

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 14

1st July

The Lord further said Oh Arjuna, the mind of the man of self knowledge does not get disturbed by enhancement of any quality. Just as a traveller sits in a way side inn for the night, he resides in the body aloofly. Just as the battle-ground is not concerned who is victorious or who is defeated so this man is neither defeated by the qualities nor is he victorious over them. He does not compel the qualities to perform any actions. He is not tied down by the qualities just as the sun is not swallowed by darkness. He never gets caught by them. Sattwa quality attain's knowledge, Rajas makes a man do work and Tamas confuses and ensnares a man. The man who is beyond these qualities, does not become disturbed by these activities of these qualities.

Oh Arjun, there is nothing else than the thread in a piece of cloth. Similarly this man sees me in the form of all the things and beings in the world. He therefore conducts himself with equality in both the pain and pleasure. Pain and pleasure are required to be experienced if one lives in the body, as identified and governed by the body, as the fish living in water is subjected to the conditions in the water. When the river Ganga meets the ocean, its flow comes to end. Similarly this man is steady in his own Atman and therefore pain and pleasure are the same to him. Just as a man in sleep does not care whether a serpent is by his side or a fairy is beside him, he is not even aware of them, so the man who is beyond the three qualities has the same value for excreta, gold, stone and jewels. One may praise him as equal to Brahma or blames him as the lowliest of beings, it is the same to him. He is unaffected by criticism or flattery just as the Sun is not worried by the differences of darkness and the light.

O Arjun, he may be worshipped or he may be harassed, he may be surrounded by enemies, or may be in the company of friends, it does not make any difference to him.

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CANTOS - 14

2nd July

The Lord Shrikrishna further said - Oh Arjuna, one peculiar thing is evident about such a man beyond qualities. All the initiation of all the activities, has gone far away from him, because the desire for the worldly pleasures or heavenly ones does not at all arises in his mind. He has contentment in what he gets according to his destiny. His mind is free from either acceptance of some thing or giving up of anything.

Oh Arjuna, one who fixes his mind in me by devotion and does not allow it to be caught in anything, can keep the qualities subdued. But what is my Real Nature? Jewel and its lustre, water and its wetness, sky and the space, sugar and its sweetness, fire and its heat are not separate from each other similarly, what is called universe is myself Therefore it is not necessary to set aside the universe in order to be one with me. I am inclusive of the universe. To know me in this wider manner is called one pointed devotion.

O Arjuna, therefore do not ever think yourself separate from me. Know me in the unity, without separating you. Just as the image made of gold is decorated by a spot of gold, or just as a speck is one with the earth, similarly you should see your self in me only. When this vision of unity is enhanced in ecstasy be called it as devotion. This is the essence of all yoga and this vision is the highest knowledge.

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CANTOS - 14

3rd July

The Lord Shrikrishna further said - Oh Arjuna, just as when it rains on the surface of the sea, there is water in the sea, in the rain and also in the cloud, similarly, the birth place of thought is Brahman, the object of that thought is Brahman and the attention between them is also Brahman. These triple thing is Brahman only. This man is united with Brahman to this extent ! The attitude which thinks and meditates on the unity of the self and the Brahman in the SOHAM, is also dissolved therein automatically. Just as, after burning down the grass, the fire also is extinguished, so after destroying the duality, the knowledge which emphasizes the unity is also no more. There is no such separateness between me and my devotee, that one can say that I am beyond maya and my devotee is on the other mundane shore of maya; because there is no sense of unity remaining to be perceived afterwards by any body else. This is the state of the devotee of one-pointed love for me. This is called the total freedom (or sayujya mukti) or the fourth human achievement called liberation. This is so, because Brahman is not something different from me.

O Arjuna, the subject and object of Brahman is myself. I am deathless, endless, eternal and everything so described by such words. As the moon and the body of the moon are not separate, so, I am the permanent, undisturbed, limitless Brahman without a second. I am the resort where thought returns after dispelling ignorance.

|| Cantos - 14 The yoga of three qualities ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

4th July

The saint Dnyaneshwar says, “We will prepare the auspicious square stool (Chourang) (a low four legged wooden table used to sit upon by respectable religious personage) of our pure heart and we will place the feet of our Guru on it. We will make the buds of lotus flowers of our organs and put them in our cupped palms of unity and offer them as our sacred offering on the feet of the Guru. We will bathe our Guru by the waters of our loyalty and apply sandal-wood paste of our devotion to them, on their forehead. We will prepare the golden anklets of our love towards them and let him wear them. In their toes, we will put rings of our one pointedness. We will offer the lotus of our eight manifestations of devotional ecstasy on his feet. We will burn the incense of egoism before him and wave it before him with the ramp of our unegotistic understanding. We will prepare wooden shoes of my physical and subtle body and put them on his feet and further we will offer as sacrifice the Bhoga and Moksha (indulgence in enjoyments and liberation) to ward off evil influence. By the virtue of my worship of his feet, my speech will be an ocean of nectar and for the listeners, it will be a grand festival of Deepavali of self knowledge. The Brahman as manifest in sound will be of lesser significance as compared to my talk.

I am the only little child of my Guru and so he has fed me with the blessings preserved especially for me. Then my empty mouth, filled with it started to babble something but it found suddenly the sweet science of Geeta which is replete with the juice of Brahman. If there is enough good-luck, even a man who comes to kill, suddenly starts to love. The life of the person who is accepted by Guru, becomes full of happiness. Therefore Shri Nivruttinatha has turned my ignorance into knowledge and give it the prestige. Where can we find the knowledge ? Which can describe the greatness of the Guru ? Therefore let this description be set aside because it will pollute the pure love. Now by the grace of the same guru, I am beginning to do some service to the feet of all of the saints like you through my discourse of commentary on Geeta.

DNYANESHWARI - PARIJAT

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CANTOS - 15

5th July

At the end of the fourteenth cantos, the Lord Shrikrishna said that as only the eye can enjoy the sunlight, so only by “Self - Knowledge; a man of knowledge becomes capable of liberation. However, for this knowledge to remain intact, the mind should be pure and for the mind to be pure, there is necessity of desirelessness. When one really knows that this worldly life is surely temporary, then the quality of desirelessness will of its own accord come to serve the seeker. Therefore the Lord Shrikrishna, in this fifteenth cantos explains the temporary nature of this worldly life by comparing it to a tree.”

The Lord Shrikrishna said to Arjuna, “The visible world which prevents us when we try to be united with our Reality is not really only the worldly life but a very big and strong tree. But this is not an ordinary tree with roots below and the branches above. That is why this tree seems to be endless. This is extra-ordinary because its growth is downwards. Whatever is existing and not existing is occupied by this tree of life. Its roots are above. This is not a tree fallen down and therefore it is ever green. Again it has also some more roots below and branches above.

O Arjuna, I am going to describe this tree to you at length. You are the only worthy listener to listen to this subject. Please turn your whole body into your ears for this purpose.

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CANTOS - 15

6th July

The Lord Shrikrishna said further, “Oh Arjuna, Brahman is beyond this tree of life. Actually, in the case of Brahman, there is no question of above or below, because it is not perceptible by senses, but when it is related to Maya then only the name and form come into play. This Brahman is subtle and only a matter of knowledge. It is not the result of anything nor a cause of anything. It is not single nor is there any other thing than it. Such Brahman is the upper part of this tree of life. In fact, There is no Maya at all but it has somehow come into being by the very concept of negation, and is called the root of this worldly life. Just as description of a child of a barren woman is only a group of words, so this Maya can not be said to be or not to be there. This maya is such that it can not tolerate the touch of the name of thought. Therefore it is called beginningless. This Maya is the seed of the tree of worldly life, its ground and it is also a torch which shows the wrong knowledge. This Maya is the cloth of universe in a folded form. Eventhough it is having Brahman as its base, it creates ignorance about Brahman. And this ignorance is the primary root of life. The depression around the tree, the pit, is made-up of the relationship of Maya with unconfined spirit, which is without attributes. The roots in that pit show the lower and the upper parts of this tree of life. When this Maya gets itself firmly established, though fictitiously in Brahman then there are bunches and bunches of roots protruding down on the lower planes. The first delicate leaf is the Mahat Principle, then this little leaf gets triple off - shoot - made up of ‘ego’ containing the three qualities of Sattwa, Rajas and Tamas. Out of this a fresh branch which is ‘mind’ starts growing and smaller branches of ‘intellect’, ‘consciousness’ etc. begin to sprout. Then there are straight stems of five natural elements which grow and expand very fast. Further, the five sense organs and their subtle objects are the delicate leaves at the end of these branches. These sense organs become tremendously greedy about their objects.”

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ज्ञानेश्वरी - पारिजात

CANTOS - 15

7nd July

The Lord Shirkrishna further said - O Arjuna, in this way Brahma Itself begins to appear as the tree of life the root of which is Ignorance. Just as a man himself becomes everything in his dream, Brahma becomes the tree of life. The learned call this the "Peepal Tree", or "Ashwattha". Here 'Shwa' means tomorrow. One can not be sure whether this tree is durable enough to remain until tomorrow and therefore it is called "Ashwattha". As the drop of water on the petal of a lotus is not steady, so this tree of life changes from moment to moment. The sea is sucked up by the clouds and rivers are filling it on the other side. But the sea is constantly full. Similarly though this tree of life is changing, people call it imperishable. Just as the wheel of a chariot appears to be still though it is moving, similarly though this tree of life is perishing every moment, it appears to be constant and imperishable. No sooner than one branch of this tree dries up, many more off-shoots appear on it. No sooner does the four-yuga group comes to an end at the end of kaliyuga than the satya-yuga of the next group of ages starts. The breezes of wind are following each other very closely and therefore we can-not know where the first breeze ended and the next follows closely. Similarly as soon as one top of the branch of this tree falls down, many sprouts of various bodies come up. Therefore this tree is called indestructible. The tremendous speed of the worldly life causes the illusion of its continuity. In the darkness if a stick with a spark at one end is moved round and round very fast, it creates an appearance of a continuous round line of fire. This is like that. People who are foolish call this worldly life as a continuous one but man of knowledge know that its root is ignorance and therefore this tree is false. Therefore I call such a man really knowledgeable."

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ज्ञानेश्वरी - पारिजात

CANTOS - 15

8th July

The Lord Shrikrishna further said, “Oh Arjuna, many branches of this tree of life also go straight up. Those branches which go downwards have other roots from the hanging parts of the branches themselves and there are creepers and foliages coming out of them. Primarily four great off-shoots which are beings born out of sweat, womb, eggs and earth, become manifest and afterwards 84 lakhs of sprouts are born out of them. From them horizontally many branches of species grow and these branches being entangled amongst themselves there happens a great disturbance of the three qualities. When the wind of Rajas quality blows very forcefully, the four branches of the four types of human beings start to grow swiftly. There is great congestion of these in the central part. There are tender leaves of moral conduct rules coming out of these branches and they expand very rapidly with the development of selfishness about money and lust. Then there are good and bad deeds, whose growth becomes unimaginable. When the dry woods of old bodies fall down and sooner new bodies are born and they grow rapidly. The tender leaves of the various objects of touch, smell etc. are taking form a new continuously. When the winds of Rajas quality stop blowing, the wind of Tamas quality which is very fearsome begins to blow and then the branches of human beings grow with bad and evil deeds downwards. The straight offshoots of wrong actions produce the small twigs of mistakes, leaves of enticements etc. Then the leaves and the creepers of black magics develop tremendously, out of which the undesirable actions take root which also grow and the various branches of births into lower categories of beings go forth. From them the groups of crooked branches of the violent, wild animals grow and expand. The human branches out of these have fruits of hell. In this way, the lower branch of this tree grows.”

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CANTOS - 15

9th July

The Lord Shrikrishna added, “Dear Arjuna, the leaves of three Vedas do not grow on any other branch except human branch. As the roots of this tree become stronger and go deeper under the ground, so the branches also expand more above the ground. Same is the case about human being. His actions also grow with the growth of his body.

After the tempest of Tamas, the soft breeze of Sattwa quality beings to blow slowly. At this time, the root of human being has sprouts of good desires and from the right intellect based on discretion, there are further sprout of good deeds. Suddenly there come up the saplings of good conduct and the Vedas start to roar from them. Then there are continuous growths of leaves upon leaves of good conduct which is according to the scriptures and the teachings of great sages. The great branches of desirelessness are developed from the twigs of self- control of mind and body as well as hard penance. There are straight vertical branches growing to the top which are the developed state of the sprouts of patience. The fruits of heaven etc. are borne by the straight branches of good birth resulting from the branches of religion. Then again the branches of desirelessness grow the tender leaves of religion and liberation while the branch of practice religion, there are horizontal branches of fore-fathers, sages, and the angels called Vidyadhara. The still higher branches have great sub-branches of Gods like Indra and others. Those branches have the leaves of heavenly pleasures fully grown on them. Still higher branches get the tapering sprouts called the God Brahma and the God Shankara. Just as when there are many fruits, the branches of a tree bend down towards the roots, so the branches of human beings on the higher side turn towards the root which is near the Brahman, by the good actions and they touch it. Beyond the God Shankara and Brahma, there is only Brahman. The branches which are well-known to be the highest branches on the path of return are of the kumaras like Sanak etc. They do not turn towards the root of this tree of life but become dissolved in Brahman.”

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CANTOS - 15

10th July

The Lord Shrikrishna added, “ Oh Arjuna, the root of this tree of worldly life is in the abstract Brahman. The upper branches of this are spread up to the God Brahma and the lower branches are spread to the inanimate things. In between, it spreads with the roots of human beings. If it is thought to uproot this tree, it is easy. Because once you know that this tree of life is unreal, where is the necessity to take all the trouble to uproot it ? When the root of this tree of life which is Ignorance is itself false, how can its result which is this tree can be real? It is like the impossibility of doing any cultivation on the waters of mirage. It is said that this tree which is false has no end. This statement is true in a sense. Just as there is no end to the sleep, until one is awake similarly this tree has no end until the discretion does not arise. This tree comes to an end only when the knowledge which eats up the basic ignorance comes into being, not otherwise. Similarly it is beginningless also. That is because there is beginning only to a thing which is real. How can we say that a false thing has a beginning. How can there be a horoscope of a child of a barren woman ? Similarly this tree of worldly life has no beginning and no end because it has no existence at all. It's appearance in the present is illusory, which is the wonder of it. But even when it appears to exist, it is not in the same condition at all times. It is changing every moment and there is transformation in it from moment to moment. Thus it has no beginning, no existence and no end. So kill it by the sharp double-edged sword of Self-Knowledge, very easily. If you adopt any other means, you will be more and more entangled in it, and will be roaming up and down in the various branches.”

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CANTOS - 15

11th July

The Lord Shrikrishna further said, “ Oh Arjuna, a man desiring to go across the river of mirage wanders here and there for finding out some boat but he gets himself drowned in a real stream. Similarly a person who tries to destroy the already false worldly life, is likely to be tired in that effort and become himself dead. Just as to be awake is the only sure medicine for relief from the fear one feels when dreaming, similarly only by the sword of knowledge this tree of life with ignorance as its root can be destroyed. There is necessity of apathy and desirelessness in order to have the ability in our intellect to use this sword of knowledge skillfully. The desirelessness about all the unnecessary things should be very strong in our mind, just as one abhors the very sight of a vomit of a dog. One should remove the sheathe of physical body from this sword of knowledge and that sword should be held fast in the fist of inwardly turned attention. That sword should be honed on the grinding-stone of discrimination and it should have the sharp-edge of the understanding that “I am Brahman”. Afterwards this sword should be held properly up to the attainment of pure meditation and used in the state of unity made possible by constant concentration. Then only this tree of worldly life will be destroyed.

Oh Arjuna, normally whatever is perceived as ‘other’ is called ‘This’ but as everything is Brahman both the concepts of “I” and ‘This’ are not there. In this way, we should see our own reality. This looking at our selves is like the reflection in the water disappearing when the water is dried up. This seeing is possible by discarding the position of an observer as related to the scene. This reality of the self is called the primordial male. Vedas make everything complicated by names and forms, when they try to describe this self reality.”

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CANTOS - 15

12th July

The Lord Shrikrishna further said. “Oh Arjuna, the ignorance about the real Brahman has brought about the tremendously false knowledge which is wrong in itself and the sense of I and you which has no real existence has been made popular in the world. We should see our own reality in ourselves from which the whole expanse of universe has come into being. In this seeing, the observer, the object and the action of observation all the three become one and when such unity, oneness, is established then only it is possible that there will be no further rebirth.

Oh Arjuna, there are some men whose mind has been deserted by attraction, the desire for importance and doubt of their own accord. These men are not caught in the claws of vices. In their case, the bondages of Karma are gradually being loosened by their bliss in Atman. There is no trace of intellect which divides and that intellect has eloped together with ignorance. Such men look at the state of Atman as one and alone, through their sight of knowledge of reality. Just as the flow of water from Ganges becomes one with the ocean, similarly the quality of discrimination (right perception) becomes one with their determination and conviction that it is Atman everywhere. As he becomes all things, desire, lust, distortions and objects of senses do not find place in his mind.

O Arjuna, normally the things in the world are visible by the light of the Sun, the Moon and the lamp. But when the reality of Atman is hidden then the universe begins to appear. Just as in the ignorance of the reality of a rope, the illusion that it is a serpent becomes stronger and stronger, similarly in the Ignorance of the Reality of self, it is that the Moon, Sun etc sources of light give light. The thing in itself which is Atman is verily the great reservoir of brilliance and it resides equally in all the beings. Just as all the things in a dream disappear when one is awake, so when there is light of Atman, the appearance of the world is non-existing and nothing is perceived. You should understand that this is my highest abode. Having reached here, persons do not take rebirth.”

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ज्ञानेश्वरी - पारिजात

CANTOS - 15

13th July

On this talk by Lord Shrikrishna, Arjuna asked. “ Sir, your speech containing wisdom of the self is a great blessing. I have however, one question to ask. Sir, those persons who become united with you and do not take rebirth - are they originally different from you or united with you? If they are originally different from you, then they will have a touch of your spiritual being and will come back without being united with you, and if they are naturally and originally one with you, then how do you say that they come and meet you? Because we can not say that they are united with you or separated from you. So my Lord, please explain this clearly to me.

On this the Lord said, “Oh Arjuna, both the cases are possible as you say. From the point of view of Atman, these persons are originally and naturally one with me only but if one looks at them from the point of view of physical body, they appear to be different from me. This is like waves of water which, by their shape, appear to be separate from water but when we think properly, we know that they are water only. Similarly, Oh Arjuna, such persons are from the knowledge point of view, one with me but due to ignorance, there appears to be separateness between us. When we consider Atman, I am one total existence and who is the second and separate from me? As I am having no division, how can there be any ‘part’ of me ? Just as the waters of a river are having no curve, they are straight but river appears to be crooked and curved, so, though I am pure, I appear to be covered up by Maya and everything that appears to happen to me is possible because of ignorance. Then the doubt arises as to who I am and eventually it is thought that I am body.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

14th July

Lord Shrikrishna further said, “ Oh Arjuna, when the knowledge about oneself becomes limited with the limitations of physical body, it becomes separated from the all pervading nature and then it is felt that it is a part of me. In the ocean, due to the wind, the waves are formed as a small part of ocean. Similarly I who enliven this physical body and create an ego about that body, appear to be jeeva at the level of jeevaloka (Plane of causal body). The various happenings which are taking place of which jeeva is conscious of these all activities, is called jeevaloka. In other words when one feels it a reality that I am born when physical body is created and I am dead when the physical body is dissolved, that is called jeevaloka. Though I appear to be in this jeevaloka, my beginningless nature is not affected and my being devoid of the bondage of karma is also not disturbed. Therefore you must consider it as an illusion if you think that I am the doer and the receiver of the fruits of those actions. The Atman which is unattached becomes identified with the body which is itself the result of ignorance, and begins to see various happenings like birth, death etc. which are of the body, to be the inherent qualities of himself. By illusion, he thinks the mind with the six sense-organs to belong to him though they are within the field of Prakruti, and becomes inclined to undertake activities. Then this jeevatman rides upon the chariot of mind and enters through the door of ears, the forest of words, enters the garden of Touch through the doors of skin, sometimes through the doors of eyes, he wanders freely in the mountain of forms or getting out through the door of tongue, he starts to fill in the valley of taste, (the valley being stomach). Or otherwise he enters the flower garden of the smell through the door of nose. In this way, jeeva, taking the handy help of mind enjoys various objects.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

15th July

Lord Shrikrishna further said, “Oh Arjuna, suppose a person goes to reside in a famous capital city then he is recognized to be a very rich and pleasure seeking man. Similarly when the jeeva happens to get a good physical body according to his destiny of Karma then the ego, the sense organs, their objects, the sense of being a doer and the enjoyer, all these begin to appear very clearly. Similarly when the jeeva leaves one body, he takes with him the group of all organs into the next physical body. Just as the fragrance of flowers is taken away by wind, so when jeeva goes out of the body, he takes with him the mind and the five sense organs.

O Arjuna, the Jeeva then, either in the heaven world or on the earth, enters another body and there also he spreads again his mind and sense-organs in the same way. Suppose a lamp is extinguished and taken to some other town where it is lit again there the lamp again starts giving light as before. Ordinary persons think that the Atman has taken birth, he has enjoyed objects and he has died; but by some more thought we understand that it is the physical body that is born or dead or is active and enjoys the fruits. A man who is not thoughtful thinks that these are the attributes of Atman.

O Arjuna, when a little child-body comes into being and the body starts moving, people think, because of the movement of the body that Atman is born. The organs being united with the moving principle perform actions in their respective fields but thoughtless people feel that it is “The enjoying of various objects”. When the process of perception and enjoyment comes to an end, the function of the body automatically ceases, and the movement of the body disappears, and people cry that the Atman has died. Here they impose upon Atman, the birth and destruction, which are facts only related to the physical body.”

DNYANESHWARI - PARIJAT

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CANTOS - 15

16th July

The Lord Shrikrishna further said, “Oh Arjuna, the men of knowledge however know that birth and death are the attributes of physical body and the Jeevatman is unblemished Brahman. Just as the sunrays penetrate the wall of the clouds in summer season, so the vision of the men of knowledge discard the physical body though it is visible and touch directly the Atman and become steady there. Just as the whole sky, though reflected in a lake with all the stars in it, does not fall down into the water, it remains where it is and we can easily know that the reflection is unreal, so the men of knowledge definitely know that the Atman which appears to be caught in the body is different from the body. We may make an earthen pot and also build a room or we can demolish them. It does not affect the sky which appears to be limited by their shape. Similarly the existence which is unbroken and not affected by past, present and future remains undisturbed though it appears that various bodies are born and are destroyed, but the atman remains as it is. It does not become less or more and the men of knowledge know that this Atman is non-doer and also does not cause others to do anything. Eventhough a man may be very learned, he cannot meet me who am inherent in all beings, unless he is desireless about the unreal world.

O Arjuna, a learned man may speak out in his sleep the whole book, but that does not enable him to snap the bondage of worldly life. Similarly, eventhough all the sciences are studied by a man, how can he realize my real nature so long as he has pride in his mind ?”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

17th July

The Lord Shrikrishna added, “Oh Arjuna, please understand that the light by which the whole structure of the universe is seen is my light and it is both before the beginning of the universe and also after its destruction. Similarly the light of the moon which gives the whole earth some coolness when the Sun finishes his job of evaporating water from the earth, is my light. Similarly the brilliance which is in the fire is mine which as a natural function burns things and boils or fries the eatables.

O Arjuna, because I enter below the earth this lump of clay which is earth does not get dissolved by the sea. It is I who enter this earth and really sustain and support all the innumerable beings and things which are held in place on it. I have myself become the lake which is full of nectar that is the Moon in the sky. I bear the innumerable rays of moon-light and make the gardens of all the trees etc. full of flower. I myself create plenty of food-grains etc. and give water and life to all creatures. I become the oven of fire in the stomach of all beings so that the food may be digested by them, and thus I digest the four types of food (note - the four types of food are 1) solid food 2) liquid food 3) food to be licked and 4) food to be sucked). Thus I become all the creatures, the food which keeps them alive and the fire of hunger which digests that food. What more can I say about the extra-ordinary quality of my vastness ? O Arjuna, please know that in this universe there is nobody else anywhere but I myself am at all places.”

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CANTOS - 15

18th July

Lord Shrikrishna further said, “Oh Arjuna, please do not raise a doubt in your mind as to why many people in this world are unhappy and others are happy, when I am everywhere. There is no doubt that I am everywhere but I become more or less manifest in the consciousness of the beings in accordance with the purity or impurity of the consciousness. Just as one sound becomes variously manifest in various musical instruments, so my unitary reality has taken various limitations according to the intellect of various jeevas. A garland of blue jewels appears to be a serpent to a man who is ignorant and he is afraid but a person who knows the blue jewels gets pleasure from it. Similarly I am a source of happiness to the man of knowledge and unhappiness to an ignorant man.

O Arjuna, through out day and night everybody has a concept in his mind that he is a certain person. If you see the fact, you will know that I am that concept. However by being in the company of saints, by study of yoga and selfless service to the teacher, a man’s ignorance is banished and he becomes steady in his real Atman where he remains always happy because my nature is happiness.

O Arjuna, people however live in the company of those who are attached to their bodies and by running after the comforts in this life and pleasures in the heaven life, they become the partakers of great sorrow. This is of course the result of my totality of power. Just as a man who is awake becomes asleep or witnesses a dream, I am the root-cause for both the ignorance and the self-knowledge of the jeeva. Thus it is from me that both the functions of knowledge and ignorance are possible.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

19th July

The Lord Shrikrishna said further, “O Arjuna, I am the one who is known by Vedas and the Vedas fight shy and disappear together with the word when they come to the great conclusion that “Brahman is one without a second.” Then together with the Vedas the whole world becomes dissolved in the pure self-knowledge which is the thing I know. That means I am the cause to know that I am alone pervading everything. Just as when camphor is touched by fire, there remain neither the camphore nor the soot, similarly the self-knowledge which discards the total ignorance also disappears because the description that “it is not or it is” is not tolerable in its case. I am that state which is so pure. If there is a picture painted on a wall and the wall opposite to that is polished to a smooth finish, there is reflection of the painting in the other wall. Similarly, the understanding of what Lord Shrikrishna was saying was totally reflected in the mind of Arjuna. Seeing this Lord Shrikrishna was happy. He embraced Arjuna and said, “ Dear Arjuna, if a newly married girl is asked again and again whether such and such is the name of her husband, she says, “No”. But when the question or speaks out the name of her husband and asks, Is this your husband’s name ? She becomes quiet and puts her head down with endearment and respect, similarly when the occasion of describing the abstract quality of god, the bride which is shruti (Vedas) becomes shy and quiet. Therefore only two men reside in the city of worldly life. The men are themselves very petty. One of the two is blind (without the vision of knowledge) mad, calling body as himself by illusion and he is also lame because he depends on identification with the physical body. The second man is wholesome, fully developed and good. As both of them reside in the same body, they have developed a good relationship. The name of one is Kshara and that of the other is Akshara.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

20th July

The Lord Shrikrishna Continued, “Oh Arjuna, the whole world is filled with these two men, the Kshara and the Akshara. Now first I will tell you the signs of Kshara. This Kshara is made up of Mahat element on the vaster scale on one side and the blade of grass on the smaller side and becomes smaller or bigger, animate or inanimate and consists of a five elements. It is grasped by intellect. It has name and form. It is produced in the mint of the three Gunas (Qualities or facets). It is called the ‘world’. It is produced by prakruti. In it the spirit dwells which is originally non-dual but being identified with duality. This means that the Atman forgets Himself and while dwelling in the body which has a form, considers himself to be jeeva and conceives that he is happy or unhappy. He also says that all this is belonging to him. This should be called the Kshara Purush or jeeva. As he dormant in the puri (city) of this body, it is called Purusha. Just as the reflection of the Moon in the moving waters becomes disturbed with the water, similarly the Atman gets himself identified with body which is liable to destruction and therefore there is false accusation that it is Kshara. Therefore please understand that all the spirit whenever it takes the limitation of jeeva is Kshara Purusha.

O Arjuna, now I will tell you the signs of Akshara Purusha. This has no correct Knowledge that he is Brahman nor does he accept the absurd concept that ‘he is body.’ This state of pure ignorance is the reality of this Akshara Purusha. He is therefore as if hanging between two states. His existence is like the Moon on the Amavasya Night. In this state, there is no awareness of the environmental universe and there is no knowledge of the self. So this is the unmanifest which is called Akshara. Now know that this is the root of the tree of this world which has branches stooping downwards. This condition can be compared with the state of deep sleep. Had there been know awakening or dream consciousness, it could have been called Brahman. But it does not so happen. Therefore it is also called the deep sleep of ignorance.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

21st July

The Lord Shrikrisha Further said, “ O Arjuna, the two states, of waking and dream are belonging to the field of wrong knowledge and they become dissolved in the deep sleep which is the element of ignorance. Then that ignorance is destroyed by knowledge. That knowledge means the concept that I am Brahman. Just as the fire burns the wood and itself comes to an end, similarly when the ignorance is destroyed by the understanding of the concept that ‘I am Brahman’ that concept itself affords self realization and thus having completed its function gets dissolved. Then what remains is pure experience of the self as knowledge. This is the highest male element or Purusha. This Purusha is separate from the Kshara and Akshara being the third and the last one. This is quite different from the two . It is also called Paramatman by people. The definition of this Uttam Purusha is that in it there is no sense of duality and further there is no sense of glory in relation to that duality; in it one can not say that it is something nor does one know that it is nothing and the very factor of experience becomes blinded and disappears. Really, this Purusha is best described by not speaking about it and not to know anything is knowing this Purusha. The state where the concept that I am Brahman also disappears and the observer together with the object of observation becomes non-existent and then what remains is the highest Purusha. Without himself being the universe, this Purusha upholds it. The world remains as it is by the power of this Purusha and it also becomes visible by his light. Just as the sun is not divided into two by day and night, so also this highest Purusha does not become less or more at any time, at any place by any cause or for any reason. As this is comparable to himself only, he is alone. This is myself and therefore I am superior to both the temporary and permanent nucleus which are called Kshara and Akshara and therefore not only the vedas but in the ordinary parlance, I am called the Purushottama or the supreme male - principle.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 15

22nd July

The Lord Shrikrishna further said - 'Oh Arjuna, when the sun of knowledge arises, one who knows that I am the supreme male and therefore to him the whole three worlds have become false, and therefore he does not get caught up in the illusory network of the world, should be considered as one who knows everything and therefore he says that I am the Sat-Chit Ananda pervading all things. Only such a man is worth to be my devotee because he offers his devotion by being one with me.

O Arjuna, I have revealed to you the most secret knowledge, by obtaining which the man becomes really endowed with divine wisdom and he is considered to have fulfilled his life. This science is the Ganges of the nectar of knowledge, the seventeenth facet of the moon of blissful joy, and is a new Goddess of Riches who is churned out of the milky ocean of good thought. This Laxmi does not think about anything else than myself and therefore she has left the temporary and the permanent Purushas, and surrendered herself totally to me. I therefore say that this knowledge, this science, is my faithful wife. This is not a science full of words and terminology, but it is the science of attaining victory of worldly life. For you, I have had to bring out this hidden treasure and you have also taken me into your inner heart, together with this secret science, because all the three impurities like dirt, cover and projection are gone away from your consciousness. One who will grasp this science fully will be totally free from illusory enticements and he will have no attachment to any action in this world.

Dnyaneshwar Maharaj says whatever is proper in all my talk may be accepted by the listeners. You saints are my mother and father and therefore I am venturing to speak on this Book, being sure of your love.

|| Cantos 15 by name Yoga of Purshottam ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

23rd July

The saint Dnyaneshwar says, “ I bow before my Guru who is like the Sun. who makes the appearance of the world nullified and who develops the state of unity. This Sun destroys the night of illusion and the stars of ignorance and begins the cloudless day of self-knowledge. By his blessing, the pride of the jeeva that he is a body is dropped and the jeev becomes free even of the subtle body and his intelligence attains understanding of what is self - knowledge, and also he gets direct experience of his being the Brahman. Further by his blessing even the self-knowledge with its active attitude which has arisen in order to destroy the ignorance, becomes dissolved and only Brahman in its absolute purity remains. I bow again and again to the sun of knowledge personified in my Guru Nivrittinatha. Only when the pride of being a Jeev and Shiv and Brahman altogether becomes dissipated, Shri Guru comes to reside in our heart. To describe and praise Shri Guru in any words and by any speech is tantamount to reducing their greatness. O Teacher ! Even then since I am addicted to describe you, I am going to do so even though you may say or do anything and that also I will continue till I get complete satisfaction. This is because by the virtue of my merits in formal births I have this desire to praise you and by your unlimited blessings that I have got the opportunity to talk on Geeta.

The Lord Shrikrishna explained to Arjuna the three principles namely Kshara (destructible), Akshara (Non-destructible) and the superior or highest Purush (male) and he also talked about self-knowledge. This knowledge makes ineffective the worldly life and enthrones the jeev on the empire of happiness.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

24th July

The Lord Shrikrishna said further to Arjuna, “ I will tell you the signs of divine virtues. Please listen. These virtues are a torch of religion which guides the aspirants towards self-reality and banishes the night of attractions. This riches of virtues give happiness. The first divine virtue which is also the most important. one is fearlessness. Just as a man who observes good rules of proper food and behaviour has no fear of disease, so this fearlessness is the result of performance of the appointed duties and to drop the prohibited actions by which there is no fear of entanglement in the worldly life. There is another fearlessness in which the sense of unity is developed and every other object is considered as our Atman only. And thus to banish the fear when we attain the state of unity, then the fear is destroyed.

Arjuna, now please listen to the signs of pious intellect. When the intellect discards the pull and push of proposals and doubts and leaves back the burden of Rajas and Tamas and enjoys the great happiness of meditation of the self, it remains in its original state and then the mind does not get disturbed eventhough the senses present good or bad objects before it. For instance when a devoted wife is deeply mourning at the death of her husband, she does not care if at that time there is some benefit or loss to her in some other matters similarly it is the pious, pure intellect when the intellect becomes devoted one pointedly to the Atman. The third quality for viture is firm state of the mind in knowledge and yoga. O Arjuna, one should offer and surrender all our tendencies in either knowledge or the eight fold yog selecting that about which one is very earnest. This is like a noble person giving his daughter in marriage to a bride-groom who also belongs to a noble family. Or like goddess Laxmi remains steady in the company of Lord Vishnu only. So similarly this third virtue belongs to them who become loyal either to the path of knowledge or the path of yoga.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

25th July

The Lord Shrikrishna added, “Oh Arjuna, just as a tree does not hesitate to offer leaves, flowers, fruits, roots and shade to the persons coming near its. similarly when a person uses properly whatever he has got from mind to money for giving to the people in difficulty in such a way that their minds will be happy, that action is called charity.

Arjuna, a person does not allow the objects to come into contact with senses and exercises withdrawal of the sense organs, thereby maintains and effects mental purity just as water becoming pure by putting in it the seeds of the plant niwali. For achieving this, he keeps the fire of desirelessness burning in the doors of his senses and by observing acute austerities, he allows not a loose movement for them. This is called control of senses.

Oh Arjuna, I will tell you the meaning of sacrifice in short. When everybody from Brahmin and the women also perform their duties according to their birth status and the status in life, following the dictates of scriptures everybody gets the credit of performing sacrifice according to his position. The poison of desire for fruit should not be mixed with it and the pride of being the doer should not be allowed to rise. Then that is called ‘sacrifice’.

O Arjuna, the Vedas should be constantly studied in order to get the direct experience of the god, who is the main subject of investigation of the Shruti (Vedas). Just as one takes in hand a lamp in order to search something kept in the dark or just as one throws seeds on the field in order to reap good crop, so Brahmins should learn the Brahmasutras and others should recite prayers containing praise of god or repeat the mantras of His name. This is called Swadhyaya or self-study.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

26th July

The Lord Shrikrishna again continued his talk with Arjuna. He said, “Oh Arjuna, I will tell you now the meaning of the word tapas or penance. Listen. A tree becomes dry when it bears fruit. Such tree thus does not hope to get the fruit. Similarly one should give in charity but should not expect any returns from it. In sense burns up in fire and it simply ceases to exist. Similarly to utilize our vital force, our senses and the whole body for development of spirituality is penance. For this we have to keep awake in our mind, the thought of discrimination between what is Atman and what is non-atman. This is the meaning of penance.

Oh Arjuna, the milk in the mother’s breast is simply and directly nutritious to the child and the spirit is the same and helpful similarly in all the various beings. In the same way when one behaves straight forwardly with all the different beings, it is called the quality of simplicity.

Oh Arjuna, to act by body speech and mind in such a way that everybody in the world will be happy, is the nature of non-violence. The bud of lotus comes up through water and it is in a way hard but if we touch it, it is soft. The moon is brilliant but it is cool. Water does not harm the pupil in the eye it is so soft. But it can by constant flow break open the cliff of a mountain. Similarly truth may be harsh, sharp like a sword in doing away with doubts but it is sweeter than sweetness to listen to. So that talk is called truthful to listen to which one feels happy, the effect of that talk is also true and the mind of one who listens it does not get disturbed.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

27th July

The Lord Shrikrishna further said to Arjuna, “Oh Arjuna, if we pour water on a stone, it does not sprout. If we put fuel in ashes, fire is not produced. Even by the beauty of a heavenly woman, the really desireless person does not get any passion. When one utters very bad words for a little child or so many causes are collectively happening to create anger in the mind of the child, it does not get angry. This quality is called lack of anger.

Now when earth is given up it amounts to giving up a house. If thread is dropped, the cloth by implication becomes dropped. When seed is rejected, we also give up the tree. Similarly when sleep is over, the dreams are over. When water is given up, its waves are also given up. When rain is given up, clouds are also left out. Similarly when an intelligent person gives up the pride connected with his body, it amounts to his sacrificing the worldly life completely. This is called relinquishment.

Oh Arjuna, when knowledge first covers up its object and also dissolves the knower and itself becomes non-existent. It is peace. Just as there are no differences in the waters of the final deluge at the time of total annihilation and even the knower of this does not remain similarly that which remains after the dissolution of the knower and the object of knowledge, is the nature of peace.

Oh Arjuna, just as a good doctor is not concerned whether the patient is related to him or not or just as a kind person while saving the life of a drowning man is not concerned about the caste of that man, so when one gives equal importance to a man who is of a lower grade without considering his bad points then that is the lack of harshness. This quality is a good guide for the seekers on the path of liberation.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

28th July

The Lord Shrikrishna further addressed, “Oh Arjuna, now I will tell you what is the nature of pity ? The moon-light at the full moon-night does not select smaller or greater person while giving coolness. Similarly the sense pity does not differentiate as greater or lesser while giving redress to the sufferers. A man who has pity thinks it insufficient even if he has to sacrifice his life while out of compassion, he tries to relieve the suffering of others. Just as water flowing fills up any ditch which comes in its way and then only proceeds further, similarly such man first relieves any unhappy man of his sorrow and then only goes further. Please know that such a person whose whole life is spent in giving relief to the sufferers, is the very image of pity and I am also indebted to such persons.

Oh Arjuna, the sunflower totally surrenders itself to the Sun but the Sun does not touch its fragrance. The spring comes and without getting involved in the beauty of the garden goes away. Similarly, the man is called unattached when he does not feel like enjoying the pleasures of this world or those in the heaven, eventhough they are available and does not even playfully desires these objects.

Oh Arjuna as the beehive is dear to honey-bee, water is dear to aquatic animal, sky is dear to birds, mother is dear to the child and the glance of turtle is comfortable to its young ones, Similarly the behaviour which is kind and comfortable for all beings is called softness.

Oh Arjuna, just as a king is ashamed of defeat, a proud person is ashamed of low condition, a warrior is ashamed of running away from the battle ground, a handsome person is ashamed of ugliness, a noble person is ashamed of false charges, similarly a man of knowledge is ashamed of his attachment to the body. This is called the quality of shame of bad things.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

29th July

The Lord Shrikrishan said to Arjuna, “ Oh Arjuna, when the string tied to the puppet is snapped the movement of that puppet stops or when the Sun sets the sun rays also goe. Similarly, When the vital breath is controlled, the organs of activity do not waver and when the mind is controlled, the sense organs are also steady. When in this way all the ten organs become steady, then that quality is called non- perturbed” state.

Oh Arjuna, the devoted, faithful wife does not care when after the death of her husband she is going to enter into the fire and embrace death. Similarly when the man tranescends the poisonous effect of various objects, does not care for and fear the rules of moral conduct nor does he aspire for greater spiritual powers and his mind naturally turns towards god with firm determination, that quality of that man is called “spiritual valour.” Just as our physcial body is not specially aware of the hair on it though it bears them, similarly when a man is not even aware, that he is easily sustaining and bearing all the pains, nor he is proud of it, that quality is called Kshama or Sustenance, or Forgiveness.

Oh Arjuna, what is called Dhrti or patience ? When a man remains determined, even though there is ample contact with sense objects or there is great affliction of body because of past karma or there is estrangement of dear ones or there is great pain and sorrow through the act of outward things or beings or celestial factors or matters of our own health, the steadiness overcomes all that and the man stands firm like the Sage Agasti. That steadiness does not waver even in the practice of the path of Knowledge or Yoga. In this way Patience is that quality which increases the capacity to bear everything when there is occasion for disturbances in the consciousness and keeps up the right effort with adventurous spirit.”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

30th July

The Lord Shrikrishna addressed Arjuna as follows, “Oh Arjuna, if a pot is prepared of purified gold and the nectar like water from Ganges is filled in it, there is purity both inside and outside. Similarly when a man is pure in the performance of unselfish action and his mind is also pure by the discrimination of what is Atman and what is non-Atman, he becomes the very image of inward and outward purity.

O Arjuna, the waters of Ganges remove the sins and troubles of people, nourish the trees on the banks and later on reach the sea; or the sun removes the darkness in the world and makes the lotus flowers of day time which are the abode of goddess Laxmi bloom and then starts on his daily round. Similarly the man who liberates those who are tied down by ignorance, saves those who are drowned in the ocean of worldly life, removes the calamities befalling the people who are harassed by the three types of sorrows and tries to enhance the happiness of others through out day and night and further he enters into the state of welfare of Atman, and never even thinks of hurting in any way, any being is known to be in the state of ‘non-hatred.’

Oh Arjuna, the Ganges from the heavens fell on the head of Lord Shankara and became small. Similarly to be abashed if people honour one though one is deserving honour, is called quality of ‘non-pride’.

Oh Arjuna, one may say that the glory is residing in that man in the form of these twenty-six divine virtues or this is the Ganges of divine riches in which the twenty-six sacred places of virtues take resort by which the fortunate sons of the King Sagara are blessed”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

31st July

The Lord Shrikrishan further said to Arjuna, “Oh Arjuna, the demonic glory or riches which is opposite to this group of divine qualities is useless and worth renouncing, but it is necessary to know it in order to enable us to discard it. Therefore I am telling you, which please listen.

Oh Arjuna, the cultivation of all vices is called the demonic quality among which that vice which is well-known to be the most sinister is called ‘hypocrisy’ Our mother is as sacred as a place of pilgrimage, but if she is exposed in public, she becomes the cause of fall, similarly if we make a publicity of our own meritorious acts, which is helpful in this world as well as the other world, the very meritorious acts which are normally religious, become irreligious. This is called ‘hypocrisy.’

Oh Arjuna, a stupid person starts to devalue and look up on with disrespect the very assembly of gods in the hall of Brahma, as soon as he knows an ABC of any knowledge. Similarly a chameleon is so puffed up when it reaches the top of a thorny bush in the compound wall that it thinks that the heaven is at hand. Just like this to be proud of wife, money, education and become elated by flattery and felicitation is called “darpa” or sullenness.

Oh Arjuna, even though the whole universe is believing in god, this man is jealous of God. He thinks that Vedas should be killed by poisoning and the God should be gulped down. Being illusioned by egoism, he cannot tolerate to hear even the name of god. Such proud and arrogant man is treading the path towards purgatory.

Oh Arjuna, this man becomes angry if he sees somebody else happy. Just as the fox becomes angry when it sees the Moon and just as a burgler becomes unhappy when it dawns, similarly when a man gets doubly angry at the sight of good fortune of others, know that this is the vice called anger.”