether non-violence is abiding in him. While walking, such a man puts his feet so gently as if covered by pity and compassion by being aware that in the path there are very small, tiny creatures. This is just like blue beetle sitting very gently in the lotus taking care not to disturb the pollen in side. When he walks, the whole path becomes full with compassion. Oh Arjuna, his walk is so tender that he as if tries to spread like a sheet his very soul under the feet of those creatures. The cat holds in her mouth her little ones but her teeth do not harm them; or a mother waits for her son expecting to see him and at that time there is tenderness in her eyes. Similarly, this person puts his feet very tenderly on the ground, and wherever he so walks, all creatures become happy. Fearing that the tiny creatures on the path may be disturbed by his noisy footsteps, he walks extremely softly, avoiding to tread upon any insects. He is aware that a blade of grass has also life and therefore he does not crush grass under his feet. He even breaths so gently. His face is the parental home of love. his teeth are like sprouts of sweetness. While he talks his love is the forerunners of his letters and blessings are the forerunners of words. Normally he is reticent, but if at all he speaks, he takes care that his words should not hurt any body. He is careful that nobody should suffer by his talk. If he begins to talk, by being requested by somebody, people feel that their father or mother is talking. When one listens to his truthful, unharmed and brief talk, one feels that there are waves upon waves of nectar, arising in his speech.

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CANTOS - 13

15th May

The Lord Shrikrishna further said, “ O Arjuna, this person of knowledge has totally dropped the vices like harmful talk, encouraging fight, to blame, to insult or to utter words which will harm the feelings of others and also never raises his brows by anger. He does not stare at anybody lest his looking may disturb the peace of Parabrahman. If at all he opens his eyes to look benevolently at somebody, the person at whom he looks becomes nourished just like the Chakor bird is nourished by the nectar-like rays of moon. The hands of such persons are also having a peculiar quality. Just as the mind of siddhas is free of any duty, his hands have no duty to perform because nothing more remains to be done by his hands. He does not move his hands lest the wind should get disturbed or the sky would be pricked by his nails. He does not like to wield even a stick, the question of holding any weapon is a far away. He does not move his hands even to catch a garland of flowers fearing that, that movement may hurt small insects as if a stone is thrown at them through a sling. He does not fondle or caress his own body lest it should hurt very tiny creatures which live near his body hair. If at all he wants to move his hands, he does so only to bow before somebody or bless or help somebody. His touch is so soft and comforting that the delicate breeze coming from the Malaya mountain may be called rather harmful. His palms are as soft as his nature and behaviour. Non-violence has arisen and taken roots in the mind of only such a man. O Arjuna, it is in the mind that any desire first arises and then it turns towards the hands, the feet and the speech. Therefore, how can any desire become expressed in the speech when it is not at all existing in the mind?”

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CANTOS - 13

16th May

The Lord Shrikrishna further said, “Oh Arjuna, mind moves outward through the doors of organs, just as the seed which comes out as a sprout. When the mind comes inward in the form of a desire, it goes out by way of the activities of the organs for its fulfillment. Therefore, when non-violence is well-developed in the mind, it is evident in the activities of the organs, but the store or the capital of non-violence in the mind is not exhausted. This is like the sea which at the time of high tide fills with its water all the creeks. O Arjuna, when the teacher actually teaches a child to write the alphabets, he holds the hand of the child and himself also writes them. Therefore, O Arjuna, through the non-violent activities of the organs, the non-violence in the mind is expressed clearly. Thus you should consider such a man as the temple of knowledge or the very image of knowledge in whose life, violence is dropped totally from the mind, the body, and the speech.”

Saint Dnyaneshwar addresses his audience, “ Actually I should have told in brief what the God talked but my narration became extended for which you may please forgive me. You may think that my intellect trespassed the boundaries of normalcy because my interest inspired me and the intellect was happy to enjoy the various moods. But Sirs, that is not the case. The word non-violence is of only three syllables but it becomes clear when the opinions of others are counter-manded and proved to be incorrect. How can flour be sold as comphor in the market, where there are people who find the aroma of camphor also very mild ? If I talk about non-violence by mixing the concepts of others in it, you will not like it. When the Moon is hidden behind the clouds, the chakora bird does not open its beak even playfully. Dear listeners, I started to talk upon Bhagvadgeeta because all of you are lovers of the meaning of geeta, and because I am hungry of your kind blessing. Therefore I request you to forgive the child that I am for my lengthy talk.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

17th May

Lord Shirkrishna further said, “O Arjuna, there is Self-Knowledge in a person who has the quality of forgiveness without suffering or efforts. I will tell definite signs of that forgiveness. This person considers the quality of forgiving just as an ornament which is very much liked by him. He does not falter even if the three kinds of troubles fall on him. He respects both the conditions of getting something or not getting something. For him adoration or insult, pleasure or pain and blame or praise are equal. He does not get hot-headed in summer and does not mind much cold weather. He does not get himself disturbed by these opposites, just as the earth bears the burden of all the things and creatures without trouble. He sustains everything but he does not even remember that he is doing so. He considers that the sustaining of pain or enjoying happiness is indivisible part of himself and there is no pride in him that he is doing something extra-ordinary. O Arjuna, there is such forgiveness in his life which is manifest without greeting his teeth and is natural and knowledge itself becomes glorified because of such persons.

Now, I will tell you the nature of straight-forwardness. His behaviour with all people is equally straight-forward just as one’s love for oneself is equal in case of everybody and just as the sky contains all things equally. He does not know the language which considers somebody as mine or not mine, because for him all the world is of very old acquaintance and relation. He agrees with anybody and his behaviour with others is just like water-agreeable to everything. His thoughts are as straight as the wind blowing. There is neither doubt nor greed in his mind. Just as a child is not ashamed of coming in front of his mother he honestly puts his thoughts freely before people. He is not mentally attached to anything nor does he intentionally leave anything. His ten organs and five pranas (Vital breath) are straight forward, free without cunningness and are very pure. His mind is as straight as water flowing down in a stream. O Arjuna, know that such a person is the very image of straight-forwardness.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

18th May

The Lord Shrikrishna added, “Oh Arjuna, now I will tell you the nature of devotion to Guru, but you should give concentrated attention to it. The real devotee of the Guru has totally surrendered his mind and the whole body with all its organs to the family of or the school of the Guru and offered his heart as a home to the other devotees of the Guru. Just as a woman who is away from her beloved has always the memory of that beloved in her heart, so this devotee remembers in his mind always the town or place where the house of his Guru is situated. He welcomes even the wind which blows from the direction of the residence of his Guru and calls the wind to come to his house. He likes to talk to the direction in which the home of his Guru is situated and he as if makes his soul a captive in the house of his Guru. When his Guru orders him to stay in his home only, he feels like a calf which, being tied by a rope cannot go near the mother-cow. Therefore even a moment which goes without meeting his Guru, becomes for him as long as an Age. Supposing that Guru orders somebody to meet him, he becomes happy like a dying man, who may feel when his life is saved or someone may feel when he can embrace the whole sky. His love for the Guru and his family is so great. He sees in his heart in loving meditation, the image of his Guru sanctifies the image with his pranas, imagines himself to be the things belonging to Guru and then offers the food of sense of unity to him, after which, on the bed of his soul, he loves his Guru just as a loving and faithful wife loves her husband. He imagines that Guru is Lord Vishnu, he is reclining on the body of the divine serpent in the ocean of the milk of love and imagines that he himself is the goddess Laxmi who is nursing his feet and also he himself in his imagination becomes the divine eagle and stands attention before the god. He imagines that he is born as the Brahma from the navel of his Guru (Vishnu). Sometimes, he imagines that his Guru is his mother and that he has been breast-fed and happily plays on the lap of the Guru. Sometimes he imagines that Guru is a cow and thinks himself to be a calf following her. His mind is conceiving many scenes of devotion and love for his Guru-in this way.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

19th May

The Lord added - "Oh Arjuna, such a devotee who has knowledge imagines that his Guru is a female bird and he is her little one and receives its food from her beak. His mind is fully occupied by the image of Guru. He thinks that he will serve his Guru so faithfully that the Guru himself will tell him to demand something and that he will request as follows - "Oh my god, I would like to become everything belonging to you. I would be all the things you use". He imagines that his Guru will agree and then he will be everything possessed by the Guru including his attendants, and family-members. He thinks that " Though the Guru is for all, I will serve him so much that he will be my mother." I will make my Guru like me ardently and I will behave in such a way that he will be attracted to me and very kind to me. I will be the cover in which devotion to Guru can be kept secure. I will be the ground for his affectionate gaze. I will even be the house in which Guru resides and I will do all the cores for him. I will be the threshold, the doors of his house and will also be the doorman. I will be both the umbrella and the holder of it for my Guru. I will be the front guard and while Guru will walk, I will show the pits and ditches in the road. I will be the feathered fan (Chamara) for my Guru. I will be the attendant who holds the water in the container, the container itself and even the spittoon. I will give the "tambool" to my Guru, properly bathe him and then I will myself become the seat, his clothes, his ornaments and other cosmetics like sandal wood used by him. I will cook for him, serve him snacks and with great affection wave sacred lamp around him. I will accompany him while taking food. I will pick his utensils after his dinner. I will clean his bed and I will nurse his feet. I will take the form of each and everything towards which Guru will turn his eyes. I will make all such miracles possible. I will become the objects of the senses like the sound, the touch, the sight, the juice and the smell which the Guru will enjoy."

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

20th May

The Lord Shrikrishna further said. This disciple says, “So long as I am living in my body, I will serve my Guru and I will have such a love that I would be able to serve him even after my death. My ashes should be placed on the ground where the Guru’s feet will be ! The water in my body should be utilized as an element for his drinking water. The fire in my dead body should be one with the lamps used to be waved around his face. I will mix my pranas in the breeze which comes from the fans used by my Guru. The element of sky which is in my body will be unified with the space in which my Guru resides with his family. In this way, either living or dead it will be all alone continuously serving my Guru. Such a devotee does not consider whether it is day or night while serving his Guru and does not measure his service as little or more. Because of his natural instinct for service of Guru, his body runs for it automatically and his action competes with the thoughts in his mind. He even surrenders his life for a small miracle of his Guru. He may be emaciated while serving his Guru but he becomes nourished by his love. It is his hobby to serve his Guru and it is his daily practice as a duty to perform the rituals of his cult. For him, Guru is the sacred place of pilgrimage, Guru is the deity, Guru is the mother and Guru is the father. He has no alternative way of life except the service to the Guru. The final achievement of his life is the door of the house of his Guru. He treats other servants of his Guru as his brothers. The name of Guru is always on his tongue and he does not know any other code of conduct (Scripture) except the orders or the advice given by his Guru.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

21st May

The Lord Shrikrishna further said, “Oh Arjuna, this devotee thinks that in the water touched by the feet of the guru, all the sacred waters from the three worlds have come to stay. He thinks that the specks of dust which are disturbed when the guru walks are worth ‘Liberation.’ Really, there is no limit to his love for his guru. He does not consider anything better than the service to the Guru. Such a person is the home of Self Knowledge.

O Arjuna, as camphor is pure and clean inside out, the body and the mind of such person are pure. Such purity is in him. As the sun is full of light both inside and outside, so this person has cleansed his outward life by Karma and the inner part by Self-Knowledge. Thus he has attained purity in both ways. Otherwise to clean outwardly by the body is travesty when the mind is not equally pure. To practise outward cleanliness while the mind is not clean is just like decorating a dead body or to cover bitter gourd outwardly by the paste of jaggery or to decorate the door of a house where nobody lives. If there is self knowledge inside, outward cleanliness is easily possible. Thus O Arjuna, when the inner dirt is removed by knowledge and the outer cleanliness is done by proper Karma, the difference between the inner and outer purity disappears and only one total purity remains by removal of the duality. Therefore in his life his inner good qualities become very evident through his organs, just as the flame of a lamp is quite visible through a glass-pane. He is not disturbed by any bad news or things heard, seen or witnessed, just like the sky which is not affected by the colours of the clouds.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

22nd May

The Lord Shrikrishna continued, “O Arjuna, I will tell you now the sign of steadiness which please listen. The body of such a person is moving about doing the routine activity, but the firmness of his thoughts in his mind is not disturbed. Even when the cow goes to a forest, her love for her calf does not go with her, or a person who is attached to money has his mind tethered to the money in his possession, or the road does not travel even if the people are coming and going by that road. Similarly, the mind of such a person does not become anxious by hunger, thirst etc. Just as the earth does not move by fast winds, he is not carried away by the onslaught of many calamities. He is not terrified by fear, sorrow or even death. His mind which is once for all, turned towards the Atman is not directed outward by anything. His mind is not disturbed a bit even if there are shocks of blame, criticism, insult, desire or greed. Just as an elephant can not be turned back by being beaten by flowers, so this person is not disturbed in his mind eventhough there are great waves of sorrow or enticements.

Oh Arjuna, now please listen to signs of self-control. Just as a soldier does not forget his weapons or a mother does not neglect her only son, this person never forgets to discourage his mind to go to the doors of his organs with the fear that, the scare of passion and the witch of Hope would catch-hold of his consciousness and his very Being would be threatend. Therefore he places the guards of self-control in thought and in action in the vestibule of introvercy, at the main gate of mind of the house of his body. He exercises the control by the patrol of the three yogik postures, e.g. Moolabandha, etc. He practises ardently meditation till the trance is achieved. He joyfully dwells in the unity of the consciousness and the state of divine energy. O Arjuna, please understand that this is what is called self-conrol. It is possible only for the man of Self-Knowledge.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

23rd May

The Lord Shrikrishna further said, “Oh Arjuna, this person is having real desirelessness. It is like the nausea one gets about a vomit. Just as nobody goes to embrace a dead body, he does not like the sense-object. He does not allow any object to go and reach the mind through the doors of his organs. He enjoys the practice of self-control of the mind and body. He finds it very awkward to enter any town and like to live in solitude. He treats the pleasures in the heaven as a rotten dead body of a dog. By such desirelessness, the aspirants become eligible to get the bliss of Brahman.

Oh Arjuna, I will tell you about the quality of lack of egoism. Such a person performs all the necessary actions with the same carefulness as a person full of desire, but he is not proud of having done so. He is not touched by the pride that it is because of him that all the actions which are duties according to the ‘Social status and the stage in the life’, are successful. Just as the wind blows without any aim and the Sun rises without any pride or the Ganges flows naturally, his good conduct is natural and without any pride. The state of the mind of such a person while performing duties is as indifferent as that of the tree which bears fruit according to the season.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

24st May

The Lord Shrikrishna further said, “Oh Arjuna, the person of knowledge anticipates the calamities like pain, sorrow, disease, old age, death and sins before they actually take place. Just as the mason constructs the wall in plummet to avoid its being crooked or just as a small foreign body in the eye or any metal part of a weapon in the wound constantly irritates the senses, so this man constantly remembers the suffering of the last birth. He says to himself, “ Alas, see how I was born from the womb by way of vagina and how I licked the sweat on the breast of my mother while feeding ! So he is ashamed of being born and he strives hard to avoid rebirth. His effort is like a gambler who plays the stake again and again in order to recover the money lost or a son trying to avenge the injustice done to his father. This person who is ashamed of his birth and is aware and forewarned about his death, becomes ever ready to retaliate, just as a warrior is always ready with his weapons to attack his enemy, he is rejected about life by deep thinking about the inevitable death. Before he becomes old, he has enough premonition about the plight of old age and says to himself - “ This strong body of today will become as a dry stick and the hands and feet which are so strong today will become tired. The nose which is sharp today will be as hard as knee of a camel, ugly and unable to enjoy good smell. My head will be like a place which is trampled upon by the hooves of adamant animals. My eyes which are as delicate as lotus petal will be in future as ugly as over ripe snake gourd. My brows will have long hair and my chest will be wet by my tears. Now my lips look red by my eating betel leaf and my teeth shine beautifully but tomorrow there will be profuse cough and my teeth will fall.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

25th May

The Lord Shrikrishna added, “Oh Arjuna the man of knowledge says to himself, “There will be copious saliva oozing between my teeth just as the mountain peaks have streams of water at the beginning of monsoon. I will not be able to speak properly. The doors of my ears will be closed. My body will be as shapeless and crooked like that of an own monkey. My body will be trembling like a scare-crow which shakes in the wind. There will be cramps in my arms and they will be twisted. My feet will be awkwardly entangled between themselves. The organs of passing urine and excreta will be oozing like broken vessels. People will pray for my death. My relatives will be disgusted with me. Women will call me a ghost. Children will be so afraid of me that they will faint. A man who thinks about old age, in this way while he is young becomes disinterested in life and he does charitable deeds while he is young, thinking that these good deeds will not be possible in his old age. He also earnestly makes effort to have self-knowledge while young. Just as before darkness people finish their meals and make arrangements to keep all utensils covered, he arranges all his business quite before time. Just as the fire which is extinguished and only ashes remain, if can not burn anything, he thinks that if he spends all his energy in enjoying sense objects, in his youth, what can his body do in old age ? Such thoughts he thinks while he is young.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

26th May

The Lord further said, “Oh Arjuna, such wise man anticipates that diseases may attack him and he keeps himself healthy to prevent future ailments. Just as one throws away any article which is from the mouth of a serpent, similarly this wise man knows that due to attachment various sufferings like estrangement, calamity, sorrow and bereavement come to the lot of a man, and remains contented by keeping the doors of the holes of organs tightly shut by putting on them the stones of control.

Oh Arjun, I will tell you still another sign of such a man of wisdom. He is quite disinterested in his house, just as a traveller is indifferent about the maintenance of wayside sarai. He has no attachment for his wife just as we are not attached to our shadow which accompanies us always. He considers his children as co-traveller walking along by chance. Just as the ocean is always full, in the summer or rainy season, or just as Sun is the same though we have morning, noon or evenings, he remains with a mind quietly in equilibrium, even though happiness or sufferings may happen to be in his lot.

Oh Arjuna, as his mind is completely and tightly joined to me, please consider him to be having the same bed as myself. Just as the waters of the Ganges are continuously meeting the ocean, he continues to perform his devotional activities though he is completely identified with me in the inner essence. Just as on the surface of still waters and in the waves on the water, there is only water everywhere, he is one with me. He likes to reside on the banks of rivers, place of pilgrimage or cave, in solitude and love. But is bored in the company of many persons.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

27th May

The Lord Shirkrishna further said , “Oh Arjuna, such a man of knowledge considers the knowledge about heaven and worldly life as ignorance which are different than the essential self-knowledge. He enjoys the spiritual life. He considers and studies the various other branches of knowledge and by setting them aside, he turns his mind and intellect towards the spiritual life. He definitely decides that knowledge is the only true knowledge. Then gradually he himself becomes the very image of that knowledge. The result of Self-Knowledge is the attainment of the absolute Brahman, the only state worth realizing. Actually if there is no deep realization of the thing to be known, in spite of an acquaintance with it through verbal information, then the mind is not at all satisfied. What is the use of the lamp in the hand of a blind man, to himself ? If in the light of knowledge the intelligence is not able to touch and enter the state of Paramatman, it means that the intelligence itself is blind. Therefore, intelligence should be so clear and pure that it will see that which is to be known. The man whose intelligence reaches the nature of Brahman directly, he embraces without delay that absolute Parabrahman.” Upon this talk by the saint Dnyaneshwar his listeners said, “please let it be. Please do not describe at length the signs of that man of knowledge and do not have digression from the main subject. Do not dwell on lengthy narrations like other poets. You see, what will happen if the woman who cooks the food runs away at the time of dinner taking all the food articles with her ? The description of self-knowledge which you have so given us at length, is itself a fine “reception” for us, because we have liking about self-knowledge and you are simply in love with it; and so, there is four fold inspiration in you to comment upon it. Now, please let your intelligence be refined more and explain the proper meanings of the words in the original verses.”

Upon this, Dnyaneshwar, the servant of Nivrutti, said - “That is what I intend to do.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

28th May

Lord Shrikrishna further said, “Oh Arjuna, we have explained to you what is self-knowledge as clearly as a small fruit kept on the palm which we can see from all sides. Now we will tell you the signs of ignorance. If one thinks a bit, one will easily understand what is ignorance when one has understood what is knowledge, because all that is not knowledge is naturally ignorance. Just as night follows day without mistake and nothing else follows the day similarly, know that what is not Knowledge is ignorance. Even then I will give you some important clues.

Oh Arjuna, know that there is ignorance in a man who lives only for gaining Prestige, waits for being honoured, becomes satisfied when he is felicitated and does not become humble by sitting aside his Pride. He declares his greatness by his own mouth, makes a show of his learning, propagates about his good deeds and lives for the purpose of attaining fame. He applies ashes to his body, so that people will see it and take him to be pious and when they start worshipping him, he deceives them. The whole world is subjected to suffering by his behaviour just as when there is fire in the forest, everything in the forest is burnt. His casual talk is as piercing as the tip of the lance. His life is the home of violence. He becomes happy by small benefits and becomes sorry by small losses, just as the bellows of the iron smith becomes inflated by air and slacks down when air is puffed out. He becomes exhilarated by flattery and suffers headache by criticism. He cannot contain any passion. He is reserved in mind and therefore he doesnot reveal what is in his mind. Just as the snare and the grass put in it by the hunter appears to be a kind act but his intention is evil, similarly this person outwardly appears to be straight forward but his attitude has ulterior motive of harming others. This man poisons the minds of good people.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

29th May

Lord Shrikrishna further said, “Oh Arjuna, the ripe fruit of Limboli, appears to be beautiful but it is bitter inside. Similarly the outward behaviour of this man is only good to look at. This man is ashamed about the family of his preceptor, he is bored about devotion to him and after getting education from the preceptor, he becomes his enemy. He is very lazy. He has many doubts in his mind. This man is like a well in a forest, which has no water in it. Just as a dog does not care whether the food is properly covered or exposed to contamination, similarly this man due to his lust for money does not have any scruples about who is relative and who is a stranger. Just as a dog does not choose any place for mating, this man does not have any manners in the matter of sexual relationship with woman. He has no repentance about missing to do his duty nor is he ashamed about committing sins. About good deeds he has tremendous doubts, say a storm of pros and cons. Desire for money is always before his mental eye. Just as the seed of grass is toppled by a little push by an ant, similarly he lets go his determination for the sake of paltry benefit. The water in a small pond becomes easily polluted. Similarly, his mind becomes very much afraid if he is aware of any danger. His mind is plunged into sorrow if he hears any sad news. His mind undergoes constant change just as a gourd in a river is thrown here and there by the stream. Just as a chameleon climbs on a tree and comes down the tree without any purpose, he wanders here and there aimlessly and uselessly. He is just like a brother of a monkey in the matter of fickleness. This man is not afraid of committing evil deeds, breaks his vows in between, kicks his own duties, and is not tired of sins.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

30th May

The Lord Shirkrishna said further, Oh Arjuna, just as a bull released as an offering to God, roams about everywhere unhindered, or just as a forest fire spreads everywhere with out control, the mind of the ignorant man wanders everywhere. There is no restriction for anybody to enter a prostitute's house, similarly this man's mind has no restriction as to which thoughts should or should not enter it and thus his mind is occupied by all sorts of good or bad ideas. Such a man is totally stupid. All his actions are for sense objects and he performs selfish actions projecting his desires of indulging into pleasures of senses even in the heaven world. He undertakes great troubles in order to gain benefits and it is his stubborn habit which compels him to perform only selfish actions. One day even the objects which give him pleasures would be bored with him, but he is not bored or tired of them. A leper eats food with his hands only, which are afflicted with wounds, and has no hesitation in doing so, or a male donkey shamelessly follows a female donkey for copulation even if that female kicks and breaks his nose. Similarly this man even jumps into flames of fire to satisfy his desire for bodily pleasures and proudly shows off how he is addicted to some filthy habits. A deer runs end-lessly towards a mirage, but does not mentally understands that it is an illusion, similarly this man never leaves the pleasurable objects even though they become extremely painful. This man is madly in love with his mother in childhood, his wife in his youth and is affectionate of his daughter when he becomes old. Thus he is all the time attached to woman in one way or other and is never fed up with sensual pleasures. He always does everything with the concept that he is physical body and when such activities are completed he is very proud of that. He boasts about his education and his strength and youth and says that there is only himself in the whole world who is the most important and omniscient man. He becomes very stiff with the notion that he has all the wealth and his behaviour is the most ideal.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 13

31st May

The Lord Shrikrishna further said, Oh Arjuna, such an ignorant man does not like it if others are lucky in any way. Take the example of a lamp with oil and wick. It consumes oil. It burns out the wick. It spoils the spot where it is put by black oily mess. It makes puttering noise if water is sprinkled on its flame. It is exinquished by a slight breeze. It burns every thing around, if it's flame touches some material. It gives a trifle of flickering light but enhances the heat in the room. This man is similarly a source of nuisance to many but he is proud of his little knowledge. Just as a serpent produces venom even if milk is given to it, such man becomes bitter if he sees good qualities in others. He is very boastful of his education and has unlimited pride of his penance and knowledge. When a python swallows a piece of wood, it becomes stiff. Similarly you will see such a man stiff by his pride. He is never moved by pity just as a stone which does not produce even a drop of water. Such a man cannot be made to understand his real stupidity even if the wisest man tries to advise him.

Oh Arjuna this man is so much attach ed to his house and his physical body that he has no memory of his last birth. He does not remember his past doings in the last birth, which have resulted in all the filthiness of his body organs in this birth. Even though he has undergone tremendous suffering in the womb of his mother, and at the time of birth, he does not remember anything. He is not disgusted while fondling in his lap his children which might be dirty with urine or excreta. He is not at all mindful of the fact that he will be again born or that only recently he had finished his last birth. In the prosperous condition in which he is enjoying everything, he does not care that one day he is going to die. It never dawns upon him that his death may even come tomorrow.