

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 13**

**1<sup>st</sup> June**

The Lord Shrikrishna added Oh Arjuna, the lazy man who is very happy to sleep, does not care even if his house is burning. Similarly, the man of ignorance does not pay heed to the inevitable death, while indulging in pleasures created by the Rajas quality. He considers as real all the things like development of physical body, benefits of physical life, and importance of sensual pleasures. The very act of surrendering her body for the pleasure of sex, done by a harlot is tantamount to depriving the man of all his possessions. The friendship with a deceptive gentleman is equal to losing one's life. Similarly to have increasing pleasures of senses is not growth but it is total destruction, However this stupid man does not understand this. As the days of life grow in number, actually the death is becoming victorious. Though there are plenty of sensual pleasures, because, he does not understand that day by day the end of life is coming nearer and nearer. Know that this person is the monarch of the nation of Ignorance.

Oh Arjuna, when a stone is toppled down the slope of a mountain, it does not know or care that it is going to be shattered to pieces. Similarly, this man, being engulfed in youthful indulgences, does not care that there is old age waiting around the corner ! But gradually the body begins to lose its strength, the head starts trembling, the beard becomes white, the neck starts to be unsteady. Even then he increases his collection of articles which he likes. He often ridicules a man having some physical drawback, but has no thought that in the near future he himself may be a prey to such a plight. If he is lucky to enjoy good health, he does not have any forethought that he may be diseased some time. He does not think it to be true.

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**2<sup>nd</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna, he who thinks that the battle is over only because the enemy is asleep for a while, surely perishes together with his family and children. Similarly this ignorant man does not apprehend the danger of diseases so long as he is taking good food and sleeping well ! When he begins to become rich in the sweet company of wife and children, the smoke of his riches blinds his discrimination, and he does not imagine that the condition he is in at present may be quite reversed.

By the prime youthfulness and with the help of money he indulges in all sorts of sensual pleasures. He does what should not be done, takes what should not be taken, he touches where he should not touch, he goes to places prohibited by virtuous people, he sees what should not be seen, eats what should not be eaten, hears what should not be heard, keeps company of unworthy persons, practises the things which should not be so practised; he does all these things but never knows that he is going to commit sin in this way; or that he will suffer in hell.

Oh Arjuna, I will now tell you some more signs of such an ignorant person. He is involved in his house by such affection as a blue beetle is caught in the fragrant lotus. He holds on to his house by the very soul just as a house-fly does not fly away from the heap of sugar. Just as the parents are extremely fond of their child which is born to them in their old age, similarly this person has great affection and love for his house and wife. Just as the physical activities of seekers who go into trance are stopped, similarly, because of his attachment to his wife, this man, totally ignores what he is and what is his duty. In this matter, he does not care, what loss he suffers nor does he feel ashamed, nor pay heed to criticism. Just as a monkey dances according to the directions given to it by the owner, so this man tries to please his wife and dances to fulfill her every whim.”

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**3<sup>rd</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna the man of ignorance cuts short the expenses ear-marked for charitable purposes and good deeds, in order to please his wife by giving her all sorts of things. He deceives his relatives but fulfills the needs and the desires of his wife and sees that she will not want anything further. He uses deception in the worship of God or in the service of Guru and makes a show of his poverty while giving anything to his parents, but for his wife he gives all sorts of facilities for enjoyment. Just like a loving devotee worships his family deity, he worships his wife with all the attention. He gives every fine thing to her but does not take care of even the physical body of others. Just as people do not break the vow taken before a goddess, fearing that it may cause skin diseases, he takes extreme care to abide by the intentions of his wife. Wife is for him everything and he has love for the child which he gets from her. For him, everything belonging to his wife is nearer to him than his own soul. Such a man is the very image of ignorance “ O Arjuna, Such a person becomes exhilarated by getting what he likes, just like a boat heaves in turbulent sea, while, when he gets anything which he does not like, his mind becomes war ped. Some people make a show of ascetic behaviour with an ulterior motive of getting money. This man worships me only to gain some fruits. Just as a woman who wants to go to meet her lover, actually showers all loving attentions on her husband to keep him lulled, similarly this man outwardly worships me, but his intention is to get all the pleasures. If he does not get, what he wants, by worshipping me, he stops his devotion calling it all a false thing. Then he starts worshipping new God everyday. He believes in the guru and the cult where there is much pomp about the Guru and he takes for reciting a mantra from that Guru only. He behaves very cruelly with all other creatures.

He brings home a good image of me and keeps it in a corner but himself goes for the pilgrimage of other gods. He worships his family deity but when auspicious periods come, he worships other gods and takes a vow for them. In the days, fixed for worship of ancestors, he becomes devotee of his dead forefathers. He gives respect to me on the eleventh day of the lunar month, worships cobra on the Nagapanchami day, worships Lord Ganapati on the fourth day and pays respects to goddess Durga on the fourteenth day. On Sunday, he offers food to Bhairava, goes to Shiv temple in all hurry with the leaves of “Bel” tree. Just as a Prostitute has always some husband and is never a widow, similarly this man is always having some God as a subject of his devotion. Eventhough such a man is devotee, he is ignorant.”

॥ ज्ञानेश्वर माऊली । ज्ञानराज माऊली तुकाराम ॥

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**CANTOS - 13**

**4<sup>th</sup> June**

The Lord Shrikrishna added, “Oh Arjuna, Such as ignorant person criticises and blames such things like self-realization, the science of Brahman, the Upanishads, the Science of Yoga etc, because his intellect is freely wandering in other subjects. Such a man is born-blind in respect of spiritual wisdom eventhough he may be quite a master in many other branches of knowledge. Just as the eyes on the feathers of a peacock are not useful for it to see with, similarly, the knowledge this person has about other sciences is useless and trifling. Therefore, O Arjuna, you should not even look at such a man, just as the parents of a child born in the “moola” constellation do not look at it.

If we get a little part of the root of the creeper which is called Sanjeevani (a herb useful to revive life in a dead man), what use is there of a cart-load of other roots of other herbs ? Or what is the use of putting ornaments on a body having no head ? Similarly all other kinds of knowledge are of no use without the spiritual wisdom. Therefore, such a man is ignorant eventhough he has great scholarship. He has never recognised the importance of spiritual wisdom. So is it necessary to mention that such a man will never know Brahman which is the only thing to be known ? Such a man never perceives what is the root principle of knowledge.

Dear Arjuna, in this way I have told you the eighteen signs of ignorance which are defined automatically by taking the opposites of the signs of knowledge, such as ‘desirelessness for respect,’ etc.

The saint Dnyaneshwar says, “Sirs, my talk is not a chattering like water added to milk for increasing it, but what is mentioned in short in the original verse, I have only expanded and told. Actually, I have become only a medium a handy instrument, for this exposition.”

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## **CANTOS - 13**

**5<sup>th</sup> June**

At this juncture while Dnyaneshwar was telling how he has only been an instrument, the saintly persons who had been sitting there to listen said. “O, the supporter of all poets, why do you fear in vain? The Lord Murari you to expound clearly the meanings hidden in the cave of Geeta, which you have done by your very lucid oratory. When we speak this, you will think that we are praising you and you will feel to be under our obligation, and so we are not speaking more. We however declare only that we are satisfied. Now please tell us what the Lord Shrihari spoke further.”

Upon this, Dnyaneshwar who is the servant of Nivrutti said - “Sirs, listen please !” The Lord said, “O Arjuna, you must drop the signs or qualities of ignorance and hold on to the qualities of knowledge from between the two groups of qualities which you have just heard. Now, we will tell you the nature of what is to be known, which you please listen.

Brahman is to be called as that which is to be known only because there in no other way or path to know it except the path of knowledge, and once you know IT, nothing else remains to be done. This is the beginningless, knowable which is called Parabrahman. If we make a statement that IT is not, It is evident in the form of this universe and if we say that Brahman is this universe, then it is also true that this universe is only a false appearance. When that Brahman has no colour, no form or any shape, and there is no state of duality of the observer and the object to be observed, how and by whom it should be said that it exists. And if it is to be said that it is not at all existing, on what and from what do these elements like the Mahat, the sky, etc. appear ? Thus the language of Is and Is not, has become mute and the way of thought is destroyed. As earth is inherent in the various pots like a jar, a pitcher or a pot, so is this Brahman, dormant in every thing in this Universe.”

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**CANTOS - 13**

**6<sup>th</sup> June**

The Lord said further, Oh Arjuna, this thing absolute, which is Brahman remains in all the places and at all the times, without being separate, does all the activities of the body and mind and these are the arms of this Brahman, and therefore IT is called Vishwabahu. (That which has arms all over the universe), because it becomes every thing at all times and does everything and all the things. It is called Vishwanghri. (having feet everywhere in the universe) because it is everywhere at the same time. Just as the Sun has no eyes separate from his own being, similarly, as this sees everything, it is called vishwatashchakshu (having eyes everywhere in the universe.) As it is superior and higher than every thing it is called Vishwamoordha. It is also called as having faces throughout the universe, vishwato Mukha. It has ears in every creature and so it is called as “listener in everyplace.” It is occupying fully every thing. Brahman is in a way the end, the finality of zero, the essence of void. When this statement even is not applicable here, it cannot be said that there are hands, feet, eyes to it.

It so appears that one wave swallows another wave, but is there anything else than water in both the waves - the swallower and the swallowed ? Similarly, when it is the only one and alone, is there something which is the occupier and the other which is occupied ? But there is necessity of conceiving the two for the sake of convenience of speech. When we have to indicate the void, we have to write a round zero, similarly in order to explain the unity of existence, we have to use the words like duality etc. because, if we do not make use of duality there will be no scope for speech and the chain of the teacher and the disciple will be completely thwarted.

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**7<sup>nd</sup> June**

The Lord Shrikrishna further said Oh Arjuna, this Brahma is, like a thread in a cloth, the liquidity in the water, the light in a lamp, the fragrance in camphor, everywhere in every body. Though the stream may flow in a crooked way, water is straight. The space in the room appears to be of the shape of cube, the sky is itself not of that shape. Similarly, though Brahman seems to be distorted, it is not actually disturbed. It appears to be like the mind, or the quality of sattwa, etc. but as the sweetness of jaggery appears to be of the shape in which it is prepared, that sweetness is not caught or confined by that shape, the Brahman though existing in the qualities like sattwa, Rajas, etc. and in the organs of the body, all these limitations are not really in the Brahman. O Arjuna, to tell this in simple words is that the thing in itself is different than the shape or the qualities. The name, the form, the category, the inter-relationship, the activities and differences, belong only to the physical shape. This description is not applicable to the thing itself. Brahman does not ever become a quality nor has it any relationship with the qualities. Even then, the qualities are implicit in it. Ignorant people think that Brahman, the thing in itself, holds or dons the qualities, but O Arjuna, this holding the qualities by Brahman is like the holding of clouds by the sky. Just as the water produces the reflection of the Sun, or as the sunrays produce the illusory mirage, it is the fact that Brahman is the root base on which the qualities appear, but it is not the fact that Brahman holds, possesses and enjoys the qualities, as Brahman is quality less.

O Arjuna, heat is common to various forms of fire; similarly Brahman is common or the same, in all the animate and inanimate world. The Brahman which is thus in all the creation, inert or moving and which is the subtlest and the imperishable thing, should be considered "That which is to be known." It is in and outside this existence, near and far away, existing in all sides, and is complete in all respects and aspects - just as the sweetness is only one and similar in all the crores of stalks of sugarcane.

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CANTOS - 13

8<sup>th</sup> June

The Lord Shrikrishna further said, “Oh Arjuna, this Brahman is occupying all beings and is the cause the effect of which is this universe. As the sea itself is the supporter of the waves on it, so this Brahman is itself the support of the beings and their forms. As the three stages of childhood, youth and old age are manifest on one single body only, similarly this Brahman is the continuous unbroken base on which the three stages of the creation, existence and end of the world take place. The sky does not change while the day begins with the morning and through the mid-noon comes to an end in the evening. That Brahman which is called the Brahma (God) at the time of the creation and Vishnu at the time of preservation and Rudra at the time of the end, remains unmanifest when the three qualities disappear.

Oh Arjuna, this Brahman gives force to the fire, nectar to the Moon, light to the Sun, brilliance to the galaxies. This Brahman is the beginning of the beginning, the growth of the growth, the intellect of the intellect, the soul of the soul, the mind of the mind, the eye of the eye, the ear of the ear, the speech of the speech, the progress of the feet and the vitality of the vital force. The shape takes shape by it, the development develops by it and the annihilation ends with its help. This is the liquidity of water, the light of the light, the breathing of the wind and the sky of the space. But let this be.

O Arjuna, this Brahman which is all in the whole existence, where duality has no entry and where the seer and the seem become one is itself the knower, the knowledge and the knowable. Just as all the figures of arithmetic on the slate become one when the example is solved and finished, similarly when the activity of duality comes to an end only Brahman which is unity remains and it dwells in the mind of all.”



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**9<sup>th</sup> June**

The Lord Shrikrishna added, “Oh Arjuna, up to now I have told you in detail about the field, the knowledge, the ignorance and Brahman which is to be known. Those of my devotees whose intellect is occupied by this thought and whose heart is full of devotional emotion about me, those who have left the identification with the body and offered their soul as my property become one with me. Please know that this is the main path or way of unity with me. This path is easier than other. Had I told you first that Atman is every where, it would not have been grasped by your intellect. Therefore we have divided into four parts the omnipresent Brahman. While feeding a little child, a morsel has to be divided in to twenty parts. Similarly, looking to your grasping power, we have divided Brahman in to four categories of field, knowledge, ignorance, and the knowable. If this theme is not yet clear to you, we will explain to you how Brahman has two equally important facets of Atman and Paramatman. Only you will have to stop all the activities of your organs and continue to listen.

O Arjuna, I will now tell you what is the nature or Prakruti and what is the Purusha or the male principle. Just as the day and night go together, similarly these two are without beginning and mingled with each other. My dear, what we described to you as field is this Prakruti and what we said to be the knower of the field is the Purusha. Please, keep in mind the crux of this matter that though the names are different, the description about them is not different. Purusha is that principle which denotes only the base of existence and Prakruti is the name of the function or the activity, inherent in it. From this Prakruti, the intellect, the consciousness, the organs and all the ramifications of one consciousness as also the three qualities, together are the products of Prakruti and it is Prakruti which is the cause for the functions of the three qualities.”

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**10<sup>th</sup> June**

The Lord Shrikrishna further said, Oh Arjuna, first of all, the desire and the intellect create the Ego in the Prakruti and they then yoke the soul to the business of getting the desired object. The physical action which takes place in order to get the objects about which the mind has become enchanted, is called the KARYA or the work or physical happening. The soul's desire which is born with the support of the mind, provokes the mind and the mind gets the desired work through the organs. The provocation by the mind to the active organs, through the instigation of desire, is called the sense of the doership or Responsibility of action. Please understand that Prakruty is the root of the 'cause', the doership, and the effect or the result which is called 'work'. With the three coming together, Prakruti takes the form of Karma or work and it must be noted that Prakruti becomes of the nature of that quality which is predominant. The Karma or action which is done under the influence of Sattwa quality is called good deed. That action which is done through the Rajas quality is called the action of moderate or medium nature and that action which takes place under the influence of Tamas quality is called action of low level. From action pain and happiness come into being. Bad deed creates pain and good deed creates happiness. It is commonly said that it is Purusha who suffers or enjoys these results. This activity of Prakruti and Purusha is strange because here the Prakruti, or the woman earns and Purusha or the man sits lazily and enjoys. Really both have no mutual relationship nor is there congruency between them. It is the Prakruti which gives birth to the whole world and the Purusha who is everlasting alone, without limbs and he is lame. Actually, he is neither a woman nor a being of neuter gender. We cannot definitely say about his real nature. He has no organs, no form, no colour, no name. He has nothing. Still he has to face pain or pleasure. He is a non-doer and non-enjoyer but Prakruti compels him to do so."

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**CANTOS - 13**

**11<sup>th</sup> June**

The Lord Shrikrishna added, “Oh Arjuna a woman who is conscious of her beauty and qualities can do anything, that is she can entice any male. This Prakruti is more over called to be endowed with qualities. She is the very image of the three qualities. This Prakruti takes new form every moment and we can say that she is fully consisting of forms only. Her power arrogantly compels even an inert mass to move. Organs are expert in their function because of her. She is a great island of illusion. She is all pervading. She herself has created all the distortions and corruptions. She is the canopy over the creeper of desire. She is the spring in the forest of attraction. She is called the divine Maya. All the sciences and techniques and arts are created by her and she has herself given birth to will, wisdom, and activity. She is the mint of words and the home of miracles. The triple episodes of birth, life and end are the three times in her case. She is the spouse of the Purusha who is by nature Alone. She lives a family life with the formless Purusha and passes her time. Her glory is so great and vast that she contains within herself the Purusha who is uncontrollable. As he has nothing, she herself becomes every thing for him. She becomes the shape of abstract Purusha, the wish of the desireless and the caste of the of Purusha who has no family. She gives satisfaction to Him who is complete and becomes the pride of him who has no ego. She becomes the sign of recognition for him who has no sign and becomes the measure of the measureless Purusha. He has no mind but she becomes his mind. He has no birth but she becomes his birth. She becomes his activity. In this way, Prakruti by her all pervading nature makes the Purusha who is without any distortion, a thing full of them.”

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**CANTOS - 13**

**12<sup>th</sup> June**

The Lord Shrikrishna further said “Oh Arjuna, just as the Moon on the darkest night, becomes void of light, just as gold mixed with lesser metal loses its purity, just as a luminous gem is hidden when covered by a cloth, just as a King captured by his enemies becomes undignified, so the Purusha when subjected to the influence of Prakruti, loses his glory, has to suffer the defects of the three qualities and has to suffer births and deaths. If he drops the attachment to the qualities, he is not subjected to birth in any higher or lower category of creatures.

Oh Arjun, the Purush is no doubt standing still among all the activities of the Prakruti, but he is like a post erected to support the creeper of Jui. The difference between the Prakruti and the Purusha is like the distance between the earth and the sky. Purusha is like the mountain Meru, standing on the bank of Prakruti and his reflection falls in the water, but he is not carried away in the stream of the waters. As Prakruti lives and remains alive by his power and creates the world under his power, he is called her husband. All the worlds and the universes which are created from the immemorial past, are absorbed in Him. He is immeasurable. When we try to envisage His expanse, the idea, the concept of the world is surely nullified. He is , in the body, called the Paramatman. What people say about somebody or something beyond the Prakruti, is nothing but this Purusha.

One who understands and realizes this Purusha in the purity of His being and knows that all the actions born out of sattwa etc. qualities are done by Prakruti, may himself act anyway in the daily life, still he is not affected by his action. He is not ensnared into any distortion through the identification with the body, nor is he born again, once his body comes to death. Please listen to the various ways of imbibing upon our mind the significance of this higher and nobler than ordinary thought.

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**CANTOS - 13**

**13<sup>th</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna, some people, by deep thinking discard all the thirtysix elements which are NOT-ATMAN, burn these categorical differences, and choose only the pure Atman. They look at themselves by way of meditation on the self, when they choose the pure Atman to be their own nature. Some people pay attention inwardly to the Atman through the yog system of Sankhyas, while some resort to the path of action and keep their attention tide to the Atman. However, some who do not know the Atman banish their pride totally and have faith in the advice given by their Guru and remain surrendered to their Guru. In their case gurus take care to protect the welfare of the disciple, have their hearts full of compassion for the disciple and by removing their suffering make them happy. The disciples of such gurus listen to what the guru speaks with all the respect and become totally identified with it by body and mind. They consider it their primary duty, the very aim of their life to listen in this way and are willing to sacrifice even their life just for one word coming out of the mouth of their great teacher. Thus even such people of faith come out of the chain of birth and death in a very safe manner. I have told you these various ways to understand the Paramatman. Now I will tell you the very essence of the main doctrine or siddhanta, so that you will actually experience it.

“Oh Arjuna, the living beings are born by the intermixture of the field and the knower of the field. For example, when there is at a given time relationship between the sun rays and a flat vast piece of land, mirage appears and there is an illusion of water flowing. Similarly, by constant heavy rain, there are sprouts of grass every where. Similarly all the animate beings are not separate from the mixture of Purusha and Prakruti or male and female principle.”

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**14<sup>th</sup> June**

The Lord Shrikrishna further said, “ Oh Arjuna, a piece of cloth is not thread but its appearance is dependant on the thread. Similarly, all beings are created from one thing only and therefore they are in a way a unity, though they appear to the observer as different in shapes. Their behaviour, or way of life is all different. But perhaps your mind will allow the idea of duality to enter it and if you do so, you will not be able to free yourself from this cycle even after crores of incarnations. Again various gourds having different shapes are bred on one creeper only. Similarly, though various animals appear, Brahman is something constantly one in all. Just as in various sparks, the heat is the same or eventhough the drops of rain are innumerable, water is the same in all the drops, similarly though there are heaps and heaps of souls, there is only one Paramatman. These beings are perishable but the inner Atman is not perishable. Now one who knows the Paramatman to be of this nature is one of the most lucky among main of knowledge and is having real discernment.

O Arjuna, body is a bag, a sack of the qualities and the organs. This body is made up of three distortions. It is the collection of five elements. In a way this body is just like a scorpion with five poisonous tails. It is like a lion who is the soul has luckily got the house of a deer to live. But the really knowledgeable wise man does not destroy himself by being enamoured by the attachment to the body while living and therefore when the body dies, he remains as Brahman. This Brahman is the other shore of the river of forms. It is the central hall of the house of the consciousness in the fourth dimension. Just like the state of freedom, all the means of attaining freedom also come to take rest in that state. One whose intellect does not become unstable by the differences in the elements and various beings, can get this happiness of Brahman while he resides in the body. Just as oil is common to various lamps, the God is common in the whole world both inter and moving. A person who lives with this attitude becomes free and therefore he is fortunate because he is taking a nap on the bed of ‘Unity’.

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**CANTOS - 13**

**15<sup>th</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna, the man who definitely knows that it is the Prakruti which gets all the actions done which are being performed by the mind, the intellect, the sense organs and the organs of action, and also knows that in all the activities of the body, Atman is as still as a pillar, a support for everything but the Atman does not even know as to who acts, such a person whose mind is thus illuminated should be considered to have understood the Atman as the non-doer.

Oh Arjuna, even on a cursory glance you will know that only when one understands that all the creatures of different shapes are one, then only one can become a realized man. When the principle described below, will be grasped by the mind's eye, then one can get the great riches that is Brahman. The principle to be understood is that, just as waves are on water, specks of dust are on the earth, rays are on the Sun, limbs are on the body, ideas are in the mind, and sparks are in the fire, similarly, the forms of all creatures are belonging one single Brahman. When this happens, the eyes will see Brahman every where and the man will have infinite bliss. Thus I have explained to you the subject of Purusha and Prakruti. This is a very valuable premises.

O Arjuna, as the Sun does not get wet eventhough his reflection falls in water, similarly Paramatman does not get affected by the qualities of Prakruti though it is in the Prakruti. This is because the Sun is existing prior to water and will also exist even if water is not there, and it appears to be reflected only to the eyesight of another observer. Similarly, the Atman appears to be a reflection in the body. It is false to say that it has any relation with the body. There is no similarity between the Atman and the body just as there is no similarity between the night and day, light and darkness or a dead person and a living person.”

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**CANTOS - 13**

**16<sup>th</sup> June**

The Lord further said - Oh Arjuna, this body is made up of five elements, it is tied by the rope of Action and it is whirling on the wheel of birth and death. This lump of butter, this body, is put into the pit of fire of time and perishes in the short time in which a housefly may flutter its wing. When dead, it is turned into ashes if burned and becomes excreta if dogs make a feast of it, or maggots devour it. Such is the destined plight on this body, while Atman is in its reality self-evident and eternal. As it is Abstract, it is neither composed of parts nor 'not composed of parts', it is neither visible nor invisible, it is neither a little nor plentiful, neither empty nor full, neither free nor in bondage. As it is not any object to be measured, it is neither this much nor that much. It does not come into being with the beginning of the creation nor does it come to an end with the end of it. As it is without destruction, it does not become less or more. On its eternal existence the forms of bodies appear and it remains unchanged as it is. Therefore Atman does not do or cause to be done anything in this body. It does not claim to have done the things which happen in the body nor does it become blemished by the body.

O Arjuna, Is there a place where there is no sky ? It is everywhere but it is not smeared by anything. Similarly, though Atman is in the body it is not sullied by the body. This nature of Atman should be repeatedly studied and understood.



# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

## **CANTOS - 13**

**17<sup>th</sup> June**

The Lord Shrikrishna further said “Oh Arjuna, the magnet attracts iron but it does not become iron. Similar is the difference between the field and the knower of the field. The flame of a lamp gives light to everything which happens in the house but as there is difference between the lamp and the house, so there is difference between Atman and the body. Just as the Sun alone illumines all the world everyday, similarly the knower of the field illumines the field. Have no doubt about this.

Oh Arjuna, those who know this difference between the field and the knower of the field, become fully accomplished and attain the supreme state. In order to be able to understand this they serve the men of wisdom and even take care of their shoes. Having thus studied hard to gain this wisdom they become steady in mind. The Prakruti which in its falsehood, appears to be spread everywhere in the various forms of various things in the five elements of Earth etc., is actually not unified or tied to the Atman, but as a parrot, through fear of falling in the abyss of the sky holds fast the rung turned upside down in the gadget used to catch the parrot, this Prakruti seems to be attached to the Atman. Such a man of wisdom sees this fact and he also sees a rope as a rope by removing the apparent false perception of a serpent on it. Thus, these men of wisdom see Prakruti as separate from Atman and themselves become Brahman, that Brahman which is vaster than the sky and it is the shore on the other side of this river of Prakruti. When one attains that state the form comes to an end, the soul-ness is dissolved, duality does not remain. It is thus ALONE. Those who, like a swan separating milk and water, become able to separate Atman from the Non-Atman, attain the Absolute completeness.”

The saint Dnyaneshwar here says Just as one may pour water from one vessel into another vessel, the Lord gave the understanding of Prakruti (creation) and Purusha ( the male principle) to Arjuna, however Arjun was not completely satisfied. Desire to listen to more things about this divine wisdom arose in his mind and there was flood of love for him in the Lord’s mind.

|| Cantos 13 by name Yoga of the field and the knower of the field ended||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

## **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**18<sup>th</sup> June**

Dnyaneshwar Maharaj says - “Oh my Teacher ! Sir ! The great preceptor ! You are an ocean full of waves, who makes it possible for me to enjoy the feeling that I am Brahman! So, victory to you ! You are the ocean of compassion who saves me from the calamities. Those who do not know you, do not see your real nature but see only the outer world and the people who know you, see only you everywhere ! A magician can hypnotize others but he cannot hypnotize himself; but your magic is so wonderful that you do not become the object to yourself. We feel that it is because of you that the water gets its quality of liquidity, the earth gets its capacity to sustain, the Sun and the Moon get their light, the wind gets its speed, and the sky gets its vacuity. Sir, you are the only illuminator of all knowledge. While trying to describe your greatness fully, the Vedas, the Shrutis and we have also to keep quiet because our power of speech is withdrawn and it disappears in the spiritual speech, the highest, formless voice ! So, it is rather preferable to bow down with my head on your feet, and leave aside my effort to praise you. O the great Preceptor ! I now bow down to you as you are, whatever that may be. Please bless me and give me the boon of intuition to put it in my bag. Then I will prepare very attractive ear-ornaments out of the good and pure thoughts for the saints. I am confident that by your grace my intellect will be able to grasp the world of words, and it will have a flood of understanding, the intuitive imagination will have peace and it will have high tide of the glory of all the moods of literature which are ornaments.”

On this, the Good Preceptor was pleased and he said - “ Please, enough of this praise. Explain clearly the subject of Knowledge which is given in the Geeta. Do not let down the listeners in their yearning for it.” Dnyaneshwar Maharaj was overjoyed by this, and said - “I was just waiting for your orders.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**19<sup>th</sup> June**

The Lord Shrikrishna said to Arjuna O Arjuna, This world is made of 'The field' and 'The knower of the field' The Atman is entangled in the qualities which are characteristics of the Prakruti and has to experience pain and pleasure. I will therefore, tell you first how many and what kind of these characteristic qualities are and in what way they bind the Atman. Dear Arjuna, self-knowledge is not something separate which we have to have, but it is our own Being , but since we have chosen worldly life and heaven etc.; as dear to us, this self-knowledge has become some thing stranger to us. This self-knowledge is such that when we have it, all other knowledges become as false as a dream. Just as the Moon becomes faded, when the sun rises, other knowledge become void when self-knowledge arises. Therefore this Self-Knowledges is the most superior. Our original state is freedom. By Self-Knowledge this freedom is regained. By the experiencing of this, people of deeper thought prevent the worldly life from becoming dominant. They defeat the attraction towards objects by their mind only, and they first become united with Brahman, and then operate from the base of the body; but do not confine themselves to the body alone. They go beyond the physical body, together with their subtle body and become equal to me.

Arjuna, the Self-Knowledge reveals for them my eternal nature and my totality of existence, and by this knowledge only they also become eternal and total. They are, equally as I am, the bliss unlimited and the oceans of Truth. There remains no difference between them and me, because as I am they are also similar and as vast as I am, through the power of their knowledge. Just as, when an earthen pot is broken to pieces, the space in it becomes one with the outer universal space, these people, when the duality ceases to function in their consciousness, become one with me in the Reality of the self and they function without a sense or bondage of duality, of I and you. They do not perish at the time of final dissolution of the creation, nor are they compelled to bear the form of a body when the creation of the Universe begins. So such people followed the path of knowledge and become one with me, beyond birth and death.

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 14

20<sup>th</sup> June

The Lord shirkrishna further said-Oh Arjuna, you are the listener, whose attention is equal in its capacity, to my talk; so, the daughter which is my oratory incarnate, has got a bridegroom of your caliber - so, I am telling you now, how I am one but become caught in the net thrown by the hunter who is the “Three Qualities”, and how, I being connected with the field, create all these worlds and in what manner I do all this.

O Arjuna, even by cursory observation, we can say that the ‘Mahat’ Principle is the name of ignorance. Ignorance is the place to which the principles like Mahat etc. resort because it is the ignorance which mostly causes disturbance in the mind . Some call ignorance by the name of unmanifest and according to the Sankhya opinion, it is Prakruti. Vedantins call it as Maya but all this is basically ignorance. The ignorance is equal to our forgetfulness. When there is thought properly operating, ignorance is not there. Just as when the milk is moved by a spoon, the fat-layer is not seen but when the milk is kept still for sometime that layer begins to appear, similarly there is ignorance when there is no wrong conceptual knowledge or the knowledge of reality, and the light of the consciousness which is conditioned by this ignorance is called the knower of the field. The nature of this knower of the field is to see how ignorance becomes important and to avoid the knowledge of reality. Now, when we see through our own conditioning of ignorance, we are not aware how many objects are seen. When the attention which should be focussed on the Atman is diverted there are many objects and scenes presented before the mind. This phenomenon is described by people as ‘I create this Universe’. Just as a person who is asleep sees in his dream many objects on his own being or consciousness, similar is the condition of Atman when it forgets its own real nature.”

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 14

21<sup>st</sup> June

The Lord Shrikrishna further said, “ O Arjuna, to say that I create this universe is as false as a dream; and now you should be very clear in this understanding and then listen to what I say. Avidya is my wife. She has no beginning but she is young. She is endowed by qualities which are indescribable and neither belonging to the existence nor to the non-existence, neither true nor untrue. Actually, she has no existence which is her very nature. She is unlimited in her vastness. She is near to them who are ignorant about their real duty and she is far away for them who are having self-knowledge when I go to sleep (when I am not active) She is awake. This means that Avidya (ignorance) functions when there is no knowledge of reality. By my power, she becomes pregnant having many universes contained in her womb. Now, know that by my being united with maya (ignorance, Avidya, illusion) first the mind is born in the intellect. That mind is ‘developed Rajas quality. The young wife of mind is the sense of myness. That wife creates the Ahankara or ego and by that the five major elements become manifest. From them the various objects and the sense organs also take form. Afterwards by the movement of the eight disturbances which are created from the subtle abstract Prakruti, the foetus which is made up of three qualities becomes visible. At that time, the soul which is lying, dormant in a subtle form in ‘desire,’ enters that foetus. Thence the four streams of beings, those born out of eggs, those born out of sweat, those born in the earth (like iron, etc. elements, and trees) and beings born out of placenta. Out of these the beings born out of eggs are born because of the coming together of the wind and the sky and consequent growth of foetal juice in the womb. The beings born out of sweat are produced when the quality of Tamas and Rajas are used and there is predominances of the two elements namely, water and light. The beings born out of earth are the product of water, earth and the Tamas quality. Finally, man (born out of placenta) is the product of the full co-operation of all the five elements together with sensitive mind and sharp intellect.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**22<sup>nd</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna, this Prakruti has given birth to a child. This child has four limbs, two hands and two feet which are the four streams of creation, i.e creatures born out of eggs, sweat, earth and placenta. The visible vast nature is its head. Outward attitude is its stomach and inward attitude is its back. The eight types of gods are its thorax and heaven is its throat. This world is its waist and the nether world is its buttocks. The three worlds are its chubbiness. Now his joints are made up of eighty-four lakhs of categories of beings. This child is growing day by day. Avidya (ignorance) is a mother who decorates it with the ornaments of various names, and by feeding it with the milk of attachment and attraction, it brings up this child with ever-newness. Various types of creation are the fingers and toes of this child and the souls of every category are the rings in its fingers. The Lord Brahma is morning for it, the Lord Vishnu is the noon and Lord Sadashiva is the evening. This child comes home after playing and sleeps on the bed of total annihilation and becomes awake at the time of the beginning of Kalpa (greater world period), by the force of analytical knowledge of separateness. This child playfully takes steps of the chain of ages in the house of illusory sight. Concept is its friend and pride, its playmate. This child ends its life when there is self-knowledge. In this whole business, the maya gets my support.

O Arjuna, in this way and because of this I am the father, “ Mahat Brahma is the mother and the whole Panorama of universe is the child. Therefore do not allow disturbance to enter your mind by the sight of various physical bodies, because in all these bodies, the eight principles viz. Mind, intellect, ego, and the five universal elements are the same. Are there not various limbs belonging to one body ? Please understand that this variegated universe which appears to be different is only one.”

## **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**23<sup>rd</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna, if our relationship with this world is to be understood, know it that our relationship with this total universe is like the child of clay is the pot or the grand child of cotton is cloth or waves are the children of the sea. Fire and the flames, though appear to be two are actually fire only. Similarly, I and the world are one and the relationship for which two are required is false in this case. If at all I am covered up by the world which has come into being, what is it and who is it that becomes manifest as world ? If a seed is sown, a sprout comes out of the earth and the corn full of various seeds become ripe, does it mean that the first seed is lost ? Or has it become multiple ? So it is not the case that I am to be sought by discarding the world but you must have definite conviction in your mind that together with all these, it is I who am existing. Now please understand that I become evident by myself in my own body, and I appear to be tied down by the qualities. Now the clouds full of water are created because of the Sun, but they cover that disc of the Sun, and all this becomes visible to us by the sunlight only. This awareness is also made possible by me. Please consider that when I know myself rightly, it becomes the cause of not being bound by the bondage of qualities, though apparently there is bondage. This bondage is brought about by the ignorance of the reality. So you will please listen how and by which qualities, it appears that I am bound, how many qualities or facets of existence are there, what are their characteristics, where they are born etc., which I will tell you.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**24<sup>th</sup> June**

The Lord Shrikrishna continued, “O Arjuna, Sattwa, Raja and Tamas are the names of three gunas (quality) and Prakruti is the birth place of these. Sattwa is the best quality, Rajas is the medium quality and Tamas is the lowest quality. Just as childhood, youth and old age are the three states of one body, similarly on the base of mental attitude, the trinity of these qualities appear to exist. When the mental attitude, by taking hold of ignorance goes out, there is the triple manifestation of it as Sattwa, Raja and Tama. When Atman enters state of ‘being a soul’, immediately he starts to say that I am this body. He identifies himself with the body and its functions right from the birth to death, the Atman is caught in the net by the strings, where the hunter who is ‘Sattwa’ quality pulls the string of pleasure and knowledge. It is like a bait being pulled by a fisherman as soon as the fish tries to bite it. The Atman then becomes caught in the snare of pleasure and knowledge just as a deer is caught by the hunter in the net. Then he becomes proudly indignant with the force of knowledge and starts giving kicks of egoism. In this way, he loses his own happiness which is within himself. He becomes satisfied by knowledge and honours. He becomes joyful and thinks himself to be blessed as soon as he gets a little worldly benefit. He becomes proud with the idea that nobody is happy like him. The ghost of scholarship and knowledge possesses him. Then he forgets that he has Self-Knowledge and does not lament about it. On the contrary, his ego becomes as vast as sky on the base of whatever analytical differential knowledge he has acquired. In this way, the quality of Sattwa ties the soul with the rope of pleasure and knowledge and turns him into a bullock.



## **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 16**

**25<sup>th</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna, now listen to the description of Rajas quality or the quality of activity. This Rajas knows the art of engaging the attention of the jeeva in the sense-objects and it is the never-decreasing youth of lust. As soon as it enters the mind, the jeeva becomes intoxicated by desire and rides on the wind of thinking and brooding about the things of enjoyment. Then his desire becomes unruly and all the things including pain are felt as enjoyable. Even the glory of Lord Indra is secondary for him. Even if he possesses the mount Meru, he finds it inadequate. At the same time even for the benefit of a farthing, he is ready to risk his life. Even by the gain of a straw, he thinks that he has fulfilled his life. He performs sacrifices of various offerings in order to be sure of getting nice things to eat in the heaven. He observes vows after vows. He does not touch any work except that which will bring him some benefit. He is as active as summer wind, and does not care whether it is day or night. The fickleness of fish is nothing as compared to the ever changing moods of man with Rajas quality. A man with Rajas quality is as unsteady as the glances of a damsel. He enters into the fire of action of rituals with a speed more than that of electricity, with a desire to enjoy worldly benefits and heavenly pleasures. When actually the jeeva, or soul is separate from the body, it identifies itself with the body and it accepts the shackles of desire in its feet and undertakes the great activity out of that desire. So, in this way, the Atman who is in the body has this great dangerous bondage of Rajas while he resides in the body.”

## **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**26<sup>th</sup> June**

The Lord Shrikrishna further said, “Oh Arjuna, by the influence of Tamas even the discernment required for ordinary transactions becomes hazy. This tamas is the black cloud of the night of enticement. It has affection only for ignorance. Due to this, all beings become confused and commit any actions, thoughtlessness is the keyword of this quality. This is the hypnotizer which makes the soul confused. It causes the mind to become stupid and the organs to be insensitive. Tamas is lazy to do any work. Such a man is always yawning. He does not see a thing around him eventhough his eyes are open. He is always relaxing, not worried even if the earth may be plunged into ocean or the sky may fall down. He holds his cheek in both the hands and sits crouched by putting his neck between his knees. He does not value the heavenly pleasures due to his love for sleep. He feels that if he would get life period as long as that of Brahma, he would be always sleeping. But when he becomes provoked by any force of stupid passion, nobody can know what he will do at any moment. Just as a moth foolishly jumps towards a flame, such man throws himself into any dangerous work and commits actions which are prohibited. In this way the quality of Tamas binds the otherwise untrammled and unsullied Atman by the three vices which are sleep, laziness, and mistakes. Just as the moon appears to have been subjected to the bondage of water if we see her reflection in a lake, Atman appears to have been tied down by the apparent manifestation of this quality.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**27<sup>th</sup> June**

The Lord Shrikrishna added, “Oh Arjuna, just as the body becomes hot when the aspect of biliousness overpowers the aspects of cough and gas and pervades everywhere in the body, or by going beyond the wakefulness and dream state, the sleep takes possession of the consciousness, so the Sattwa quality defeats the Rajas and the Tamas and shines with its intellect; it compels the jeeva to think that he is happy. Similarly when the Tamas quality is on the increase by defeating the influence of Sattwa and Rajas, the jeeva starts to commit mistakes. Similarly, when Rajas becomes powerful by lessening the influence of Sattwa and Tamas, the Jeeva considers Karma or all activities as very beautiful.

O Arjuna, when Sattwa quality predominates, the intellect becomes illuminated and larger grasping capacity is evident, there is control of the mind on the organs, the self-control on organs, becomes the servant of the soul of its own accord and therefore the organs do not accept any prohibited things of enjoyment. Other desires are nearly nullified and the aspiration towards attainment of Brahman only remains. If the man dies when this quality is dominant, he gets the next birth where also the Sattwa quality is inherent in him and generally he is born in a family of persons with Self-Knowledge. Just as a lamp if taken from one town to another remains the lamp only, similarly this man remains pious even in the next birth which is in the family of sages, having Self-Knowledge.

Similarly when Rajas becomes powerful by conquering the Sattwa and Tamas, the man experiences that the sense-organs get free hand in enjoying various objects and he feeds them just as a sheep goes on grazing without considering good or bad effects of indulgence. His greed plays havoc by wild actions and he likes to do any low type of business. He starts to do extra-ordinarily great jobs and does not say enough in getting what he wants either in mundane or heavenly enjoyments. His desire for sense objects is faster than his mind and he puts under the foot of his desire all the universe. If the body of such a man comes to an end while this aspect is the highest in his character, the man takes next birth where there is not a moment's rest in the continuous busy schedule of works and in the family of people who are slaves to rituals.”

# DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 14

28<sup>th</sup> June

The Lord Shrikrishna continued, “Oh Arjuna, when the Tamas is on the increase by defeating the Rajas and Sattwa qualities, the mind of such a man becomes thoughtless and devoid of discrimination. The intellect becomes more stolid than a stone. Memory is banished. Lack of discretion is beyond limits. The give and take of such a man is nothing but stupidity. The organs of this man fall down from the moral conduct. Just as an owl can see only in darkness, such a man becomes inspired to commit bad deeds which are abhorred by good morality. Without taking wine, he is more unsteady than a drunkard. He babbles without having actual obsessions. He is conquered by unlimited madness for enjoyment. When a man with Tamas quality dies, he is born in the kingdom of animals, birds, insects or even a tree.

Oh Arjuna, that which is the product of Sattwa, is the action full of merit and the fruit of happiness and knowledge grows on the tree of this clean pious merit. The seeds of the actions done through Rajas quality give fruits which are bitter though the seeds are coated by apparent pleasures. The fruit of these Rajasic actions is as bitter inside as the little fruit of neem tree which appears attractive from outside but it is bitter inside. Just as a poisonous sapling gives poisonous fruit only, the Tamasic action gives the fruit of ignorance.

O Arjuna, just as sun is the cause of day, the Sattwa quality is the cause of knowledge. Just as forgetfulness of his own reality, in the case of Paramatman is the cause of this becoming a Jeeva, similarly the Rajas is the cause of greed. Similarly Tamas is the cause for the three vices of enticement, ignorance and mistakes, which are all dirty. Therefore the Rajas and Tamas are both capable of bringing about the fall of man and it is by Sattwa that there is knowledge. So many people decide to lead their life up to the time of death in the most pious and virtuous way similar to the devotees on the path of knowledge who set aside all other things and throughout their life follow the sacred path of devotion with knowledge.”

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 14**

**29<sup>th</sup> June**

The Lord Shrikrishna said further-Oh Arjuna, those who are Sattwa-influenced in life and at death, become the rulers of heaven after their passing away. Those who live and die while Rajas quality is dominant, get the next birth as human beings only, where the pains and pleasures are served in one single dish only. Those who live and die while under the influence of Tamas take as if a permit to go to hell. Brahman is complete by Itself but seeing Itself attached to and identified with these qualities thinks and acts according to their characteristics. When a King sees in a dream that another King has attacked his Kingdom, the victory and defeat in that battle are nothing but the dreamer himself. Similarly if the resultant upper, middle or lower transmigration of souls, which difference is only due to these different facets or qualities of mental attitudes, is set aside, the Absolute pure Brahman is there as Pristine as it is.

Oh Arjuna, these three qualities by their own force, take the shape of bodies. Just as the milk itself becomes curd, so these qualities become themselves from the subtle to the concrete state, in the form of the consciousness and the subtle body and the physical body. Therefore the soul gets himself bound. However the state of freedom of the soul is not actually affected at all and though the body is active within the quality frame work and its scope, the Atman in His position beyond the trinity of these qualities is also not disturbed at all. The sky witnesses and is the backdrop on which the three seasons in the nature are apparent, but the sky does not lose its aloofness. Similarly, viewing the phenomenon of the existence from the point of view of Brahman, the soul the jeeva says to himself that he is the witness, a non-doer, and that the qualities themselves are responsible for whatever actions are happening, developing and expanding. Just as all the activities in the world have the Sun as their source and cause of existence, yet the Sun is not the immediate cause of any action, similarly the soul, while apparently living in the body brings to visible stage the qualities. Their nature is supported and maintained by him alone and it is he who remains after the discarding or dissolution of the qualities.

# **DNYANESHWARI - PARIJAT**

ज्ञानेश्वरी - पारिजात

**CANTOS - 16**

**30<sup>th</sup> June**

The Lord Shrikrishna futher said. “Oh Arjuna, the man of self-knowledge also knows correctly what is the state beyond the three qualities. Just as a river becomes sea when it meets it, so this man attains my power and similarity. That means he drops his identity as a body and becomes the Brahman. We can say he was asleep in the sleep of ignorance, but awakens in the state of Atman. The mirror which presents duality of reflection, is broken and he is freed from the perception of the appearance of reflections and he is joined unto me. Then though he is in the body he is not caught in the claws of the qualities. His wisdom of the self is not shrouded by his coming to birth or dying. When a serpent drops its outer skin, who is there to take care of that skin ? Similarly, he is not related to the body in its stages like birth, old age or death; because he is united with Brahman. This man is called to be “Beyond Qualities”

Just as peacock is joyful by listening to the thunder of the clouds, Arjuna was joyful by listening to this talk of the Lord, and he asked My Lord ! By what signs such a man who is beyond the qualities can be recognized ? How does he keep himself free of these qualies. On this, the Lord of six fold glory said, “I will tell you how to recognize whether a man is free of qualities or is bound by them. This man who is beyond the qualities is not proud when by Rajas, activities are sprouted from the body, nor is he unhappy if action is not finished. Similarly he is not overjoyed by knowledge which he gets because of Sattwa quality. He is not sad if he does not get any knowledge. When the Tamas quality is dominant and ignorance is its result he does not become unhappy by that because he is truly, originally, the very image of knowledge.