

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 16

1st August

The Lord Shrikrishna further said to Arjuna, “ Dear Arjuna, the man who has in his mind, thoughts of hurting others, whose glance is as sharp as an arrow, whose words are like downpour of burning coals, whose other actions are like steel-saw and whose inner mind and outward body are rough and hard, should be known as the lowliest villain among human beings.

O Arjuna, now listen to the sign of ignorance. A stone does not know the difference between the cold and hot; a born blind man does not know the difference between the day and night, a child picks up anything when it sees it, and puts it into mouth without seeing whether it is clean or dirty. Similarly in the state of ignorance the mind does not know the sin or merit, and good or bad and mixes all actions. Oh Arjuna, thus I have told you the signs of six vices. By these six vices, the demonic qualities are developed but do not suppose that this is negligible. The man who has all these vices should be considered as one whose time of destruction has come. Even if a sprinkling of such vices falls upon persons walking on the path towards freedom, they drown themselves in the worldly life and go down and down up to the lowest species of creatures. Therefore O Arjuna, I have told you the divine and the demonic qualities separately by describing their various symptoms. Between the two, divine riches of virtues afford liberation while the demonic qualities clamp bondage. But O Arjuna, you are having the divine virtues. Therefore you will reach the happiness in freedom.

O Arjuna, the night prowlers commit their black acts at night and good people perform righteous actions in the day time.”

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CANTOS - 16

2nd August

The Lord Shrikrishna continued his talk with Arjuna, “ The people who harbour the demonic vices in their life never think that they should do good and not evil. Just like the silk-worm builds a cocoon around itself but forgets to keep a door and becomes confined in that cocoon, so also these people have no tendency towards good actions and withdrawal from evil actions. Even a crow will become white or a wine can be considered sacred but these people will never become pure. Their behaviour is never in accordance with the scientific code of conduct or according to the behaviour of their elders. They act without any restrictions just as a sheep grazes anywhere according to its whim. These people are always against truth.

Oh Arjuna, these people consider it to be trashed, the age-old belief that God has been conducting this world from the beginning of time, and one who is unjustified in his actions as per dictates of Vedas suffers in hell and that a man of just behaviour becomes happy in the heaven. These people feel that those who perform sacrifices, those who are devotees, monks and yogis are deluded by various obsessions. They think that to capture whatever one can by one’s own strength and to enjoy it is merit and that which can not be enjoyed due to physical inability is sin. They ask that if it is sin if a strong being eats a weaker one then why the big fish eating the smaller fish do not become childless because of that sin. They ask, does money which is robbed and brought home becomes poison ? They hold the opinion that the cause of the world is not God Almighty but carnal desire. Because of that desire, people come together and through them the world is created and that world is nourished and nurtured through desires. They are sure about this and they have got fixed conviction that there is no God.”

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CANTOS - 16

3rd August

The Lord Shrikrishna further said to Arjuna, Oh Arjuna, atheism is permeated in them to the marrow of the bone. They fall into the mud of objects by first being tied-up in the concept that the body is themselves. Just as when the time of death of fish arrives, the fisherman comes to the pond and when the time of death of the body is near, it is afflicted by incurable disease, similarly when the time of destruction of the world is near, these demonic people take birth. These demons are the shoots sprouting from 'evil' and are moving monuments of sin. They do not know anything else except evil just as fire does not know anything else than to burn anything which comes into its contact.

Oh Arjuna, these demons resort to unsatiated desire to which are added varieties of hypocrisies and pride. Their life elapses in giving trouble to others and killing other beings, just as a mad elephant becomes further uncontrollable if liquor is given to him. The greed of these people spreads to the ten directions of the world. As their whole tendency is to work for destruction of all, they have tremendous anxiety which is deeper than Patala, Higher than the sky and Vaster than the world. Just as a faithful wife does not leave her husband anytime, their anxiety never leaves them. They feel that even the nectar should be thrown away before the pleasures of sex enjoyed with a woman and therefore they run to the ten directions of the world in search of that pleasure.”

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CANTOS - 16

4th August

The Lord Shrikrishna further said to Arjuna - Oh Arjuna, just as a fish tries to eat the bait, but the hook pricks his throat, so, because these people get themselves attached to all objects, there is anger when their desire remains unfulfilled. Just as a sentry has not a single moment's rest, they also have no relaxation in the race of desire and anger even if they fall down from the high cliff of desire. In order to get enough money to enable them to enjoy the objects of pleasure they loot other people without any limit, for which they use more and more tricks. They get that money even by killing others and are overjoyed by this.

Oh Arjuna, such a man says to himself "Today I have looted mostly all the people; Tomorrow I will frisk away money from some more persons. I will not spare anyone whom I will see! I will own all the riches in the world. I have killed upto now many of my enemies, but I will kill more powerful enemies, who have not become my slaves, by seeking the right opportunity to attack them. Then I will alone remain as powerful as God in this whole world. Even the post of Indra is nothing to me. Then I will be the mountain of all the pleasures in the world. Whatever I will say, will happen. I will subdue even the powerful death. What of the riches of God Kuber before me ? Brahma will be of lesser rank in the greatness of ancestry. There is nobody equal to me. I will re-establish black magic etc. I will give anything who will praise me.

The devilish people who are prey to greed etc; are always imagining like this. Therefore they commit many sins and in the end they have to go to purgatory.

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CANTOS - 16

5th August

The Lord Shrikrishna further said to Arjuna - Arjuna ! Prostitues please their customers and think themselves as legally married respectable ladies and feel happy. Similarly these devilish persons think themselves to be great monks and become puffed up by pride. They do not know what is modesty and humblness , and consider others as insignificant as dry grass. Being drunk by the wine of prosperity they forget what is proper and what is improper and think that they are greatest in all the world. Sometimes they perform sacrifices which are false imitations only and squeeze others by way of collecting presents from them. They desire that as the result of such sacrifices, the world should be destroyed. They propagate their greatness by a lot of tom-tom, by arranging their own processions, with drums and other musical instruments. This increases their pride much more. Their stupidity, sullenness, pride and evil thinking also double them selves. Then the ocean of their arrogance surpasses the shore. The passion and anger become venomous and then they kill the animals by adopting various types of violence.

Oh Arjuna, because of passion, anger and greed, sin is committed. These are all guides on the path towards sorrow. The Jeeva who resorts to these becomes a citizen of hell. Therefore, please do not turn to them, Oh Arjuna !

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CANTOS - 16

6th August

The Lord Shrikrishna said further to Arjuna, 'Oh Arjuna, one who cares for oneself and is afraid of annihilation of oneself, should be alert and should not turn towards passion, anger and greed. Just as the mind becomes peaceful and joyous when all the three troubles namely the bodily ailments, troubles caused by outer object and troubles originating into divine causes beyond human power, similarly when a man who has given up the three vices namely passion, anger and greed, gets the benefit of good company of saints on the path towards liberation. Then, with the help of these sages and saints he goes beyond birth and death and attains the bliss in the Atman. He becomes the possessor of such a great boon. But he who becomes slave to the passion etc. and he who does not care about his own welfare, he who acts without control, is deprived of the happiness in this world as well as the higher world and he cannot escape from birth and death even in his dream. Therefore he who enjoys sense objects by the force of his passion and lust, is not liberated.

Therefore, Oh Arjuna, just as a devoted faithful wife obeys her husband and achieves her own welfare, similarly, he who wishes to achieve the four types of human accomplishment, should obey the dictates of Vedas, Shrutis and Smritis. Even if he is a King, if the possession of Kingdom is contrary to the rules laid down by these scriptures, it should be thrown like a blade of hay, but if taking of poison is in accordance with the orders of these scriptures, it should be taken without thinking it to be contrary to our liking. The Jeeva will eventually benefit by it. As Shruti is a kind mother, she makes it possible for Jeeva to be united with Brahman. O Arjuna, you are the younger brother of Dharma; therefore do not act against the duties of Kshatriyas. We should decide what is right and what is wrong strictly according to the dictates of the scriptures and then act accordingly. As you are from a royal family, people will act in accordance to the way in which you will act.

|| Cantons 16 - by name The Yoga of the classification of Divine and Demonic qualities ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 17

7th August

The saint Dnyaneshwar says - Dear Teacher ! My salutations are to you. Your power makes the form of the universe manifest. You are greater than Lord Shiva. You ferry the souls across the waters of Maya, and therefore you are lighter in weight than a fruit of Gourd used by swimmers. Though your eyes are small, the universe comes into existence when you open them and disappears when you close them. The world is seen as an apparent illusion in the skill of the dance of your spouse Maya. The man whom you love experiences perception of himself everywhere and his sense of separateness disappears. You remove the bondage of pride from everybody and therefore you are famous as brother of all the world. He who intentionally meditates to attain you, does not get you, and you love him whose awareness is merged into the state of unity. The description in words is not useful in front of you. Whom should I worship when the form of yours which is seen by you, is illusory? If I say that I will serve you, I will be a sinner in imagining the duality of the “server” and the “served”, in your unitary existence. Therefore I do not do anything in your respect. Your non-dual Nature can be experienced if one does not feel proud about anything. Just as salt worships water by not remaining different than water, so is my salutation to you. So, dear Nivruttinath ! My Guru! I have become full by saluting you. Now I will start explaining the meaning of Geeta.”

The Lord Shrikrishna said to Arjuna, Oh Arjuna, in order to know what is the right action and what is wrong action, the dictates of the scriptures should be strictly followed as standard instructions. Upon this Arjuna thought that there is no unity of opinion in various scriptures, what will happen if one cannot act strictly according the scriptures ? What path is available to the seekers in such situations?

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CANTOS - 17

8th August

Therefore, Arjun said to the Lord, “Oh Lord, your talk confuses me. Why are you taking side of scriptures by speaking about them ? Firstly, we do not get proper place to perform action according to the scriptures. Similarly the really authentic Teacher is also not available. Our life span is also long enough. Proper instruments are also lacking. We do not have that much sharp intellect. In short, for those for whom all things are non-conducive, what will be the resultant effect according to the three qualities of Sattwa, Rajas and Tamas on them, who very much wish that their actions should be at par with actions performed in the framework of scriptures but perform all actions as well as they can, like a boy copying letters from a lesson without understanding their meaning.”

Upon this, the Lord Shrikrishna said to Arjuna, “We should not believe that any action can be accomplished by faith only. Because, though faith in its own nature is pure, the beings are composed of the three qualities by the power of the Maya which is beginningless. Therefore souls think and act as per the particular quality predominant in them, and take birth in other bodies in accordance with it, and innumerable such births take place according to the three qualities. Faith is also developed according to the particular conditioning in these three qualities. Water is naturally good for our living but becomes pungent if some pepper is added or poisonous and killer if poison is added to it. Similarly faith also becomes Sattwic, Rajasic or Tamasic. The whole world is created through faith. Just as a tree is recognized by its flowers and a man is recognized by his speech, so, by examining the sorrow and happiness of a man in this life, we can recognize the nature of actions done by him in the last life.”

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CANTOS - 17

9th August

The Lord Shirkrishna further said, “Arjuna, those whose character is imbued with pious faith, become experts in many branches of knowledge and go to the Kingdom of Gods after their death. Men of Rajasic faith worship deities on the Astral plane such as angles, yakshas, etc, and after death join that category of astral plane beings while those whose faith is Tamasic go to the region of the netherworld inhabited by ghosts, etc. We should nurture the Sattwic faith and avoid the harmful faith of the other two types. Even if a man of Sattwic faith does not study scriptures and just follows the saintly person in the matter of actions to be performed, he gets the same fruit. For example the light given by a lamp which is lighted by assembling the necessary material and the light of the lamp which is just lit by touching the flame are both similar. Similarly, the man who acts without studying the scriptures, being an ignorant soul, even gets the same fruit as a man who acts after study.

Arjuna, those who ridicule older people who are performing certain rituals, who disrespect learned people and being proud of their riches, observe hard and cruelly performed penances like heretics-these all harass themselves as well as others. Their plight is similar to the tragic plight of a man who does not know how to swim and has no boat also, in an ocean. They become vexatious to me who am Atman in their bodies. Arjuna ! When you see such people, please remember me as a matter of purificatory act. The Sattwic faith should only be protected and developed. We should choose company of saints and we should take pure and wholesome food. For, as we take our food, our character is so developed. Just as a sober person becomes drunk and listless when he takes liquor, so our food affects our character. The food is also classified in three types.”

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CANTOS - 17

10th August

The Lord Shrikrishna further said, Arjuna, not only food butYadnya, Charti and Penance are also classifed in the three qualities of Sattwa, Rajas and Tamas. Food is prepared according to the taste which a diner likes and the diner is subject to the three qualities. Therefore, Yadnya, Cahrity and Penance are also of three types.

Arjuna, the food articles which are sweet, juicy, oily, fully riped or cooked, good and tiny to look at, soft to the touch, without outer hard cover, and not too hot, are called Sattwic. Just as the teaching given by the Guru is short but beneficial in its effect so, this food though small in quantity is satisfactory and is healthy for the body and mind also.

Arjuna, that which is a bitter, pungent, smarting, painful to the tongue, very hot, very rich with condiments is called Rajasic food. There are hot vapours blowing through the mouth and nose while such food is being eaten. It is possible that man may fall sick due to such food. Thus, though such food is tasty, it is painful in its effect.

Arjuna, the food articles which are stale, tasted partially by others and having many other types of contaminations is liked by Tamasic persons and these food articles are also called Tamasic. The man who is of such character does not eat immediately if he gets Sattwic food, but waits for it to become stale and smelling awfully, just like the tiger who likes stale meat. Then he with his family members, mix all such stale food together and eat it. This type of food results in uneasiness and discomfort to the diner, without delay, he does not have to wait long for its bad effects.

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CANTOS - 17

11th August

The Lord further said - Arjuna, just as a faithful wife has no desire for persons other than her husband, so, those persons are Sattwic performers of sacrifice who do not have desire for fruit, no pride of being the doers of that sacrifice, have only the feeling that they are doing their duty and meticulously gather the things required for it and use them properly.

Arjuna, if one invites a King for dinner on the occasion of ancestral remembrance ritual, one becomes famous as a side benefit. Similarly some perform rituals of sacrifice with a desire for its fruit and attaining of fame, and desire for the pleasures in heaven, with a pride of doing such sacrifice. That is called Rajasic sacrifice (Yadnyas)

Arjuna, in the wedding ceremony, carnal desire plays the role of the priest, similarly a man of Tamasic nature does not care at all for the scientific rules about sacrifice, does not offer food even sufficient for a fly, does not have any faith and performs the sacrifice which is called Tamasic one.

Penance is also of three types. There is penance or austerity of physical nature in which the man performs works such as sweeping the flooring etc, in a temple, to wash and wipe it, to decorate that flooring by drawings made by coloured powder; to supply accessories required for worship, to help priests very humbly, to undertake hard work in order to serve parents, to worship the Teacher, even by seeing whom man gets mental rest in the routine family troubles, to be eager in obliging others, to pay homage to all beings with a conviction that the Brahman is residing in all beings, not to touch woman except the unavoidable conduct with the mother at the time of delivery, and such other austerities.

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CANTOS - 17

12th August

The Lord Shrikrishna continued, Oh - Arjuna, the magic stone parees turns iron into gold by touch, without hurting the iron in that process. There is in a man, such sweetness in his speech that the listener does not get hurt but becomes pleased. When one talks in such a way that not only the man who is addressed but also the other listeners are benefitted and become wise, people do not get bored by that talk even if it is lengthy, that talk takes place only when somebody asks, and otherwise there is going on the repetition of God's name. In such a case that talk is penance of speech.

Oh Arjuna, just as waves cover a lake, there are doubts in human mind, but when mind is still, without any movement and without any projection of thoughts it is in its pristine Reality . Then that man remains in a clean state like the palm of the hand which is without hair. That is called penance of the mind.

Oh Arjuna, there are further three divisions in each of these three kinds of penances. That penance which is done with complete faith, with pure mind and without any desire for fruit and having theist belief , is called Sattwic penance by wise people. But when any body practises penance with a desire to be famous and respected, to be applauded and sought after for worship etc., and he only makes a show of his penance, that is called Rajasic penance. When such penance does not result in the desired fruit, it is abandoned half-way.

Arjuna, there is another type of penance which is foolishly undertaken, with lot of physical trouble involved in it , and with a motive to harass others who are happy, is called Tamasic penance.

DNYANESHWARI - PARIJAT

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CANTOS - 17

13th August

The Lord Shrikrishna further said - Oh Arjuna, I shall tell you three categories of the act of giving in charity. There is Sattwic giving when it is done out of money earned through legitimate means, with a sense of performing one's duty, without a hope of repayment, is given to a really needy man and is given at proper place and proper time. For example, the place should be like Varanasi, a sacred place of pilgrimage, the receiver should be a learned and saintly brahmin, who is poor, time should be auspicious such as sacred days or eclipse day, and while giving in charity, our claim to its possession should be totally nullified, and we should not even remember to have given anything.

Arjuna, there is Rajasic charity when there is expectation of return while giving, just like feeding of a cow for its milk, or inviting relatives for any ceremony with ulterior motive of getting presents from them; the amount given is very small, but the person who gives has an inward feeling that he is put to a great loss, and as if he is looted completely.

Arjuna, there is a way of giving in charity at a very bad place such as a forest or a place not fit for rituals, or with money stolen at night, given to snake-charmers, singers, prostitutes or players of stakes, without respect or with an attitude of scorn, insult etc. That is called Tamasic charity.

Arjuna, among these, the Sattwic charity is the best and it is a liberating action. Therefore, by avoiding both the Rajas and Tamas, you should resort to Sattwa only and attain your goal.

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CANTOS - 17

14th August

The Lord shrikrishna further said - Arjuna, The Parabrahman is without beginning, but is the origin of this world. It is without birth, without category or name. In order that people deep in their ignorance should recognize it, Vedas have given it a name. A new-born child has no name, but when we give it a name for recognition and for calling, it does respond when we call it by that name. Similarly, this Brahman is prior to conceptual attitude, but becomes Knowable by it. By meditation on the principle OM-TAT-SAT, the creator was able to create the Universe. He then created Brahmins and Vedas which they were to learn. Then he created the Yadnya and afterwards he created innumerable species of being. Please listen to that name which is the beginning of everything.

Arjuna, Om is the first letter of the three. Ta't is the second and Sa't is the third. We should utter this letter before performing Sattwic action, so that the progress towards begins. But we should know how to use this name. Other wise it will be similar to keeping food in front of a child, who would remain hungry as he does not know how to eat it. The three letters of this group should be used at the start, in the middle and at the end of any work. The Sattwic persons utter Om in order to identify themselves in unity with the Brahman, meditate on the sound of om and then begin any work-let that work be either a ritualistic sacrifice, or giving in charity or observing a penance. Just as a boat becomes a burden on the ground but it is useful in water, so, the actions mentioned above are normally creating bondage but when joined with OM-TAT-SAT, they become instrumental for liberation to the actor.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 17

15th August

The Lord Shrikrishna further said - The letter 'TAT' indicate that thing which is the witness, beyond the created universe. When the time of receiving fruit of any action is imminent, the wise utter the letters TAT, meditate upon THATNESS, and surrender their actions with their fruits also, to Brahman. They say - "This is not mine" and end their bondage with action.

Even then the doer remains separate from Brahman, while offering action and all to Brahmani It does not end.

Arjuna, by the word Sat, that which is false or Asat, is discarded and the faultless eternal nature of Brahman is indicated. As all the embodied world is unreal, the word Sat is used to enable the doer to be one with Brhaman which is beyond this. Similarly this word removes any lacuna in the Sattwic action, which might have remained. So SAT is as useful as the Pares touching the iron or Ganges receiving in its stream an ordinary brook.

Arujna, thus the name OM-TAT-SAT takes our consciousness to the pure Brahman. Therefore, even though the Yadnya. Charity or Penance may be complete or incomplete, there may be any defect or not, when they are offered to Brahman by uttering this triletted Mantra, they become merged and pure in Brahman.

But Oh Arjuna, without uttering this name, if these acts of sacrifice etc. are performed only by our adamant selfishness, they become useless as a slap given to the sky, because they do not afford even mundane happiness and enjoyments, how can they give the happiness in the other world ? Therefore, O Arjuna, never perform any action by efforts by giving up your faith on this name of Brahman. Listening to this Arjuna was immediately gone into the blissful Trance !

|| Cantos 17, by name - The yoga of discussion on the three types of Faith ended ||

।। ज्ञानेश्वर माऊली। ज्ञानराज माऊली तुकाराम।।

DNYANESHWARI - PARIJAT

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CANTOS - 18

16th August

Saint Dnyaneshwar says - Oh my blotless Teacher ! Glory be to you ! For, you can destroy the strong vices like pride and others. You are yourself complete, beyond Time, undivided. Therefore victory to you ! You are the divine wish-tree who can make a man attain that Reality which is beyond conceptual imagination. How can one praise you in some many ways saying that you are like this or like that? Therefore I feel shy to describe you in words of praise.

Even the trees do not know how new delicate leaves shoot forth from them as soon as it is spring time, or salt automatically becomes dissolve as soon as it is touched by water. Similarly when I remember you, I forget what I am, and my speech becomes crazy to praise you. But Sir, I do not find proper adjectives to appropriately praise you, as you are, even if I search throughout the world. Therefore not to talk anything about you is really your true praise, and not to do anything is to worship you, and not to adopt proud identification with Jeeva, Shiva or Brahman, is nearness to you, intimacy with you, or unity with you, Therefore, O my mother -Teacher ! Please bear with me while I am describing you. Then, saint Dnyaneshwar refers to the meaning of Geeta and says "This eighteenth cantos is the dome of the temple of Geeta. In this one cantos, all the teaching of Geeta is contained. Vyas was very intelligent. He started digging on the raised grounds of Upanishads. Much loose earth of Religion, Economics and Desire was excavated. A wall made up out of that matter is built around the temple of Geeta. From this mine only, the stone of self knowledge was brought out and cleaned and a block of the dialogue of the Shrikrishna and Arjuna was sculptored out of it.

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CANTOS - 18

17th August

Saint Dnyaneshwar further says - While constructing the temple of Geeta in this way, the structural work right from purifying the ground up to the terrace - building was completed by the end of fifteenth chapter. The sixteenth chapter is the dome like shape about the neck and the seventeenth chapter is the base of the topmost dome of the temple. The eighteenth chapter is that dome neatly built upon that base. The intellect of the great sage Vyasa is the flag on it. In this way the temple of Geeta is completely built.

Some take rounds of this temple in the reading of the book again and again and some take the benefit of its shade by listening to it. Many give the betel leaf with a coin as a token of respect and enter the shrine room of the knowledge of its meaning and immediately meet Hari in their Atman. Here, the holy food of liberation is however received equally by all - By repeated reading, by listening and by knowing the meaning.

Though the lines, the verses and chapters of this Geeta are different, the theme propounded, the path advised is only one. Though there are many jewels in a garland of jewels, the thread is only one. Similarly there are seven hundred verses and eighteen chapters (Cantos) in the Geeta but the philosophy is one only.

On listening to the explanations given by the Lord, Arjuna had a doubt as to how the people who are blindly attached through ignorance to ritualistic practices, do not become aware of the existence of God, can they know what is faith in the sacred name of God etc. ? For how can the faith which is three-fold according to Sattwa etc; be applicable to the name of abstract Brahman ? And how can they be able to go towards liberation ?

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CANTOS - 18

18th August

Arjuna thus asked the Lord Shrikrishna, O Lord, it seems that renunciation and giving up something - both mean the same thing, but if there is some subtle difference between them, please make it clear.

Upon this, the Lord Shrikrishna said - Arjuna, giving up totally all intentional actions is called "renunciation". Even when one performs all actions but discards their fruit, that action is called Tyaga or giving up. You see, ordinary grass grows without sowing, while paddy is required to be sown and cultivated. River flows naturally but a well is required to be dug. Similarly daily routine action and arising on occasion from circumstances are taking place normally in the natural course of living, but actions with some fixed goal do not happen without intention to do them. In these actions with the background of desire, we find such sacrificial rituals as Ashwamedha etc. The performance of such intentional action binds the doer and compels him to reap the fruit of what he does. This is like the fact that when one is born, death is not avoidable. To compel one to suffer the results of actions born out of desire is the natural power of such actions; where it does not make any difference if a man acts ignorantly or intelligently. Thus, Oh Arjuna, Sanyasa or Renunciation is the term to be properly applied to renouncing intentional actions. To renounce these intentional actions means to uproot the very desire for their fruit.

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CANTOS - 18

19th August

The Lord Shrikrishna further said - Arjuna, what rituals one has to do after the death of parents and what arrangements one has to do to properly receive and satisfy a guest who arrives suddenly are occasional actions. When it is rainy season, clouds begin to appear in the sky; in the spring time, the nature is doubly beautiful, which is expansion of what is originally beautiful. Similarly there is some special cause for performing usual actions it is called occasional action. That action which is required to be done once or more times daily is called regular action or daily routine. The daily routine actions and occasional actions are duties which are a must according to the stage in life and social order. These actions are fulfilling of duties from all considerations and purification and higher spiritual attainment in the other world are their results. But though trees have new leaves in the spring time, that spring time does not physically touch the tender leaves for that purpose; so we should give up the fruits of our routine duties as well as the occasional duties. Such abandoning of fruits of all actions is called Tyaga or "giving up" by the men of wisdom. Now, as regards prohibited action, as it is primarily already prohibited by the scientific codes of conduct according to the scriptures, they must of course, be given up. In short, to abandon the fruit of all the actions is Tyaga and to give up the selfish actions and prohibited actions is renunciation according to the wise and learned people. When the Karma is totally abandoned, self knowledge comes searching for such a man. So, one must not abandon those duties which are not to be abandoned and one should not desire to do such actions which are fit to be abandoned.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

20th August

The Lord Shrikrishna continued - Oh Arjuna, those people who cannot avoid the desire for fruit, call action itself as totally binding and advise that all actions should be abandoned. Some however say that when we want to purify gold, we should not hesitate to put it into fire, and similarly we should not give up actions, only because it is troublesome or a hard work to perform them, because such actions like performance of Yadnyas are purificatory ones and we should not be lazy about their performance.

Arjuna, there are three ways in which such giving up of action takes place. We should not abandon the actions of sacrifice, charity and penance, they are necessary. Just as we should not put aside our dish until we are satisfied by the food, so, we should not be disinterested in the performance of sacrifice etc., so long as we do not attain self-realization. We should execute them according to our eligibility. Through these actions only the state of freedom from action is attained. When we perform these activities in the right manner, the dross of Rajas and Tamas in our consciousness is removed, and therefore these good actions are as purifying as the sacred places of pilgrimage. Arjuna, though actions as such are creators of bondage, they themselves become instrumental in giving freedom. I will tell you now about what that skill is.

Arjuna, one who crosses the water by the help of other man, does not become proud of himself as a swimmer. Similarly without assuming the doership and pride about actions, they should be performed as they come before us, and we should not desire their fruit, but should accept their fruit, whatever ensues, with a mind which is peaceful. To tell you the skill in brief, Actions should be performed leaving aside the pride in them and desire for their fruit.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

21st August

The Lord Shrikrishna further said - Arjuna, the giving up of action through detestation of action, is a Tamas giving up. It is like piercing our own eyes by our nails because we cannot see due to darkness. The man who is stupid, being confused, does not know how to perform actions tactfully and to eliminate the fruit and he abandons his ordained duties which are required to be done in accordance with his social category and stage in personal life. You should not even touch this attitude of Tamasic renunciation at all.

Arjuna, some persons know their duties according to their social category and status in personal life and they also know perfectly what they have to do; but they become wary of all the trouble involved in it, because these actions are tiringly dull at the beginning. They start to do such duties because they are laid down in the scriptures but being tired of the efforts required for them, they abandon them half way. Such renunciation is the Rajasic act of giving up - Though a kind of abandoning takes place in this, it does not fulfill the aim of real renunciation, and therefore, such giving up our duty does not lead to liberation.

Arjuna, when a person performs his appropriate duties laid down for his caste and status in family life, according to scriptures, does these duties very naturally never thinking that he is doing these duties and abandons the desire of fruit also, does not suffer in anyway and his actions bear the fruit which is liberation. Such is the Sattwic giving up and through this, there is vision of self-realization.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

22nd August

The Lord Shrikrishna further said - Oh Arjuna, in his case, all the good or bad comes to his lot, for execution in the course of his past Karma, are identified as Brahman only, just as clouds gathered in the sky are diffused in the sky very naturally. Therefore he does not become elated or depressed by any pleasure or pain coming out of these actions. When we are awake we know that the pain and pleasure experienced in the dream were unreal, so when there is self knowledge, there is neither merriment nor depression and there is giving up of sense of Doership and desire for fruit. That is called Sattwic type of renouncement.

Oh Arjuna, just as an earthen pot cannot get rid of the clay with which it is made, or just as a piece of cloth cannot get rid of its threads so, why should we be crazy about getting rid of action since we have this body ? For, it is Karma incarnate that this body has appeared. How can we get rid of it ? Even if we sleep, the function, the action of breathing is continuously going on. Therefore action as such cannot be given up in any circumstances. We can do one thing. While performing what is our duty, we should not hold in our mind the hope for its fruit. It should be offered to God, together with its effect or result. This will bless us with self realization. Just as when we see a rope clearly as a rope, the illusion that it may be a serpent simply disappears, so through the advent of self realization, there is destruction of ignorance and the action bondage inherent in it. Just as it is a mistake to say that a patient is sleeping when actually he is unconscious, similarly to call all other types of renouncing of action as Sattwic renunciation except the one described above, is not right.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

23rd August

The Lord Shrikrishna further said, “If we actually see, only those who have hope for fruit of action, are liable to receive the three types of results of such actions. For example, a father who says that he has a daughter, himself declares her to be “Not Mine” at the time of her wedding and becomes free, but the son-in-law is then caught up in the relationship. Similarly a man may perform any action either with pride or without it, if he hopes to gain the fruit, that fruit becomes the bondage for him. If he has no desire for fruit he is not caught into the wordly business; because this world is itself the result of action. The inanimate things, the animals and the Gods together make this world and all the three are evidently the fruits of actions. Those who have lust and commit actions which are prohibited, by loose morality become small insect and other such insignificant beings or even chemicals or metals, in the next birth. That is therefore to be called the result of prohibited action.

Oh Arjuna, when meritorious deeds are done in accordance with our level of qualification, within the frame work of rules laid down by the scriptures, we may get divine bodies like that of Indra etc. This fruit of action is called the desirable fruit.

Now, when sweet and sour articles are mixed, a different taste is developed; similarly when action contains the good as well as sinful parts in it, that Action is a mixed action and then the next birth is of human being. This is called the mixed result.

Arjuna, sometimes some food is pleasant while we are eating it but it results in to indigestion. Similarly there are some actions automatically resulting from the performance of merely physical body functions only. They are thus secondary fruits.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

24st August

The Lord Shrikrishna further said, “ Arjuna thus there is no escape from the journey of reaping the fruits of action. The cycle of birth and death catches those who do not give up the hope to get the fruit of their actions; but in the case of those who have left the hope of fruit of action and done their duty only, they get the added benefit of the purification of mind, and when they have self-knowledge by the blessings poured on them by the Guru, the three types of fruit of actions is destroyed and naturally the duality of one, enjoyer of fruit and second, the fruit which is to be enjoyed is also no more.

Arjuna, those who have achieved this relinquishing of action intelligently are free from the effect of reaping the fruit of action, which is freedom from all the tribulations of birth and death. Just as when a wall is fallen, the picture on the wall is also gone, so how can the dream be there when sleep is over ? Similarly ignorance disappears by this intelligence dropping of action and so, how can the stock of action which is the result of ignorance remain to be suffered ? But because of ignorance Jeevatman, the soul, on the strength of the notion of doership in the body, becomes instigated to do good or bad deeds and his consciousness becomes stable in the kingdom of duality. The Atman has then to suffer the result of actions. These actions which appear to be the work of Atman, are being done actually through other causes. They are five causes. Perhaps you may also be knowing them because they are mentioned in the scriptures. However I will tell you these once again. When I am with you what is the necessity for you to read the scriptures ? Moreover, I am won over by you by your love.

After hearing this, even Arjuna was out of himself by joy.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

25th August

The Lord Shrikrishna somehow brought Arjuna to his senses and said to him, “ I shall tell you the five causes which are like seeds of all actions. Atman who is separate from all these, does not become the original cause or the immediate cause for the beginning of any action nor does he becomes helpful for action. For example, water becomes steam due to heat and when it is touched by cool wind there are clouds in the sky, but the sky is not conscious of their formation. Similarly when the five factors come together, the seed of action is sown, but the sky is not conscious of their formation. Similarly when the five factors come together, the seed of action is sown, but Atman is separate and unrelated to these causes or the actions.

Arjuna, the first of these five causes is the body. This body is the place or the base where action takes place. This is so called because the experiencer who is the Jeeva , resides in this body. The body is the house for twenty four elements to reside and the whole complexity of bondage and freedom is simplified in the body itself. The body is the base for the three states of wakefulness, dream and deep sleep ; therefore it is called the base or foundation. The second cause of action is the Actor or the doer. This doer who is Jeeva is called the reflection of the spirit. The spirit forgets its real nature and supposes itself to be the body only as it to assume the shape of the body. Then that spirit is called Jeeva or soul. When Jeeva thinks through delusion that it is he who does all the deeds which are really done by Nature, then he is called the doer. When only one light emanating from one lamp appears to be separate lights when its rays pass through various openings. Similarly, though the messages coming from various organs are different there is only one mind which functions by the help of the intellect. Thus the five sense organs are the third causes of action.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

26th August

The Lord Shrikrishna further said - Arjuna, when a man acts differently in the various moods, he appears to be so many different individuals. Similarly when the vital power begins to be expressed in various media, it gets different names. When it is manifest in speech, it is called speech, and when it works through hands it is called action of give-and -take, and when it works through feet, it is called movement. In the parts of the body from the heart onwards it is called "Prana", and when it functions in the abdomen and parts lower to it, it is called Apana. Its function of digesting the food eaten, becomes known as Saman. So, one power of action becomes separately known by separate names, in its different functions. These various movements is the fourth causes of action.

Arjuna, when there is spring, and the place is a nice garden, it is still better if a young girl meets her lover there. If there is poetic quality in the speech, and there is esthetic interest to a listener, and if there is still higher touch of mystic emotion to it, it is still better. Similarly, if there is good will and beneficial intellect added to the glory of all the moods of the mind, if there is healthy function of sense-organs and active-organs; and above all, if there is the blessing of presiding deities of all these faculties, it is really the best function of the body. The benediction of all the deities is the fifth causes of action. In this way I have explained to you the five causes of action, in a manner which you can intellectually understand.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

27th August

The Lord Shrikrishna further said Arjuna, when there is spring, there is new foliage on the trees and creepers, then there are flowers, and then fruits. Similarly the mind is the first cause for projecting any action to be done, that projection or decision makes the speech talk about it. That speech, like a torch, shows clearly the path of action and then the soul gets involved into the activities and gets actions done through the body, etc. Just as an article of iron is made of iron only, the actions of mind, body and speech, are performed by them only. Just as the cause and the reason for the light of the sun is the sun only, so are the mind, speech etc; the causes of their own actions. If these actions are performed in accordance with the codes of conduct laid down by the laws of scriptures, they are just, and if they are contrary to those codes, they are prohibited actions. That way is unjust and is the cause of unjust actions.

Arjuna, the Sun gives light to the various objects as well as the eyes which see the objects. Similarly, Atman does not become the action, the cause of action or the doer of the action, but throws light on the action. But those who have no self knowledge, and who intellectually decide that they are their body only, believe firmly that Atman is the doer, the actor, because they do not know that Atman is unrelated to these actions, but only a witness. They therefore try to confine in the limited net of body, all the higher principles of the spirit, the God and the Brahman. Then they are tied tightly with the knot of Karma (action) in the jail of the body.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

28th August

The Lord Shrikrishna further said to Arjuna. “Arjuna, the parrot grasping a rung thinks that it cannot fly. Does it not get deceived ? Similarly he who conceives the doership of the action which is the work of nature, to be the quality of pure Atman, becomes tied down by the actions for eternity. If he desires to regain his lost state of Atman, he should resort to the company of saints and praise that only.

Arjuna, the man was seeing dreams and acting in them, in the sleep of ignorance, the dreams being the awareness of the Universe, right from immemorial time. He was given a call by the Guru in the form of the Great spiritual Truth and the Guru kindly kept his hand on his head giving him blessings and awakened him by tender slaps. He suddenly became awake thus, dropping the illusory sleep together with dream of the Universe and rose to the awareness of his being the bliss of aloneness. In his case there is then no concept of “I”, and “Mine”. Not only this, it so happens that whatever he sees, that article becomes one with him, together with the seership, the factor which observes. Just as darkness is not seen by Sun at all, so the Atman cannot ever be accused of doership of any action. Will such a man think that he is his body ? The butter churned out from buttermilk does not again be one with it; similarly how can he who has devoured the knower and the whole knowable, ever think proudly that he is only the body ?”

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

29th August

The Lord Shrikrishna further said to Arjuna, “ Arjuna, the sky is there wherever we may go. Similarly if action is the doer himself, how can he be separate as a doer? For, he has nothing separate from him in this world. He will of course doing some activity so long as he lives in the body, but there is no sense that he has done those deeds. Just as even after an earthen pot is ready, the wheel continues to rotate for some time, the body which is the result of past actions remains to live even though the identification and attachment of Atman with it ceases to be. Just as trees grow in a forest without anybody purposely sowing their seeds or cultivating them, so even without the involvement of Atman, actions continue to happen because of the five causative elements or factors. Now the Atman, or the man in that state is not concerned if the world comes into being or is destroyed. The people who see him by their physical eyes however think him to be doing the deeds. Just as the fox thinks that the scare-crow on the bund of a field is a living guard standing there, so an ordinary man thinks on superficially seeing this Yogi that he is the doer. But just in the heat of fighting in a battle, a fighter is not conscious of any wounds which his body sustains, so, for him whose relative concept of an observer and the object observed as separate factors is gone, there is no conscious awareness of what particular activities his sense-organs are doing. Just take an example. A worshiper of Goddess, on looking at the image of the Goddess, thinks that the Goddess has killed by her spear the demon Mahisha, for the goldsmith, all the three images are simply the gold with which they are made.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

30th August

The Lord Shrikrishna further said to Arjuna, “Dear Arjuna, when ordinary ignorant persons see a liberated man, physically performing whatever activities come along in the course of predestiny, think that he is the doer of those activities, but we should not say that he has actually done it even if some bad thing is done, because for a man of self-realization there is nothing else separate from him. How can he do wrong to anybody ? For example, if fire touches fire, who will burn whom? Similarly which action will contaminate such a person by the notion that he is the doer, when he is not separate from any action at all ? So, for him in whose case the doer, the doing and the deed - are all himself, there is no bondage even if any actions are done by his body etc. Actually, the Jeevatman, the soul, who is ‘the doer’ by his own concept, is doing action with the help of his organs, which actions are caused by five causes and he is not using his intellectual skill for those actions. Some actions are not unjust and some are unjust. But Atman does not initiate these actions nor does He help them; because that Atman is of the nature of wisdom and a witness. Therefore He has not to make any efforts to perform actions nor is He bound by the results of the action; because only those who think that they are their bodies only are the persons who undertake the bonded labour of initiating volitionally any action.

Arjuna, there are three factors as the knower, the knowable, and the knowledge who paints the picture of wrong knowledge on the screen of ignorance and these three are the root cause of the world and these only start any action.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

31th August

The Lord Shrikrishna continued further addressing Arjuna - Dear Arjuna, Jeeva is the king. Concepts of mind are his horses. The groups of sense-organs is the army. They ride on these horses, and attack the country of sense-objects. They plunder the pleasures from that country and give them to Jeeva for enjoyment. That Jeeva is the “Knower” and the objects are the “Knowables” and it is said that the Knower gets the “Knowledge” from the Knowable. This wrong Knowledge of the Jeeva comes in to existence and divides itself into three parts. This knowledge, as if places a stone of Knowable in front of it and places the Knower at its back. When the nature of the Knowable is determined, it stops its movement towards it, turns back and determines the nature of the Knower. Then this Jeeva gives names to all the objects. That is called the ordinary Knowledge. Now listen to the signs of the Knowable. Though the object of Knowledge is only one, the Knower knows its different qualities through his five senses. For example though mango is one fruit, it is perceived variously by senses - by eyes its colour, by tongue its taste, by nose its smell, and by skin its touch is known. Thus you should understand that the three factors of the Knower, the Knowledge and the knowable are causes for all actions. The Knower, have experienced the object through its knowledge accepts it if it is liked and leaves if it is not liked. The Knower Jeeva runs towards the object just as a crane attacks fish or a poor man runs for money. Time runs fast in the company of likable things, while it becomes a bore in the company of things not liked.