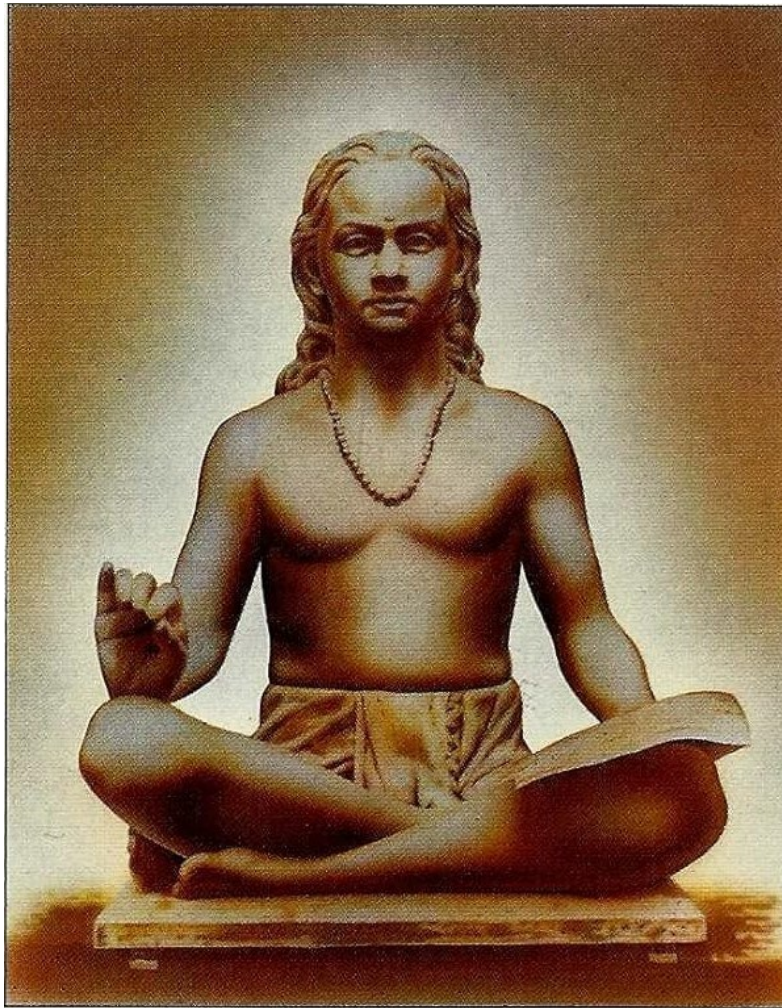


Gnyaneshwara

(1275 – 1296)

Incarnation of Shri Kartikeya
(Shri Mataji in Kartikeya Puja 1996,
Vashi, and other Pujas)

He wrote the “Gnyaneshwari”,
a Marathi comment on
the Bhagavad Gita, and the
“Amritanubhava”.



Gnyaneshwara was one of four siblings,
who were all divine personalities.

He was in the line of the
“Naths”. His Guru was his elder
brother Nivrittinath.

(Other spellings of Gnyaneshwara: Jnanadeva, Dnyaneshwara, Dnyanadeva)

This brochure is meant to make us go deeper into the knowledge about Saint Gnyaneshwara, whom Shri Mataji mentioned often in Her speeches. The purpose, however, is to deepen our devotion to our only Guru, the Satguru Mata, Shri Adi Shakti Mataji.

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Universal Prayer by the Saint Gnyaneshwara, at the end of the book

Pasay Daan*

Now, may the Universal God be pleased by this sacrifice of words, and may He give me the following boon by His grace.

May the wickedness of sinners cease, may their desire for good deeds increase and may all beings live in harmony with each other.

May the darkness of sin disappear, may this universe see the rise of the sun of righteousness, and may the desires of all creatures be satisfied.

May all men meet constantly with the company of the saints devoted to the God, who shower down blessings on them,

Saints who are walking forests of wish-fulfilling trees, living villages of wish-fulfilling gems, and speaking words like oceans of nectar.

They are moons without blemish and suns without heat; may these saints be the friends of all people.

May all beings of all worlds be filled with joy, forever worshipping God.

May all those to whom this book is their very life be blessed with success in this world and the next.

Then the great master, Nivrittinath, said: This blessing will be granted. This brought great joy to Jnaneshvar.

** literally: Pasay means "Divine nectar" as a "boon", daan means "given"*

References and explanations to “Pasaydaan” by Shri Mataji:

From “Press Conference” 1998, 12th Dec., Pune, from minute 36 (Amruta.org, where you can find more to the topic):

<https://www.amruta.org/1989/12/27/press-conference-india-1989/?highlight=1989-1227>



The same on Youtube:

<https://www.youtube.com/watch?v=xWgwnf89zdc>



From Youtube, another compilation:

<https://www.youtube.com/watch?v=uPD7VjlxUxI>



From: Talk to Austrian Sahaja Yogis, Bordi (India), Monday, February 13th, 1984:

“... You are the oceans of Amruta. Amrut, you know, is the nectar of God. You are the oceans of that, can you realize your situation? Just assume that position! You are described by a ‘ansha-avatar’ [partial embodiment] like Gnyaneshwara. He has described you like this. – So do not have formed ideas that are in any way contrary to the ideas of the saints. You are, that means, if you are that, that means you have to be humble. But once I say that, then you become arrogant. This is typical human nature. ...”

Also see: Public Program: Kundalini Ke Jagran Ke Bad Labh, 1989 (further down)

Excerpts from Shri Mataji's speeches mentioning Gnyaneshwara (selection)

A) To understand the divine you have to become a self realised person, Newcastle City Hall, Newcastle (Australia), April 18th, 1991

“... And the middle path is kept open about which Buddha has spoken so that you can ascent easily and achieve your self realisation. In India, there was a tradition that only one teacher had only one disciple. It was not allowed to have any more disciple because they Thought it is impossible. Then in the 12th century [ie 1200s], there was a great poet called as Gnyaneshwara who wrote in a vernacular language. Of course in Sanskrit language, there are so many books written very much about kundalini awakening, about kundalini and all the processes. But Sanskrit being such a difficult language that general public did not know about it and those who were in charge of religion or we can call ones who knew Sanskrit, didn't know how to do it. But he took permission from his teacher, who was his brother, that he should allow him to talk about this inner power about divinity openly to people. So he wrote in his beautiful book called Gnyaneshwari, in the 6th chapter about this Kundalini. But still, people said, no no no no, this chapter is to be closed down this is not for us. Now only it has become possible to talk about it and to awaken the kundalini of people amass. Masses and multitudes can get realisation. Of course all these incarnations and all these prophets have worked for it. And they have brought us to this level that now we can get this experience of self realisation. Now I have to tell you that its a living process of a living energy and you cannot pay for it. ...”

B) The Path of Self-Realization: Insights from Sahaja Yoga and Hindu Scriptures, Hindu Temple Burnaby, Burnaby (Canada), Sunday, June 27th, 1999

“... But, Gnyaneshwara ji, in Gnyaneshwari, in his sixth chapter, very clearly mentioned that, to reach this kind of a stage, awakening of Kundalini is a must. And only after the awakening of Kundalini, one can reach the stage, which Shri Krishna mentioned as “sthita pragnya”. This “sthita pragnya” state cannot be achieved by any other means. You may experience it for a fraction of second, but otherwise it is not possible to be in that state. For saying this, he was tortured so much, that his only Thought was to run away from this mad people, and he attained “samadhi”(deep meditative state). He wrote “Gnyaneshwari” at the age of 23, just imagine how

intelligent he must have been to do so. As if, Shri Saraswati was evidently present in him. That Gnyaneshwara Ji, took permission from his guru, who was his own brother, that, “At least let me mention about the Kundalini in my book”. Because in those days, it was like you could impart this knowledge of Kundalini to only one person choosing from the Thousand others. So he said, “Let me at least write about it”. And that has been of advantage because when I talk about kundalini today, people are not asking how did this kundalini come in Hindu religion? Now, Shri Krishna confused people regarding this, so whose support could I take?

So when I told them that “in the sixth chapter of “Gnyaneshwari” it has been mentioned that only awakening of Kundalini can do this job, please read that”, then people were astonished that it was really mentioned. Because of that, people of Maharashtra could easily accept this. ...”

C) Shri Kartikeya Puja: The spirit of Kartikeya, Vashi Health Centre, Mumbai (India), Saturday, December 21st, 1996

“... Today you all have expressed the desire to do a puja to Shri Mahalakshmi, but here in Maharashtra, Shri Mahalakshmi is worshipped regularly and she has appeared here in Maharashtra but I had an immense desire to tell you all about Shri Kartikeya because he took birth in this Maharashtra, he was Shri Gnyaneshwara himself, I have not said anything about this until now because Maharashtrians find it difficult to understand it. Shri Kartikeya himself took birth in this Maharashtra and he wrote such great and deep scriptures like Gnyaneshwari and Amritanubhava. You can ask a question by putting your attention to see if Shri Gnyaneshwara was an incarnation of Shri Kartikeya and you will find yourself in an ocean of beautiful, joyful cool breeze. I never told such a big thing like this in Maharashtra, because of the change in nature of Maharashtrian people now. Maybe because of all the horrible politicians we had here, and it might have influenced the Maharashtrians, ...

...

All these years, this Maharashtra is my Motherland, my mother tongue. Shivaji Maharaj has said to awaken the Dharma of oneself and then Gnyaneshwara himself has already said that the world should see the sunrise of the Dharma of oneself. And then Shivaji Maharaj said those same words and that same work I am carrying forward. So that the universal religion of oneself should be awakened, and it should take place in this Maharashtra first, because Gnyaneshwara has told that to people in Maharashtra first of all. Whatever I said about Maharashtra yesterday, you do not feel bad about

it, I mean to say that you go on thinking that Shri Mataji was talking about this person or that person. You need to think about yourself, that means 'Introspection'.

...

You should be peaceful by nature, take the example of Amrutanubhava, how amazing it is. How Gnyaneshwara has explained it to people, but where are those people now, who would understand it? They do not understand what he has written. So take to Amrutanubhava don't go on reading scriptures in a ritualistic way. Read every word from it (*Amrutanubhava*) to see if you are anywhere at that level. ..."

(More quotations on Gnyaneshwara in this speech)

D) Public Program: Kundalini Ke Jagran Ke Bad Labh, Noida (India)

Thursday, March 16th, 1989

"... After that in the twelfth century, we had a great poet in Maharashtra. His name was Gnyaneshwara. He also explained distinctly about Kundalini in the sixth chapter of 'Gnyaneshwari'. Apart from this, he has written a very beautiful book called 'Amritanubhav'. This book is so unprecedented that I think I haven't seen such a profound book written on spirituality better than this.

After that, Nanak Saheb, Kabir Saheb, Namdeva, Tukarama and many others like them wrote about Kundalini. Surprisingly in other religions like Islam also it has been said that when 'Kiyama' the time of resurrection will come, your hands will speak and a lot has been written on Kiyama. They called Kundalini as 'Aasas'.

Also in Christian Religion, it has been said that 'this is Tree of Life' and it was told that when you will get your self-realization at that time you will behold God who will appear like many glowing flames of the burning lamp. And this happens. I can see it and you all will also be able to see it later.

Starting from Raja Janaka, every person has written about it according to the time and situation. That a common man can get it and that it can be achieved by common men, this was definitely written but how will it happen, nothing has been written about it.

Saint Gnyaneshwara has written a very beautiful poem which is called as 'Pasaydaan' in which he has fully described Sahaja Yoga and clearly stated that such days will come. He says that, Go along! he is describing the Sahaja Yogis and saying, You go along! Who are you? You are many forests of Kalpataru! You all know about Kalpataru. He says, You are the forests of Kalpataru, go along! and then he says that you

all meaning Sahaja Yogis are the huge oceans filled with Ambrosia who speak. Your faces are like a moon but without any blemish on them and you are glorious as the sun but without any heat in them. This is how you all Sahaja Yogis are. Go along and give this Pasaydaan, this gift of Ambrosia to everyone!

Then in England, there was a poet, although many poets wrote but there was this poet called Louis. He has very clearly stated how the procession of Sahaja Yoga will move, which means he has also described me in his work. This poet lived a hundred years back. ...”

NOTE: In “Amruta” the Saint is quoted as “Gyaneshwara”!

Shri Kartikeya

The brother of Lord Ganesha was born after Lord Shiva’s marriage to Shri Parvati. Shri Ganesha was created by Shri Gauri before the marriage to Shri Shiva; only when married is Her name Parvati.

Many other deities were involved in this Deities birth and upbringing, because an embryo fathered by Shri Shiva cannot simply be delivered like a human child, not even by a Goddess. When all began, there were six children, six boys. First Shri Agni had to take care of the developing six, because of the heat they emitted, in the form of a fireball. It became too much for him, and he handed them over to Shri Ganga. She then gave the sixfold boy to a lake, said to have been a form Shri Parvati herself had taken, who only was able to bear such heat. There, at the lake, six celestial nymphs or goddesses took care of him, who are associated with six stars in the constellation of the Kritikas or Pleiades. He came to them as a boy with six faces (Sanmukha). The six celestial nymphs endowed him with special divine abilities and attributes.

Shri Kartikeya is shown as a youthful man riding a peacock and carrying a spear or bow and arrow. He is revered for his courage, intelligence, and leadership qualities. He had to be born in order to destroy the demon Narakasura (*1981-11-01 Diwali Puja Talk, Powers of the Gruha Lakshmi, London*), who could only be killed by a son of Shri Shiva. (In the Indian tradition, he also had to kill the Rakshasa Tarakasura.)

His spear, the “Vel”, is also associated with Kundalini Shakti. The name “Skanda” in Sanskrit means “attacker”, highlighting his role as a fierce warrior, and leader of the Divine army. “Subramanya” is another name for Kartikeya, common especially in South India. “Guha” connects to Kartikeya’s spiritual aspect. “Guha” means “hiding

place” in Sanskrit, symbolizing the god’s mysterious and hidden nature. This name emphasizes Kartikeya’s association with secret spiritual knowledge.

Shri Kartikeya is the mightiest warrior, the leader of God’s army. He killed one of the strongest demons. In his incarnation as Gnyaneshwara he was the most gentle person one could imagine. He tolerated all kind of mockery and attacks on him. When big egos were taught a lesson by the Divine, like Changdev, Gnyaneshwar was kind to them and elevated them into true spirituality. This should make us reflect our categorized way of imagining the Deities.

The Naths (Nathpanthis)

The Naths of Maharashtra are a sequence of great Masters, one after one, without other disciples, who with other saints prepared Maharashtra and India for the great spiritual ascend. They are often connected to the term “sahaj”, in the sense of spontaneous and simple, for that is how their teachings were supposed to be.

Shri Kartikeya Puja: The spirit of Kartikeya, Vashi Health Centre, Mumbai (India), Saturday, December 21st, 1996

“... And so we’ll be having on the twenty-fourth night. In any case it’s a Christmas Eve. We could all start with that. – And also Dattatreya, who took His form in Maharashtra. Maharashtrians understand Dattatreya. They understand the Nath Panthis. These Nathas went all over. They went to Kiev. You’ll be amazed, they went even up to Bolivia, those who are from Maharashtra, from Rahuri. Can you imagine? Such great people they were, and that is what I expect to happen in this Maharashtra. And I’m sure one day I’ll be very much happy with all of them; not few. There are some very great Maharashtrians, no doubt, but all of them have to join together because I talk of synthesis, not of divisive method. ...”

There are all kind of classifications and names available in the web about the Naths of India. They are in high regard as a sequence of great saints, if not incarnations, and mostly the first ones are listed as Adi Nath, Majindranath (also “Macchindranath” or “Matsyendra Nath) and Gorakhnath. Then the names diverge. Sometimes different parallel lineages are given. Adi Nath is regarded as an incarnation of Lord Shiva traditionally.

We know, that the Naths always only initiated one disciple to carry on their knowledge and the true self-realization. We also know the following from Shri Mataji: Nivrittinath got his initiation from Gahini Nath (1996-06-28 *Myths Are Unreal*,

Royal Albert Hall UK). His brother Gnyaneshwara regarded his elder brother as his Guru. “They came as Naths, they were called as Naths. - So, the first one was Adi Nath, then Dattatreya, then Macchindernath, then Gorakhnath, like that a tradition of these gurus came. But all their knowledge was kept as a guarded secret, it was a gupta vidya, is absolutely guarded secret, a secret knowledge about Kundalini.” (1979-05-30 *A World Of Bliss And Joy UK*). Shri Adi Nath was an incarnation of Shri Adi Guru Dattatreya (1980-04-21 *What Is The Second Birth London*). Thus the traditional assumption that Shri Adi Nath was a Shiva-Incarnation, is not completely wrong. After all Shri Adi Guru Dattatreya is the combined powers of innocence of Shri Shiva, Shri Vishnu and Shri Brahmadeva.

The following lineage after Goraknath is from a Yogi’s book (Wolfgang Bernhard, “Jnanadeva, Menschwerdung der göttlichen Weisheit”, 1991):

Goraknath
to
Gahininath
to
Nivrittinath
to
Gnyaneshwara
to
Satchitananda
to
Chaitanya
to
Keshava Chaitanya
to
Babaji Chaitanya
to
Tukaram
to
Bahina Bai

It cannot be confirmed any more, but it could be that Shri Mataji saw this list of names. The author spoke to Shri Mataji about the book.

Life, Family and Siblings

The father of Gnyaneshwara, Vitthalpant had left his wife to live as sanyas with a Guru. He was an ardent seeker and wanted spiritual enlightenment. However, when his Guru learned, that Vitthalpant was a married householder, he ordered him to go back to his wife.

Vitthalpant went back and shocked the whole community by resuming his married life (In India, once a person becomes a sanyasin, one cannot resume the material life under any circumstances). The local orthodox community repudiated and excommunicated the couple. They got four children in quick succession. Gnyaneshwara was the second child. The eldest was Nivrutti, and Sopana was the third male child. The last child was their sister, Mukti.

The whole family were regarded as outcasts from the community and lived in a small hut. – Chased by a tiger once, Nivrutti took refuge in a cave where he met Gahini-natha, the fourth in the Natha lineage, who initiated him as a Nath. However, the problem with the local community remained. Social persecution continued.

After the unexpected death of both their parents, the children decided to go to Paithan, which was regarded as a centre of learning and Brahmanic authority in those times. They wanted to obtain a certificate of *shuddhi* (purity), to be accepted in the community again. One legend relates the following tale: The pundits at Paithan took pity on the four small children, but still could not decide to issue the certificate of purity since there was no precedent in the scriptures. – A Brahmin then decided to make fun of the children and asked the meaning of their names. Jnanadeva replied that his name signified Jnana, to which the Brahmin retorted that the buffalo on the road was also named Jnana. Jnanadeva replied that the essence of the buffalo and himself were not different. Irritated by this, the Brahmin took a whip and flung it at the buffalo. When the whip hit the buffalo, it left scars on Jnanadeva, a young child of seven. The crowd of pundits were astonished at this. Jnanadeva went to the buffalo and asked it to recite a verse from the Vedas to prove that the essence of the buffalo and himself were not different. Lo and Behold, the buffalo spoke! All the Brahmins and pundits prostrated at the feet of Jnanadeva.

Nivruttinath, the eldest brother and Guru to Gnyaneshwara, is traditionally regarded as an incarnation of the Adi Guru. Sopandev was an incarnation of Shri Brahmadeva (1988-08-14 *Fatima Puja Talk, Switzerland*). The younger sister, Muktabai, traditionally is referred to as an incarnation of Shri Vishnumaya, because she disappeared when a lightning struck a tree under which she was sitting. However, in the original first

version of Shri Mataji's Book, "The Book of Adi Shakti", after describing the incarnations of the Adi Guru in chapter 1 of an early typescript, Shri Mataji wrote:

"These masters evolved new personalities endowed with the principle of disciples (Shishya Tatwa), which manifested as great disciples of these Adi Gurus! They incarnated on this earth as one of the eight other personalities. They appeared sometimes at the same time, Solomon, David, Guru Vasishta, John the Baptist, second and third Zoroaster. They incarnated nine Naths, except for Macchindranath. Later on Goraknath was born as Dhyaneshwara. Their sister Muktabai was the incarnation of Adi-Shakti. ...“ (There are different opinions among older Yogis about the officially edited „Book of Adi Shakti” and the many fragments of non-published texts, once meant for the book. There is no final version which has the personal blessings of Shri Mataji for general publication.)

All siblings were great poets and left "Abhangas", devotional poetry in praise of God. Their Abhangas belong to the oldest written literature in Marathi and are regarded as precious masterpieces.

Here two examples of Abhangas composed by Shri Muktabai:

I

Yogis of pure spirit endure offence.
Happy as water, they extinguish
The burning anger of the world.
Saints endure the painful assault
of words, from which they
Themselves draw wisdom.
The universe is the fabric
And the thread is Brahman:
Open the door, O Jnaneshwara.

VIII

Listen, where has this anger come from?
You who are the very abode of knowledge.
You know well that the people
Are made in the image of God.
we have pledged to serve,
and cannot get distracted from that path.

If anger comes to you, all your Yoga is wasted.
Broaden your vision thus,
Open the Door, O Jnaneshwara.

She wrote these “Open the door, Gnyaneshwara” – Poems when he had locked himself in their hut, fed up with the ignorance and rejection he had to bear from the villagers, the legend says. Like this it sounds in Marathi:

https://www.youtube.com/watch?v=aOIKyKYlv_0



Thus in Maharashtra of the 13th century four great Divine Incarnations worked hard to prepare the ground for the further spiritual evolution in India, and for the whole world.

Muktabai became the Guru of Changdev, a rightsided Yogi with many followers, who had meditated and acquired siddhis for 1.400 years. He fell at the feet of Gnyaneshwara and Muktabai, and the brother appointed his sister to be the master of this Yogi when she was 5 years old. Muktabai also gave realization to Namadeva, who became a great friend of Gnyaneshwara.

Gnyaneshwara took samadhi at Alandi in 1296 by entombing himself in an underground chamber. Soon after that, Sopandev took his samadhi on the bank of the river Karha. Not much later, Nivruttinath left Alandi with his sister, Muktabai, for a pilgrimage. During a thunderstorm, Muktabai disappeared mysteriously in a lightning. As the only one left, also Nivruttinath attained Samadhi soon after.

There is a beautiful Marathi-movie from 1940 about Shri Gnyaneshwara and his siblings with English subtitles (Sant Dnyaneshwar, 1940, Marathi Movie, Shahu Modak, Datta Dharmadhikari). It is available on “youtube” at the time this brochure is printed.

The Amritanubhava

“So take to Amrutanubhava don’t go on reading scriptures in a ritualistic way. Read every word from it (*Amrutanubhava*) to see if you are anywhere at that level.”

From “The Spirit of Karttikeya”, see above (“C” in Excerpts...)

This work is about our inner self, and about our oneness with God. It is about the Atma. One should ponder his words and meditate on the meaning, on the fading away of duality and non-duality. Some of Gnyaneshwara’s stanzas remind of the zen-buddhists’ koans. The words go beyond mere knowledge, the reading can provide a spiritual experience, drawing the attention towards the Atman.

Two examples from the Amritanubhava:

From chapter 5:

“The three attributes of Shiva – sat, chit and Ananda – cannot exhaustively determine His reality as God is one.

Lustre, hardness and yellowness together constitute gold. Milk can be defined as white, mellifluous and liquid.

Whiteness, fragrance and softness are the three separate qualities of camphor. Yet they are not separate. There is only one camphor.

The whiteness of camphor, its scent and smoothness are but expressions of its purity.

Just as the three qualities mean but one thing, truth, awareness and bliss are merged into one reality.

Although awareness, bliss and truth are different terms, they all merge in bliss.”

From chapter 8:

“My master has raised me to such a spiritual height that I am unable to confine myself within myself.

Being the Atman does not limit me. I am not disturbed by Selfrealization. There is no change in me. I remain as I was before I realized Moksha.

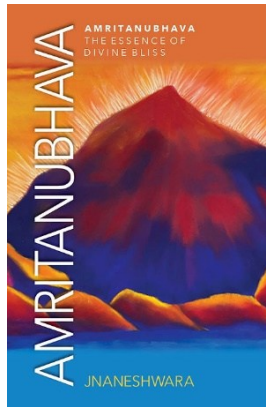
No word that can describe me has yet been born. No sight that can see me is conceivable.

Who could appreciate or perceive my state of joy when I am not able to perceive myself?

The wonder is that I am neither concealed nor manifest. How amazing is it that I even exist!”

From: Amritanubhava, The Essence of Divine Bliss, translated by Philippe Gwenaël Verez. I recommend this translation, done 2020 by a Yogi:

[https://www.sahajbooks.org/collection/amritanubhava-\(english\)](https://www.sahajbooks.org/collection/amritanubhava-(english))



The Gnyaneshwari

The Gnyaneshwari (Jnaneshwari) is one of the greatest works of Indian devotional literature and is still spoken of as the supreme work of Marathi literature. Written in Marathi, it explains the Bhagavad-Gita in a common language. The Mahabaratha (and the Gita as part of it) was only available in Sanskrit in the 13th century. Thus the undertaking of Gnyaneshwara and his brother and Guru Nivrittinath was also to bring the sacred knowledge to the less privileged classes. Often the work is called a comment of the God himself, who acts in the Gita, on the Gita. The Gnyaneshwari contains a lot of additional explaining: The Bhagavad Gita comprises 700 verses, the work of Gnyaneshwara more than 9000 “ovi”. An “ovi” is a Marathi verse consisting of 4 lines.

When Gnyaneshwara, on request of Nivrittinath, recited this divine poetry in the temple of Mhalsa (Mahalya) in 1290, he was very young. A man named Satchitanand

Baba wrote it down, following the saint's recitals. The villagers must have gathered around the recital, perhaps sometimes asking Gnyaneshwara questions, when he paused.

Besides its acknowledgement as a great work in the academic sciences, this book also is a foundation stone of the Bhakti-movement in Maharashtra. Thanks to these divine siblings it could develop into a bhakti with knowledge and did not turn into blind faith.

Saint Ekanath corrected parts of the Gnyaneshwari in the 16th century, saying: "Originally, the book was very correct, but by the lapse of time, in the process of copying and recitation, it became ridden with errors. By removing those errors, this Dnyaneshwari text was arrived at, as a clean copy." (Epilogue from the Ghaisas-Version).

Today at least four different English translations of Gnyaneshwara's work are available on the internet. They all are of different styles. (Two pages further three versions are compared by a few verses from the 6. Chapter, about the Kundalini-awakening.)

- First, the "Jnanashvari", Translated by Pradhan, 1948

https://www.ramakantmaharaj.net/resources/Spiritual_Texts_Misc/Jnaneshvari%20English%20Translation%20by%20Pradhan%20sml.pdf

A quite concise version, maybe not regarding each and every detail.



- Then, "Jnaneshwari", translation by Bhagwat, 1954, Samata Books, Madras

https://estudentdavedanta.net/Sri-Jnandev-Bhvartha-Dipika-Jnaneshwari_smaller.pdf



More accurate perhaps than the first one.

- And third, “Shri Dnyaneshwari”, translated by Ghaisas, 2007

https://ia803103.us.archive.org/34/items/Dnyadeva_vangmay/Dnyaneshwari-english-by-Ghaisas.pdf



This is the youngest translation of the three. It also misses out some small details, but is not bad on vibrations (check yourself, please).

- Another translation is on the “Veducation”-site, <https://www.veducation.world>

This is a condensed version and as such useless for spiritual enjoyment. Strangely enough exactly this translation is linked on a few Sahaj-websites.

Pradhan-Version

265. The palms of hands and feet are as red lotus flowers and in the eyes there shines an indescribable lustre.

266. As the shell of an oyster no longer holds the pearl when it is fully developed and it bursts open at the joint with the force of its growth

271. Hear this. Grasping prana by the hand, ascending the stairway of the ether, Kundalini enters the heart by the steps of the middle artery.

272. She is the Mother of the worlds, the glory of the empire of the soul, who gives shelter to tender sprouts of the seed of the universe,

273. the lingam symbol of the formless Brahma, the containing vessel of Shiva, the supreme soul, and the true source of the life breath.

274. When the young Kundalini enters the heart, the force centre there is awakened and sounds are heard.

Bhagwat-Version

265. The soles of the feet as also both the palms get reddish like lotuses; who would describe the brilliance of the eye washed in this "Yoga" practice?

266. Just as pearls getting fully developed cannot be contained in the oyster shell and the joints of the two parts of the shell burst out open

271. Do hear more: taking the supporting hand of the life-wind, and making the base region of the heart as a step, the power "Kundalini" scales the ladder of the middle air passage called "Sushumna", and reaches the heart.

272. That Goddess "Kundalini" is verily like the very mother of the universe, as also the grandeur of the Supreme Majesty of Soul, and the (protecting) shade for the blossom of sprouting "Om".

273. She is the very seat of the 'Profundum' Great Naught, the casket image of the God Shiva, and the very birth-place of "Omkar".

274. When the delicate minded Kundalini, as described above, reaches the interior of the heart, there arises the sound of the wheel named "Anahat", which is in the heart.

Ghaisas-Version

265. The palms and the soles look like lotuses and who can describe the eyes of that yogi, which are as if washed clean?

266. When the pearl is fully grown, it does not remain covered by the lips of the shell and that shell slightly opens up.

271. O Partha, now please listen further. When Kundalini taking the support of Prana, making the base of the heart-Chakra as a step to climb-up and climbs the middle stream of Sushumna and reaches the heart,

272. It should be recognised as the mother of this universe. It is the glory of Ievatma, a shadow for the sprout of Om.

273. It is the seat of Zero, the final nothingness and it is the round base of the lingam symbol of Shiva or it is the open birth place of Om.

274. Now, once this delicate Kundalini enters the heart-Chakra, there begin the various unbeaten occult sounds of silence.

No translation can be as authentic as the original, with sacred texts even more than with other scriptures. The specific “problem” with the sixth chapter of this book is, that without experience of the self-realization the path of Mother Kundalini cannot be understood. Krishna tells this to Arjuna clearly in the Bhagavad Gita, and Gnyaneshwara repeats it (chapter 6, 163). This also valid for translations.

This 6th chapter was “forbidden” by Brahmins for everybody for a long time. As they could not understand it, and because they did not want people to learn anything about Kundalini. What if someone would ask about it and discover, that none of the Brahmins was a realized soul? The English translations have some pitfalls: The translators were not realized souls, they did not know what they wrote about. Also, Marathi is a poetic language, many words carry more than one meaning, especially in poetry. For example, “tap” can mean “energy” or “fire”. Describing bodily functions, it makes quite a difference if one speaks about “fire” or about “force”. Gnyaneshwara’s description is poetic, when “the Kundalini devours the flesh”, it is meant spiritually, not physically. It is obvious in verse 250 of the 6th book, when the completion stage is described in a metaphor: “... there emerges (out) the seventeenth phase of the moon, namely nectar in the form of the body, with only the skin covering it all around.” (The moon has only 16 phases, or “kalas”). When Gnyaneshwara depicts the path and the actions of Mother Kundalini, we must keep in mind that he was an incarnation, and we have no idea how the inner system of an incarnation works. We can only assume that it might be the perfect, most pure pattern of chakras and channels imaginable. Thus it could be that his description shows what happens if the pure Shakti finds it way up through an absolutely pure system; and in the split of a second. – It is beautiful to read, but remember, we deal with clumsy translations and poetic verses, using metaphors also.

It is not necessary to mention that the whole book is more than worth reading, not only the 6th chapter. In chapter XI for example the vision of the Virata given to Arjuna by Krishna is depicted in full detail, with all moods through which Arjuna is going, and the “disappointment” of Lord Krishna, when the thrilled and intimidated warrior finally asks to be brought back to the Lord’s “usual” image, because the Divine might and glory is overwhelming and dazzling him over all mortal limits.

The Praise of the Goddess

The introduction to chapter XII of the Gnyaneshwari is a praise of the Great Mother-Goddess and can give a proper end to this small volume: _____

“Hail to Thee, O Grace of the Teacher, who art pure, famous for Thy generosity, ever pouring out showers of joy!

When a man is overcome by the grasp of the serpent of sense pleasures, it is rendered harmless by one glance from Thy grace.

If Thou dost flow over us with the waves of Thy favour, whom can the heat of passion burn or the fire of grief consume?

O blessed grace, Thou dost reveal to Thy disciples the bliss of yoga, and their yearning after selfrealization is satisfied by Thee.

Thou dost rear them lovingly in the lap of the power of the root-chakra and rock them to sleep in the cradle of the heart centre.

Thou dost encircle them with the light of discrimination; Thou dost give them mind control and the vital airs as toys for their play; and dost wrap them in the garments of the bliss of the Self.

Thou dost feed them with the milk from the bosom of the seventeenth phase of the moon, and sing them songs of the mystic anahata sound as lullabies, and lull them to sleep by telling them of the final absorption in the spirit.

Thus art Thou the mother of spiritual seekers, all creativity comes into existence and matures at Thy feet; therefore I will never leave the shadow of Thy protection.

O Grace of the Guru, one who is supported by Thy benevolence and compassion becomes as the creator of the whole world of knowledge, Shri Brahma.

Therefore, O wealthiest of mothers, tree of desire growing towards Thy devotees, do Thou allow me this literary discourse.

Mother, let the ocean of the nine moods [Rasas] fill my speech, create mines of the finest figures of speech, and let it become a storage of the best gems, and raise mountains of the interpretation of the real meaning.

I pray Thee, open up in the soil of this Marathi language a mine of the gold of literary composition and cultivate in it creepers of discernment.

[Jnaneshvar] says, plant in it dense gardens ever full of abundant fruit of discussion and fruits of philosophical agreements.

Break up the ravines of atheism, destroy the by-paths of heresy and slay the evil beasts of false reasoning.

Make me always remain seated at the feet of Shri Krishna and set the listeners on the throne of blissful hearing.

Let the blessed day of the knowledge of Brahma come to the city of the Marathi language and let there be free exchange of the joy of spiritual dialogue for all the people.

O my Mother, wrap me in the garment of Thy blessed love and soon I will accomplish all this.

Hearing this prayer of the disciple, the grace of the Guru looked at him in the most friendly mood and said: “Say no more but begin at once the exposition of the Gita.”

Jnaneshvara filled with joy exclaimed, “Lord, Lord, I will do so! Then he said [to his hearers], I will now begin to expound the work. Listen!”



JAY SHRI MATAJI!