

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

1st September

The Lord Shrikrishna said further to Arjuna - Dear Arjuna, in this way when the knower adopts the attitude of acceptance or rejection by having liking or disliking about the object of knowledge, he becomes the active Doer. Then that object becomes the fruit of action. The three factors as Knower, the Knowledge, the Knowable change into the Actor, Acting and Action. Mind, intellect, chitta (Consciousness) and ego are four facets of inner organ (Antahkarana) Ear, Nose, Eyes, Tongue and Skin are the five sense-organs. The knower gets the knowledge through the five sense organs, and from the base of the four-fold inner organs, he sees whether the contact with the object is pleasurable, and if it is so, he provokes some of his active organs to do something about it and continues to take work from them until he gets the fruit of that work. If he experiences that the contact is painful, he directs the action-organs to drop it. Just as a King compels a farmer to do hard work in lieu of payment of tax, so the Jeeva compels these organs to do hard work until the pain is finished. So, when the knower becomes the doer or actor, the organs become cause and instrumental and that which becomes subjected to the action of the doer, becomes Karma. The knower, knowledge and object of knowledge are the three provocations of Karma, and Doer, instrument and work are the stores, the place of Karma. But Dear Arjuna, Atman is quite away from all this Karma.

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2nd September

The Lord further said, "Arjuna, according to the Gunas (qualities) there is three fold classification of Knowledge, Karma (action) and the Doer. They are Sattwic, Rajas and Tamas. Sattwic quality helps us to get freedom. Rajas and Tamas create bondage. According to Saankhyas there are two final principles which are Purusha and Prakruti (Male and Female). According to this philosophy, the world is classified in twenty four elements and gradually by eliminating all the elements it is finally possible to reach the bliss of Brahman. This system of Saankhya classifies the Nature into three classes viz. Sattwa, Rajas and Tamas. These keep their particular print on everything and every body right from the Brahma to the tiny insect can be categorized in any one of these.

Arjuna, I shall tell you about Knowledge first. Sattwic knowledge is that by which the Knower and the object of Knowledge are dissolved. This knowledge gives a vision which does not differentiate between Lord Shankar and a blade of grass. When we go to see objects by this vision, the objects are wiped clean like a picture on a board, the Knower and the Known not remaining separate. When we look at a mirror, our own reflection is seen, so when the Knower tries to see any object with this vision, the object ceases to be and the Knower alone remains. This is the Sattwic Knowledge and it is verily a temple of Goddess liberation.

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3rd September

The Lord said - Arjuna, now please listen to the sign of Rajasic Knowledge. That Knowledge which uses the base of duality is called Rajasic Knowledge. This knowledge itself becomes broken into compartments and brings much confusion for the soul. Just as sleep puts the burden of dream on the head of the soul because the waking state is forgotten, this Rajasic knowledge takes the soul outside the compound of the self-realisation and in the open ground of the worldly life shows it three types of games of Sattwa, Rajas and Tamas. By conceiving that the forms of all beings are really different, this Knowledge loses the understanding of the unity. This is Knowledge of Rajas quality. Now listen to Tamasic Knowledge.

Arjuna, this Tamas Knowledge is denuded of the cloth of proper scientific process of action and therefore it is evidently unclothed; this knowledge is discarded by Vedas and other law-books, by declaring it to be deplorable. This knowledge is possessed by the ghost of Tamas and therefore freely roams about aimlessly, This knowledge does not regard any limit of relationship in the matter of sensual pleasures, and does not abhor any material as prohibited. Just as a fly sits on any article without thinking whether it is a dead body or a living being, this knowledge simply considers woman as an object of sexual pleasure, and money as a means of sense-enjoyments. It does not make any discrimination whether any food is good to eat or not, deplorable or laudable and considers the whole universe as only an object of deriving pleasure from it. This is Tamasic Knowledge.

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4th September

The Lord Shrikrishna further said, Oh Arjuna, Tamasic knowledge thinks that all the females in the world are meant to give sexual satisfaction only. It is of an opinion that only he who helps us is our relative. You should realize that all the result of this knowledge is physical pleasure. For water falling down from the sky, sea is the only place of last resort. Similarly this knowledge results in merely mundane pleasures. This Tamasic knowledge does not know that to perform our ordained duty is real heavenly happiness and to give it up is the harassment in hell. This knowledge is so narrow that it does not go beyond the concept that this body is Atman and stone - image is God. This knowledge thinks that as soon as the body dies, Atman and Karma go to nothingness, and how can Atman be able to suffer the results of actions? If somebody tries to tell him that the God will make him suffer for his actions, he sells the images of God for a sum. He asks, “ If the stone-Gods are controlling and regulating the world, why is it that the mountains remain inactive and quiet ?” So, a man of Tamas nature, does not give any heed to the discrimination between sin and merit and considers every object to be a means of deriving pleasure from it and a source of real welfare. So, the knowledge which is useless, meaningless and loose, is only a name. O Arjuna, thus I have told you separately the three types of Knowledge as Sattwic, Rajasic and Tamasic.

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5th September

The Lord Shrikrishna further advised to Arjuna - Dear Arjuna, as the husband of a faithful wife is happy by her attentions and service, so, there is natural happiness in the performance of the duties laid down according to the stage in life and status in the four-fold structure of the society. Just as sandalwood paste enhances the beauty of a darkish body, similarly, that duty, which being regular routine action as well as occasionally done action, is an ornament to the appropriate doer, and is more beautiful being coupled with occasional duties just as gold may become enriched by being endowed with fragrance. Just as a mother is not tired of bringing up her child though there is lot of hard work involved in it, this man performs all actions ceremoniously with love.

He offers all this action to Brahman, not looking out for reaping the fruit of that action. Even if his daily duties are perfectly performed, he does not become overjoyed and proud, nor does he feel unhappy if his daily routine has to be set aside for some important work. Arjuna, that action which is done with this attitude is Sattwic action.

Arjuna a man may not sprinkle even a drop of water over a Tulsi plant, but pours water at the root of the vine of grapes, or pours milk also, does not get up if he is sitting, for regular ordained duty but when some profitable job is to be done he does it with body mind and money ! Just as a farmer sowing grains in a field is not satisfied even if he throws ample grains, this man does all the profitable works even if they involve great troubles. He is not satisfied even if he has done tremendous work. He advertises his achievements and becomes very proud of what he has done. He therefore does not listen to anybody. He undertakes heavy work for even a little gain. When such action is done with the greedy desire for heavenly pleasures by continued heavy efforts, it is called Rajasic action.

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6th September

The Lord Shrikrishna further said - Oh Arjuna, now listen the signs of Tamasic action : The action which is an object of blame and deploration and by which the next birth is surely to be of a very despicable nature is called Tamasic action. A coal is not kindled only by blowing breath on it; similarly no gain of any kind is possible by Tamasic action; so we must say that it is futile. More over human life which is very valuable is wasted in it and other men are also hurt by it. The man sets about doing such work without checking whether he has the strength to do it, and he has pride in his mind. When action which is morally prohibited is committed without consideration whether it is our own duty or not, it is Tamas action.

Dear Arjuna, the Doer is also classified in three kinds. Just as one man is of four kinds such as a bachelor, a married man, a retired citizen and a sanyasi, so also, a doer is classified as Sattwic, Rajasic or Tamasic. First listen to an actor who is Sattwic in his actions. Just as a certain tree has long branches which do not bear fruit, he does his regular duties without expectation of fruit, but is not proud that he is doing it. He performs these actions at proper place and time according to rules prescribed in scriptures, and has the necessary courage for doing it. He does not worry about physical comforts while performing actions. He does not feel sorry even if the work is not successful and is not overjoyed if it is accomplished. Arjuna, he who performs actions in this way should be considered as a Sattwic Doer.

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The Lord Shrikrishna further said - Arjuna Now listen to the Doer who is Rajasic in nature. You will find the whole greed of the world accumulated in this man, like refuse in the dumping ground of a village. This man does not spend even a cent from his income. He gives trouble to all people. In this matter he is like a thorny tree of berries, the thorns of which hurt your skin and the sour berries are troublesome to the tongue. He cares nothing about others while meeting his selfish ends. The Dhotra fruit is intoxicating seeds in it and thorns outside. This man is impure both inside and outside like that fruit. He is elated by success in his work and shows it off with pride. If it fails, he falls in deep sorrow and blames all Karma totally. Such a man is Rajasic Doer.

Arjuna, now listen to the signs of a Doer who is Tamasic. Just as a sharp weapon does not at all know how it is killing anybody so, the Tamasic Doer becomes so uncontrolled from the beginning of any work, that is dangerous to himself and others, but he is not careful about the effect. Thus his actions are irrelevant. Just as a heavy heap of refuse in the dumping place, he is proud of his immoral actions. He does not bow before even the God Almighty. His mind is full of deceit and behavior surreptitious. Higlances are as full of false love like those of a prostitute.

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8th September

The Lord Shrikrishna further said - Arjuna, the body, itself is an image of deceipt, in the case of the Tamasic actor (Doer). His life is like a club-house of gambling in the city square. He is the residential house of decoits. He deems it a calamity falling upon him, if somebody is lucky. He blames the virtues of others. He loses his sleep when any, evil work is to be done, but becomes lazy if some help is to be given to others. He is always full of lamentations. Such an image of sin should be known as Tamasic Actor.

Arjuna, the intellect, of a Jeeva, which roams about in the town of ignorance, by wearing a brand new cloth of attraction, and ornaments of all doubts, is also of three types.

Arjuna, I shall tell you the signs of Sattwic intellect. It is right for us to perform our duty according to our caste and stage in life, and it is the means giving us the fruit of self - realization. This duty wipes out the fear of death and makes it easy to gain liberation. That intellect which knows this is Sattwic intellect. So, this intellect decides to perform such actions only. It knows that other actions done with selfish desire are cause of great fear of bondage to worldly life and prevents the mind from going out towards outer objects. Just as one dares not step into fire, such intellect dares not commit forbidden actions at all. When such intellect sees, any act to be of a forbidden nature, it compels Jeeva to give up that act, being wary of the bondage to the birth and death cycle. Arjuna, such intellect is called Sattwic.

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The Lord Shrikrishna said further - Just as a blind man does not know what is day and what is night, the Rajas intellect does not know what is proper action and what is improper action, what is religious action and what is irreligious action. It executes all types of actions, and it is generally deceived in that process. This intellect is Rajasic.

Arjuna, a robber dares not go openly by the road by which a King goes. Similarly when the intellect finds it awkward to perform the duty which is laid down by religious laws, it is Tamas intellect. It deems all achievements of life as useless and virtues as bad qualities. It refuses to accept everything which Vedas have accepted.

Now, the courage or the conceptual conviction which is taken as a base when the intellect determines any action, is also of three types.

Arjuna, the Sattwic courage is that determination which compels the mind and the senses to drop their activities on the spot, just as at sunrise all the darkness is dissipated together with all stealthy actions. The knots of attachments at the sense - organs, are eased up, the senses again enter inside the mind which is their mother. Thus they become turned inwards. Mind throws away the garment of decisions and doubts, and takes rest beyond intellect. Thus the courage which holds in tight concentration all the faculties is called the Sattwic courage.

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The Lord Shrikrishna further said - Arjuna, Jeeva thinks itself to be the body and remains in this world and the heaven by actively performing actions either for religious reasons , or for monetary gain or for fulfilling any and all desires. In the ocean of aspirations, in the three ships of religion, money and desires, he puts in the business of action the capital of activities, and speculates in such a way that he will get fourfold profit. This is Rajas courage.

Arjuna, then the Tamasic courage is full of Tamas quality. The Mars is called Auspicious (Mangala) though it is red and disastrous in its effect, similarly it is wrong to call Tamas as quality, when it is a vice itself. The man whose body is made up of all the bad qualities bundled in this Tamas is always carrying laziness in his pocket. He does not get good sleep; he is not free of fear because of anxiety about his body and money, he has very great attachment towards all things, and therefore sorrow has chosen him as a residence for itself. Just as the ailment does not leave one who does not observe rules of proper diet the discontent and sorrow do not leave this man of Tamas upto the time of his death. This man is always sullen. Sleep, fear, sorrow, depression and sullenness are held by courage or conceptual pride of this man of Tamas.

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11th September

The Lord Shrikrishna further said - Dear Arjuna, the pleasure which is derived from action is also three-fold. Listen first to sattwic pleasure. Just as a good medicine is beneficial in the end, it may be bitter to take, similarly this pleasure which is good in the end, becomes troublesome to begin with. In the beginning only, this kind of happiness removes the attachments and makes the man disinterested in the worldly life. It goes beyond the walls of worldly life and heaven life, which walls it destroys in the process. The persons who become so desireless have to bear the deep anguish while giving up the objects of the world, with great courage. That suffering is like the sorrow which a mother feels when death Snatches away her only child, in her presence. That comfort which is hard to achieve at the outset, becomes nectarlike happiness to be enjoyed afterwards. Then ignorance disappears and the attitude of apathy, the movement away from sense - objects is also no more. The mine of bliss in the aloneness opens when the intellect becomes sublime in the state of Atman. Thus Sattwic pleasure is that which has its root in ascetic apathy to sense-object and self - realization at its end.

Arjuna, there is another type of pleasure. It is felt by contact of objects and the senses. That pleasure overflows like a river in spate overflowing both the banks, but it dissolves like a dream while experiencing only and the pathetic moaning and prostrating by its loss only remains. Such sensual pleasure destroys the possible life in heaven, and throws the soul into hell. So that pleasure which is sweet in the beginning but bitter afterwards, is Rajasic. Dear Arjuna, you should never indulginto that pleasure.

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12th September

The Lord Shrikrishna further said - Arjuna, the pleasure which one gets from drinking wine, by eating meat, and by going to the prostitute, is to be known as Tamas pleasure. The pleasure which one gets by killing other, that pleasure which is enhanced by laziness, that pleasure by indulging in which one forgets the bliss in Atman, is Tamas pleasure. To call it a pleasure is also wrong, an insult to that word.

Arjuna there is not a single thing which is not composed of by these three qualities in this world as well as in the heaven world. This world is made up of the three qualities. These qualities are so powerful that they have classified Gods also as Brahma, Vishnu and Mahesha, and the worlds into three as heaven, the world and the netherworld. In human beings they made four castes and laid down separate duties for each. These castes are Brahmin, Kshatriya, Vaishya and shoodra. In Brahmin "Sattwa" is more evident, in Kshatriyas the Sattwa mixed with Rajas, in Vaishyas the Rajas and Tamas. In shoodras there is Tamas. This is the distribution of three qualities done by "Maya". This is called four-caste system.

Now I shall tell you what duty is laid down for Brahmins.

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13th September

The Lord Shrikrishna said further - Arjuna, as a faithful wife obeys her husband with all the love, so, the intellect controls the sense - organs and meets the Atman. The inward turning of intellect in this way is called Shama (self-control) and to control the organs of action, not allowing them to turn to bad activities is called DAMA or control over actions. To live according to our own religion and duty and to meditate on the God is called Penance or Tapas. When the mind is without disturbances and the body purified by regular performance of ordained duty is called Shuchittwa or Purity. To sustain everything like the earth is called Kshama or Forgiveness. Just as there is straight sweetness in the crooked sugar-cane, so, to keep straight thinking in spite of difficult conditions is called Arjava or simplicity. To obtain knowledge of scriptures and follow their instruction and then to realize God is called Knowledge. To keep complete faith in the existence of God is called Faith, or "Astikya". So, dear Arjuna, when all these qualities are seen evidently in the behaviour of a Brahmin, they are the natural duties of Brahmin. The garlands of these nine jewels is the blotless ornament of a Brahmin.

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14th September

The Lord Shrikrishna further said - Arjuna, I shall tell you duties of Kshatriya, the warrior caste persons. Sun does not expect help from others for shining. Similarly bravery is the first virtue of a Kshatriya. This quality is self-evident and the man becomes great by his own efforts due to his inherent bravery, making him very strong also. Tejas or Brilliance is another of his virtue by which he surprises others by his qualities and strength but does not allow anybody to predominate over him. Courage is the third virtue which gives him strength to remain steady in mind and intellect even in disasters. Alertness is the fourth virtue of Kshatriya which enables him to be firm in mind and clear in intellect even though occasions of feeling of fear, sorrow or celebrations are there. Just as the sunflowers are always facing the Sun, so he is facing his enemy, and not running away. This is his fifth virtue. Just as trees are very generous about giving their fruit, to give everybody according to his desire and need and to take care of all subjects is the sixth quality of charity. To control and to protect and feed those who are dependant on him or have taken shelter with him is the quality of Lordship in the man of Kshatriya caste. This is the seventh virtue and is the king among his virtues.

Arjuna, in this way that action which is full of these seven extraordinary virtues of Kshatriyas, viz. bravery, brilliance, courage, alertness, not to run away in war, generosity and sense of Lordship, should be known as Kshatra action.

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15st September

The Lord Shrikrishna further said, Arjuna, to derive profit from land by cultivation with the help of seed, yoke etc; to sustain on agriculture, to rear up cattle, to purchase things at cheaper rate and sell at higher rate are the actions suitable and natural for businessmen or merchants. Now to help the Brahmins, the Kshatriyas and the merchants (or Vaishyas) in their occupations is the natural duty of labour class or shoodras.

Arjuna, just as hearing, seeing, smelling etc. are the functions regular and natural for the respective sense organs of ear, eyes, nose etc., these duties are natural and proper for the four classes. Therefore to perform one's own duties as laid down in this classifications is good for each man. One should carefully check what is told by the scriptures and book of Laws, in respect of these proper duties. Just as we evaluate our own jewel by showing it to a diamond expert, so, we should test our own duty by referring to the scriptures. He who performs his own duty diligently as ordained by the scriptures according to his caste and stage in life, without expectation of any fruit of it, and without laziness or negligence, reaches the first portal of liberation which is desirelessness. This ascetic detachment is the last boundary, the highest thing of spiritual prosperity and it is helpful to reach liberation and its realization. This man uses this detachment as an ointment for his inner vision and thus becomes worthy of liberation.

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16th September

The Lord shrikrishna further said - Oh Arjuna, to perform our own duty is the life-essence and it is then a service, a worship done to me. It is the God's will that every body must perform his own appropriate actions; and so, through that there is God realization.

Arjuna, in doing our own duty, there is not merely the performance factor in it, but there is also the merit of obeying the orders of God. God plays with the dolls of Jeevas, which are wrapped in the rags of ignorance. He pulls the rope of three Gunas making up the pride or ego of that Jeeva. The whole world is filled by God, totally inside and outside. When one worships by the flowers of doing our own duty, this omnipresent God, that king Atman becomes satisfied and bestows upon the worshipper the rear gift of Desirelessness. Then being perfectly in that "disinterest" he is in deep love of God and abhors worldly life as if it is a vomit. He then feels pain instead of pleasure due to contact with worldly things. It is therefore proper that everybody should do his ordained duty in personal as well as public life so that liberation shall be obtained.

Oh Arjuna, though a man's own religion may be difficult to practise, he should keep in view what is the effect of that religion, because, thinking that it is troublesome, if one avoids its execution, the happiness of liberty is lost. The child loves its own mother though other women may be as beautiful as the heavenly fairy Rambha. Though its mother may be having hunch-back her love for that child is straight.

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The Lord Shrikrishna went on - Oh Arjuna ghee is having many better qualities than water, but how can fish live in ghee ? Similarly that which is laid down in the scriptures and that which will free us from worldly bondage, should only be done. If we leave our duty and try to perform others' seemingly finer duty, it will be getting the work of feet done by our head. He who performs his own duty according to personal stage and social class, is freed from involvement in the after-effects of that action. Further, in any work, there is hard work in the beginning, without exception, then why not do our duty ? What wrong is in it ? The Weight of a stone and food articles is the same. But when we eat the food, there is difference. Similarly if all work involves some hard work, why should we say that the appropriate duty is difficult ? So, that action by doing which the fear of birth and death is no more, and we get the benefit of practice of yoga and we attain liberation, should only be followed. Arjun, God who is satisfied by the man's great worship, destroys the Rajas and Tamas from the heart of that man and guides the earnest aspirations of the seeker to the Sattwic path; dissipates his attachment to the worldly life and also heavenly pleasures, and nurtures ascetic disinterest in these things.

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18th September

The Lord Shrikrishna further said - Arjuna, the wind is not caught in the net of a hunter. The Seeker also does not get caught in the network of body and its complexities. Even if the wife and sons are behaving obediently, he does not consider them to belong to him. When objects of enjoyments present themselves to him, his intellect, as if burnt by fire, turns back and withdraws itself in the solitude of his mind, and meditates on the Atman. Naturally desire for mundane and divine pleasures dies down. Then his wrong knowledge disappears and his mind becomes well established in Self-Knowledge. Just as water which is kept is finished by use, so his heap of past karmic debt is finished and he acts now in such a way that no new results create bondage in future. When his spiritual merit and bad deeds are in the proper balance, he is met by the spiritual Teacher. Then his ignorance is gone, by the blessing of that Teacher, and the three factors of actor, acting and the action, inside it is also destroyed. The seeker himself becomes his own self, the Atman, which in earlier stage he was desiring to know objectively. Now he becomes the sky of self knowledge where there is no division between the Knower and the Known. In that state, no action is actually being done by him, and that is called the state of no-action, which is the simple pure state of Realization. This state of "not doing any action" is called Actionlessness. This is an achievement, the highest attainment, because there is nothing beyond this to be achieved in this world.

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19th September

The Lord Shrikrishna further said - Dear Arjuna, just as at the sunrise, the darkness is transformed into the light, the seeker, as soon as he hears the sentence of final principle becomes one, without duality, his consciousness becomes firm in the self and there is no further duty for him which is compulsory. Just as in the sky there are no movements of coming and going, he has also not to do anything. But one who is not so sharp as to attain self knowledge as soon as he hears the final doctrine, has to do the work of burning the dross of Rajas and Tamas from his 'being'. He has to give up attachment to his son, his heavenly pleasures, his money. In order to purify his sense organs he has to bathe them in the waters of withdrawal of attention from the objects of sense - enjoyment. Then when he offers the result of his religious actions also to God, he get in return the fruit of "Desirelessness". Then desire for self knowledge is more acute. At that time he meets his real Teacher, who gives him the teaching about Self - Knowledge. Then his experience that only the Brahman is Real and all other things are only relatively appearing to be real, is confirmed. And the seeker himself becomes united with Brahman.

Oh Arjuna, the seeker travels on the path shown by the Teacher and arrives at the banks of the stream of discrimination. Here he washes the dirt on his intellect. That intellect is then in its pure original state. Just as a faithful wife surrenders herself only to her husband, not caring about his relatives from her parental family or her husband's family, so the intellect which is purified merges itself in meditation on the self, by discarding the pairs of opposites, giving up desires, eliminating the attachment to sense - objects and having perfect control of the organs.

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The Lord Shrikrishna added - Oh Arjuna, The attention which is withdrawn from the objects, is brought to the bank of the river of self-knowledge. Then by the power of piousness, the purified sense organs were utilized in the practice of Yoga. Then whatever may happen either painful or pleasurable, due to past actions, there is neither attachment nor repulsion. Then he goes to live in a secluded forest where there is no disturbance, and practises control of mind and control of body. He observes silence and thinks deeply upon the advice given by his Teacher. He eats simple food enough to maintain his life. Therefore he does not become lazy or sleepy. He curbs his activities of physical body to the minimum required for fitness. Thus he controls his speech, his body and mind. He does not allow the mind to waver, neither imagining nor doubting. He then determines that He is Brahman, when he understands what the Teacher has advised. He meditates accordingly and attains the state of unity of the meditator, meditation and the object of meditation.

Oh Arjuna, he assumes the three postures of Yoga, namely the Vajrasana, the Jalandhar Asana and the Odhiyana Asans which are “Bandha’s, being unmoving, stiff postures, he equalizes the Prana, Apana and other vital winds in the body; he awakens the Kundalini power, he penetrates all the inner wheels viz. Mooladhar; onwards and upwards, through Brow-chakra, and opens up the Thousands-petalled chakra in the final and finer level of cerebral space, and attains the showering down of life giving nectar, thus achieves the highest contemplative trance in Brahman. For all this effort and achievement, his constant friend and companion is ascetic apathy or desirelessness, throughout his yoga.

He had already crushed and killed all the enemies of this yoga, which are human vices, the main among which is pride of physical body. This pride keeps the soul tied down to the shackles of birth and death. The second enemy is the strength which gives birth to Desire and Anger.”

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CANTOS - 18

21st September

The Lord Shrikrishna added - "Arjuna, the third enemy is sullen-ness. Fourth is lust and fifth is anger, while sixth enemy is greed by which a man accumulates many unnecessary things. This collection instinct becomes powerful due to having wife and children. When the man conquers all these enemies, then only, the good qualities of "no sense of false honour" etc. which belong to the wise men, begin to be evident in him and become abiding virtues. The discriminations become the guard of such man and he uses his stick to disperse the crowd of various visible things and as it has a feeling of unity with everyone, there is no duality in him; and he does not think that a certain man is his enemy or his friend. Arjuna, he discards all attachment and permeate the world with his single authoritative sovereignty Then the heavy armour of desirelessness becomes slack for some time. Just as the speed of walking becomes slowed down as the place where we intend to go is near, so, when the yogi is nearer to realization of Brahman, his acute discipline slackens a little. When the river Ganges is almost near the sea, the speed of the water is lessened so, when total unity with Brahman is about to take place, the outer drill of the yogic practices begins to be lessened when there is total peace in the seeker, he becomes worthy of being one with Brahman, and it is this inner peace by which he attains that fullness of Brahman.

Arjuna, then that man who is fit for being one with Brahman, sits on the seat of total happiness and at that time, earlier efforts like maintaining desirelessness etc. for reaching the self-understanding are quietened. This state is bliss of self-knowledge.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

22nd September

The Lord Shrikrishna further said - Arjuna ! Just as the light of the stars is no more when the Sun rises, so, when the experience of the self arises the differential view of various beings is finished and the Yogi begins to see his own forms in all the creatures. All the differences are wiped from his view just as letters on a slate are wiped clean. Just as hunger diminishes more and more with every morsel taken and it is totally gone when one has dined satisfactorily, so the yogi, by the power of the knowledge which dissolves all the differences among all things, becomes me alone and for him, there is nothing else than me to look at, including himself. This is the fourth type of my devotee, the man of self knowledge. There are four classes of devotees. One is troubled by circumstance and turn to devotion. The second is a person who wants to learn about me. The third is a person who is having desire to fulfil his aspirations for riches, victory etc; and the fourth is the man of knowledge. Really if we see, there is no sequence in my devotion like the first, the second etc.! My natural state is devotion. Due to ignorance I am shown as something, though I am not that. From that concept devotion comes into existence and that devotion satisfies all. For example, when a man is in sorrow, he becomes intensely desirous to see me. There, the devotion takes the form of desire and makes me the object of that desire. For the person who wants to know, the devotion becomes his wish and makes me the subject to be known . The devotion becomes the desire for riches and makes me the riches. When the devotion is assuming ignorance, it makes me-the 'observer' a thing to be 'observed'. But when there is knowledge I become known by myself only through that devotion. If ignorance is dominant the visible seems to be true. When the ignorance disappears, my state of being the observer is merged in me and the object seen is also dissolved. This is called the yoga of devotion, which is beyond the "seen", and is the fourth devotion.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

23rd September

The Lord further said to Arjuna Oh Arjuna, the devotee who becomes one with me through this devotion of the knowledge, is then myself only and not someone other than me. I gave instructions about this devotion through the Bhagawat, at the beginning of this Kalpa, to Brahmadeva. The wise call it Swa-samvitti, and Yogi call it the shakti. I call it the highest devotion. When the devotee becomes one with me, he sees the Universe as filled with me only. Then the discrimination is discarded together with the desirelessness. Bondage is gone with freedom, and attention is drowned into itself. When two mirrors are held facing each other, both are the observers. The wave actually uses water to become the wave, similarly “the being united” in his case is nothing but to worship me without doing anything. Though non-duality does not allow any action, how there is worship in the non-duality is to be understood only by actual experience. It is a state we cannot talk about. When that devotee talks due to his pre-conditioned state, what he utters is a call to me, in which I am myself one who calls and I am myself who responds and also the listener of both the call and the respond. Therefore there is no action of actual talk. Such silence is my best praise. Similarly when he sees with his eyes, the object of seeing is set aside and he himself is the seen, the object of looking. The concept of something as to be seen, is dissolved and it is the observer who meets the observer and as there is the observer on both sides, there is no observer separate at all. Observerness does not remain. Then both the seeing and the “not-seeing” are gone. That is the really seeing me.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

24th September

The Lord Shrikrishna further said - Dear Arjuna, as the sky being filled by itself thoroughly, does not move anywhere, he, being one with the whole universe in himself, there is no coming and going for him. When water is everywhere at the time of final deluge, water does not flow anywhere. Like that, to be is itself a pilgrimage he makes towards me. He may set out to do something bodily, but in that also, it is I who meets him. Then there is neither Karma or the doer of Karma. He is one with me, as Atman and to see me is myself seeing me in everything. When the notion of duty compulsorily to be done is finished in his functioning, his doing is equivalent to not doing. This is my real worship through Action.

O Arjuna, in this way, whatever he speaks is praise to me, whatever he sees is seeing me, his walk is his pilgrimage towards me, and whatever he does is my worship. His imagination is my name being repeated and in whatever state he is it is his trance in me. The bangle of gold is not separate than gold; he is similarly not separate from me by this yoga of devotion. By this self-evident devotion of unity, he sees me as Atman in all the objects to be seen. In the world which is perceived as dross, visible one in waking state of man, as subtle one in the dream state and as causal body in the state of deep sleep, he understands that I am the observer and therefore he sees me every where.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

25th September

The Lord Krishna said further - Arjuna, by experiencing, that I am everywhere, the Yogi now knows that I am without birth, without oldage, non-destructible, not subject to lessening; I am always new, unprecedented, limitless, unmoving, endless, infallible, only one, alone; I am in the form as well as formless. I am the ruler and the ruled; I am deathless, fearless, unbreakable. I am permeating everything and also beyond it. I am the latest and the oldest : I am nothingness and the fullness. I am vast and subtle. I am a non-doer. I am one without a second. He knows me to be like this and worships me in that manner only, knowing me as Atman and also knows that it is I who knows this understanding. The Sun shines and He is seen by his own light, and it is He who indicates the unity. He who knows that as soon as the object of observation ceases to be, only the observer remains, also knows that both are one only. He also knows that knowledge of non-duality is the God himself and He is the God, the knower and the known. When in the experiencing of self-bliss, the separateness of he as devotee and I as the God, is dissolved, he enters into me. Then the terms you and I do not remain. So there is neither he nor I and in this state he is merged into me. When camphor is burned, the fire is also extinct and the third thing, the sky only remains. Similarly when the relative terms as You and I are no more, what remains is myself. In that existence the terms Brahman, Atman, God etc. are not effective.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

26th September

The Lord Shrikrishna further said - Dear Arjuna, in that state the understanding understands the understanding, have the joy, and happiness has to enjoy happiness. In that state, benefit got the benefit, the light was embraced by light, wonder was totally drowned in wonder, unity experiencing unity became mad, and he received this fruit of pure I-ness. In exchange he surrenders his state of being a separate Jeeva, (Soul). O Arjun, such is the greatness of Yoga. I am not such that to be united with me, penance has to be done at proper place, proper time and using proper instruments. I am self-evident myself in all beings in all shapes. The sampradaya or the systematic tradition of a Guru and a Disciple has come to be established only for understanding the way of reaching me. Actually, only that which is real in its nature, can be attained very naturally, but that thing which is approachable through some effort or instruments, has to be achieved through efforts only. Though I am self-evident, real always existing, efforts are required to reach me. The wind removes the clouds which make the Sun not visible from here, but the wind does not create a new sun. Similarly scriptures remove the dirt of ignorance which prevents the self-realization. Then I, who am always, self-evident, become visible by my own light.

The Saint Dnyaneshwar says, in this way, the Geeta is a science which tells us the way of attaining liberation. To discard ignorance is the subject of this Geeta, and to attain liberation by doing it is the aim. In this book, only one thing is told in details, in various ways, and that is that only knowledge is the means of removing the ignorance and attaining Liberation. Then, in order to explain it again the Lord, having described the goal, the aim, now tells Arjuna again the way, the means.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

27th September

The Lord Shrikrishna further said - Arjuna, that Yogi who practises yoga in the proper sequence step by step, enters in the state of unity with me and becomes me only. He worships me nicely with the flowers of his own duty and imbibes in himself the faith born of knowledge. When this path of knowledge becomes clearly available to him, then arises in him devotion to me, by which his mind is attuned to me and enjoys it. Then knowing Me as the Atman the light of the universe, he follows me. He becomes tuned to me by his intellect, by his body and speech also. When water flowing in a wayside stream meets Ganges, it becomes one with the Ganges. Similarly, though this man may do anything in the world, his experience of Me as the omnipresent God is not affected. When we go into the kingdom of Sun, there is no difference of day or night. Similarly when he becomes one with me, all the burden of Karma is removed from him and he attains the state of liberation, which means that he is united with myself, who is not destructible by place, time or any natural process. Then there is nothing more to be achieved by him.

Dear Arjuna, I therefore advise you to offer all your actions to me. But this offering should not be only an act superficially performed. It should be done while all your attention is directed to me. By the virtue of that, you will be aloof from all actions and you will see yourself within my pure Reality. Then you will see separate from you the Nature or Prakruti which is the cause of and birthplace of all bondage of action.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

28th September

The Lord Shrikrishna further said Oh Arjuna, When the ignorance will be thus dissipated, Karma with its cause will be dropped. When Karma is no more, Atman remains as He is. That is myself. You should concentrate your intellect in that Atman. When the intellect enters in me by complete loyalty, the mind drops the object of thinking and devotes itself to me only. You should see that in this way your mind is attuned to me.

Then by your unity - based worship I will fill your whole being. Know then that it is my complete blessing. Then you will go beyond birth and death, which task is very difficult to others.

Just as when eyes get the help of sunlight, they are not afraid of darkness, you will not fear the false demon of worldly life when by my blessing, your state of being a Jeeva will come to an end. But Oh Arjuna, if by adamant mental attitude you will not hear or pay heed to this my advice, then there will be disturbance to your natural eternal free and indestructible state and you will be hit by body - identification. In that there is death of self at each and every step - you will have suffering of the results of that wrong attitude amounting to sin. Such a terrific death will attack you.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

29th September

The Lord Shrikrishna further said-Just as fever increases if one does not follow medical advice about diet, so pride increases if you despise the good discrimination. Then the definite attitude which you will adopt, of thinking that “your body is Arjuna, other’s bodies are your relatives, war is bad and you will not fight” will be toppled down by your natural tendency. Essentially there is no substance of truth in saying that “I am Arjuna, these are all my relations and it is sin to kill them”, is all an illusion. Your natural warrior nature will not allow scope to your decision that you will not fight.

Arjuna, if a man adamantly decides to swim against the current, the water will not help him. Similarly you are born with the conditioning of Kshatriya, a warrior by caste, and therefore, even if you say that you will not fight, your conditioning will surely make you fight. By the collective force of all the qualities of warrior caste, you will be compelled to fight. Nature has given you the qualities of bravery, valour, alertness etc. belonging to warrior caste; by the pressure of which you will not be able to sit quiet. Even if a man who is tied and kept in a chariot does not walk, his travel surely takes its course. Similarly even if you sit inactive by saying that you yourself will not do anything, you will do everything like fighting etc. because your inherent nature will provoke you to fight.

DNYANESHWARI - PARIJAT

ज्ञानेश्वरी - पारिजात

CANTOS - 18

30th September

The Lord Shrikrishna further said - Oh Arjuna, in all the beings, God as sun with millions of his rays which are knowledge itself, has arisen in the great sky - the space of their heart. That Sun awakened the travellers who were under the wrong conception that they are their bodies only. He gave light to all the three states namely waking state, dream state and sleep. That God as the Sun, does a great work. In the lake of the world, lotuses of sense objects are blossomed. Jeevas are blue-beetles having five senses and the mind as six feet. The God makes the Jeevas partake of the nectar of the said lotuses. This God dons the pride in every Jeeva that "I am somebody" and in this way he is manifest. This God remaining hidden, moves all the world by divine threads and makes the puppets of 84 lakhs of life species dance outside the screen. He gives various forms, to beings right from God the creator, to the small insect, according to their particular capacities. Then that beings rides upon that form of the body with the pride that he is that body. Just as a child thinks that it is in the water when it looks at its reflection, so, Jeeva conceives that he is the body and becomes manifest. In this way the God puts every being on the machine which is his body-shape and turns them on the wheel by pulling the ropes of their Karma. So, every Jeeva becomes fit for the condition which is peculiarly knitted by the thread of his past Karma. God moves the Jeevas between the heaven and the worldly life on earth, just as the wind moves blades of grass in the space of sky. All beings perform actions only by the power of the will of God.