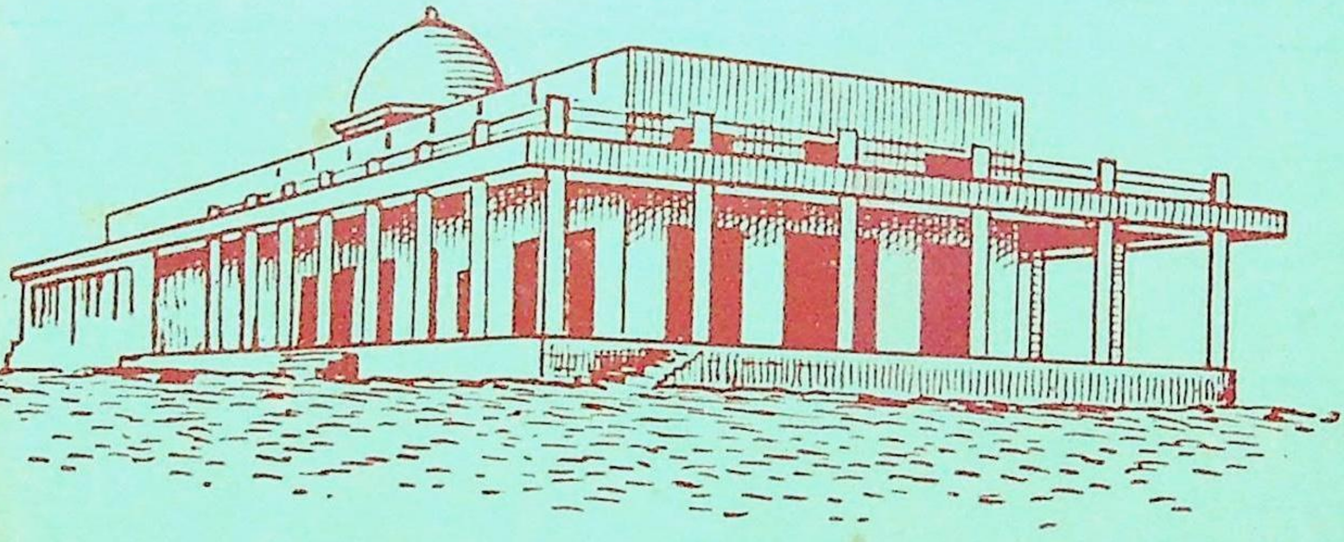
Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

Academy of Comparative Philosophy & Religion

BELGAUM.

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Div. Commissioner

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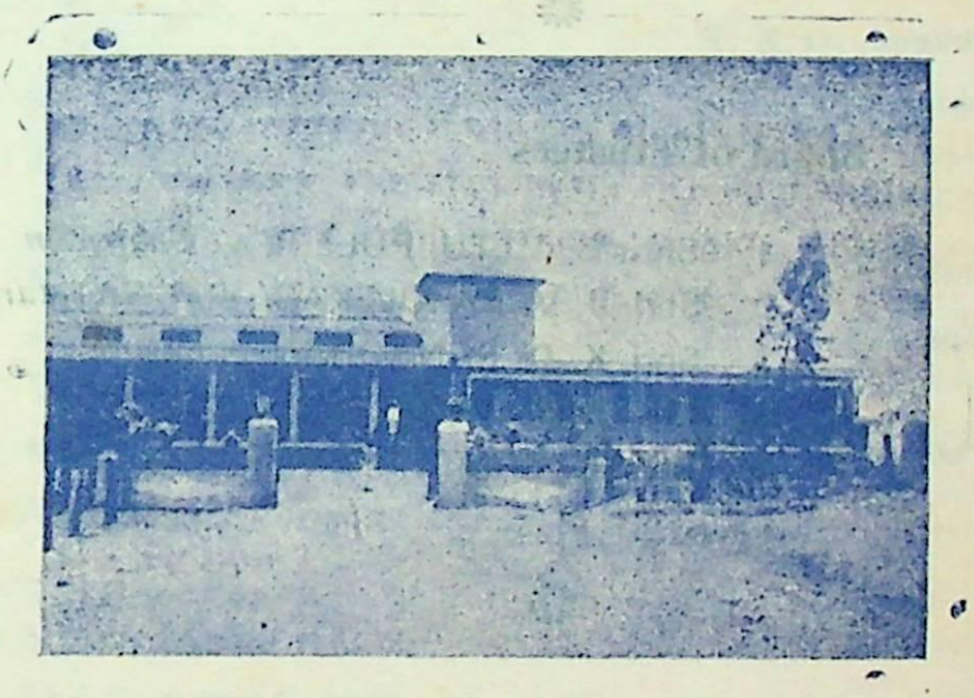
(A Journal of Spiritual Life)



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Pathway to God

(A Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol XI	October 1976	No 1

Universal Prayer. ‡

May the wicked leave their crookedness and have incresing love for good ! Let universal friendship reign among all beings. Let the darkness of evil disappear. Let the sun of true Religion rise in the world. Let all beings obtain what they desire. May the company of the devotees of God, who shower down blessings incessantly, meet beings on earth! They are verily moving gardens of wish-trees; they are living mines of wish jewels; they are speaking oceans of nectar. They are moons without any detracting mark; they are sun without any tormenting heat. May all beings be endowed with all happiness and have incessant devotion to the Primeval Being. Let all those who live upon this work, have victory in the seen as well as the unseen !

(M. M. P. 139)

‡ Engligh rendering of the prayer of Jnaneshwar in chapter XVIII copied from Mysticism in Maharashtra by R. D. Ranade.

Editorial

700 years back, in Jnaneshwara's birth, humanity was graced with a visible manifestation of Divinity. In his chosen human form, within about a span of twety one years, he created and illuminated the eternal, spiritual ' light house ' guiding countless, sailing and tossing human ships. Through such manifestations, God does stand by his promise to refuel and uplift His own beloved creation.

Assimilating space & time in his existence and spiritual works, Jnanesvara and his limitless spiritual inspiration have symbolised the trinity of ' unity, eternality and universality '. For an active devotee on the pathway to God, Jnanesvara is, as if a soaking and resoaking spiritual solvent in which the devotee throbs and dips himself again and again.

This special issue marks merely a conscious attempt to salute this towering spiritual leader on his 700 th birth anniversary. How great Jnaneswara is, remains unfathomable, unscaled, unmeasured for the tiny measuring units like ours. How greatly we can enrich ourselves, we can realise. In such a realisation only, real regardful tributes are paid to the greatness of such spiritual heroes. Gurudev Shri R. D. Ranade writes in his ' Mysticism in Maharashtra, '- " The Mystics of all ages and countries form an eternal Divine Society (Preface-p. 2). ..... Jnanesvara has naturally his comparison with such great philosophioc-

mystical luminaries of the West as Plotinus, Agustine and Eckhart..... Jnaneswar may yet again be fitly compared with Dante, whose beatific vision, philosophic imagination and poetic melody are just a counterpart of that greatest of Indian poet- mystics, Jnanesvara" (Preface–p. 3) A devotee with an emotional heart will merge in agreement with Changdev in describing the greatness of Jnanesvara and his brothers.

मोतियाचे पाणी रांजण भरिला । पोट भरुनी प्याला ज्ञानदेव ॥
अभ्राची साउली धरोनियां हातीं । गेलासे एकांती निवृत्तीदेव ॥
पुष्पाचा परिमळ वेगळा काढिला । तो हार लेइला सोपानदेव ॥
हिऱ्याच्या घगऱ्या जेवण जेवली । पोट भरुनी धाली मुक्ताबाई ॥

– चांगदेव

"Jnanadeva drank to his fill the water of pearls; Nivṛittināṭha caught in his hands the shade of the cloud; Sopana decorated himself with the garland of fragrance; Muktabai fed herself on cooked diamands" (English Translation from Mysticism in Maharashtra- P. 46)

In the celebration of this 700th birth centenary of Shri Jnanesvara, let us grant a pause to ourselves and be introspective. Let not huge and massive functions of celebrations sweep us away with a sense of having done all that is expected of us. Let us make a conscious effort to realise how and why Jnanesvara remains relevant and inspiring even after long passage of 700 years. Eternality and universality of his message have made its prints timeless and unwipable.

Jnanesvara's chosen mandate for us is 'एक तरी ओवी अनुभवावी' "live and experience (and not merely read and repeat) at least one verse of Jnaneswari." Present day growing world, craving for 'one God, one world

and one humanity' has to reinspire itself from Jnanesvara's urge for 'विश्वस्वधर्म'.

On this occassion, let us pray unto Jnaneswara to give us light and guidance. Let at least, the पार्थभाव (the urge of Partha) be born within ourselves. Let us be aware of the war being fought on the battlefields of our individualised existence between right and wrong, between virtues and vices, between Godly and unGodly. Birth of such a Partha (पार्थ) within ourselves will alone qualify us to receive Geeta and Jnanesvari and will lead us to the effective inner alterations, in turn leading us to God-realisation.

With the births of the Saints like Jnanesvara, humanity is bound to be on its way to Divinisation. Let this optimism recharge our cells and set us on towards the Goal with a new flight of hopes and efforts.

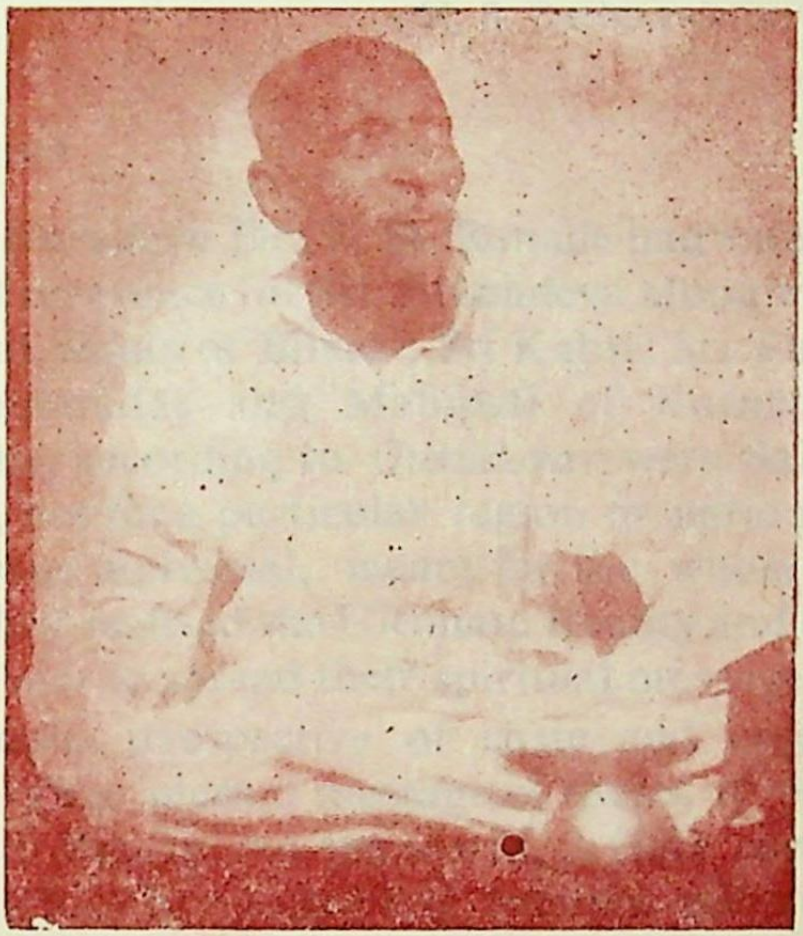
This editor feels, that having resolved on our part, Shri Jnaneswara is promising the humanity, on this occassion, with an assurance viz.

स्वयेंच फुलविल आत्मवेल हा
काला परता ज्ञान मोगरा
सुगंध ज्याचा जाईल भेदुनि
जाण पुटांची गगने सारी

The creeping Divinity in us, will on its own, mature to flowerings. Flower of Divine wisdom will be born and will be timeless and fragrant. The fragrance will dissolve and exhaust all those layers of consciousness, which are shelling skies, enveloping and entrapping the struggling human self.

– N. R. Deshpande

Shri Gurudev Dr. R. D. Ranade



Born
JAMKHANDI
3-7-1886

Samadhi
NIMBAL
6-6-1957

Sri Gurudeva & Sri Jnanadeva

– M. S. Deshpande M. A.

Highest Regard :

Sri Gurudeva Dr. R. D. Ranade had entertained the highest reverence for Sri. Jnānadeva along with four other great Saints of Bharat, Sri Kabir, Sri Tukārām, Śri Purandaradās and Mahipati of Karnātak. All these Saints, according to *Gurudeva*, were Saints for humanity, not for a particular region or nation. Their message was universal, meant for the whole of humanity. They realised the Ultimate Reality and tried in their own way to spread their spiritual message among all the people, irrespective of caste and creed-high and low. This eternal message of theirs, if properly propagated throughout the world, is fully capable of bringing about harmony even between nations and races, ushering in the world an era of peace and goodwill.

In his great work on the Gita Śri *Gurudeva* has eulogised *Jñāneśwar* in these superlative words: "Śri *Jñāneśwar* was not merely one of the greatest saints of Mahārāṣhṭra, but also certainly one of the greatest interpreters of the *Bhagavadgīta* that have ever lived. The most distinguishing feature of his interpretation of the *Bhagavadgīta* is his unique combination of

philosophy, poetry and mysticism. Its philosophy is of a high order, no doubt, but its poetry is of a still higher order. And when mysticism is combined with philosophical insight and poetical imagination, one can easily see how *Jnaneśvara's* interpretation of the *Bhagavadgita* stands supreme. "[1]

Remarkable Resemblance :

The first and foremost striking resemblance that we observe in *Śri Gurudev* and *Śri Jnanadev* is their firm faith and deep devotion, their rare reverence and absolute resignation and complete self-surrender, to their respective *Sadgurus*. They genuinely felt that they were entirely the products of their *Gurus'* grace. They considered themselves to be mere instruments in the hands of their Masters and that their works were wholly and solely the results of the overflowing grace of their Masters. They spared no words to express their deep sense of gratitude in their supreme glorification of this grace. *Śri Jnanadev* tells us that it is on account of the all-powerful *Nivṛttinath*, his Master, who resided in his heart, that every fresh breath of his has turned into a poem. " What is not," he asks, " the grace of the *Guru* competent to do ? : "[2] About his anonymous Introduction to the *Nitya Nemāvali*, *Śri Gurudev* writes : " The Introduction was got by Your Holiness, written by an ignorant person like myself. This would not have happened, if it had not got the support of your Self-realisation. Is there anything which cannot be achieved by Self-realisation ?"[3]

Both *Gurudev* and *Jnānadev* were Mystics of a very high order. While *Jnanadev* was a Mystic from his

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1) B. P. G. 55. 2) M. M. P. 55. 3) R. L. L. P. 69.

very birth, *Gurudev* attained that status and became a mystic with a few years' sadhana. He had the good fortune of receiving the blessings of a great *Sadguru* early in his life and attained perfection by his intense *Sadhana*. Like *Jnanadev* he had superb spiritual experiences, as described in the following *Ārati* of *Jnanadev*:

" When he had entered the Sanctuary, his bodily consciousness was lost. His mind was changed to supermind. All sense of boundness was then over. Reason came to a stand-still. Words were metamorphosed into no-words; and he saw his own Self. His eyelashes ceased to twinkle. Distinction between night and day was gone. The whole universe was alight, and was filled with the resonance of God. He was merged in an ocean of Bliss, and his beatification was ineffable." [4].

The great mystic heights reached by them had granted them a universal outlook as a result of which they had become sufficiently broad-minded and liberal. Hence " to *Jnanadev* *Śaivism* and *Vaiṣṇavism* were identical, not to speak of different kinds of *Bhakti* in *Vaiṣṇavism* itself .... God may be meditated upon either by the *Saivite* name or *Vaiṣṇavite* name. .... It matters not to him what deity one worships, provided one worships rightly and earnestly. "[5]. *Śri Gurudev* also maintained that "a real mystic is he who is neither a *Saivite* nor a *Vaiṣṇavite*." .... Elsewhere he states: "When a philosopher talks about spiritual experience, he is neither a *Hindu*, nor a *Muslim*, nor a *Christian*. He is a citizen of the world and for the matter of that, a citizen of the spiritual world."[6].

4) M.M.P. 12 (Preface) 5) M. M. P. 42. 6) E. K. M. P. 2

Practical Philosophy :

These two great mystics were also great Philosophers. Their philosophy was not merely an intellectual speculation–not merely theoretical, but was thoroughly practical as it paved the way to and was based upon their personal spiritual experience. *Śri Gurudev* used to tell us that his philosophy was the philosophy of *Śri Jnānadev* and his interpretation of the Gita was almost the same as that of *Jnānadev*. Both the interpretations were mystical. While his interpretation was philosophico-mystical, Jnānadeva's interpretation was poetico-mystical.

The metaphysics and ethics of both was theonomic. It led to and culminated in the development of mystical attitude. Says *Śri Gurudev*, "Intelligence without the moral backbone might only degenerate into the cleverest form of chicanery, and a mystic without morality.... might only be a hideous creature who is a blot on the spiritual evolution of man. And again, just as morality to be ratiocinative, must be firmly linked to the intellect, similarly, for its consumation, it must end in mystical attitude, which alone is the goal and end of the life of man."[7]

Their's was also the philosophy of synthesis. They had both inherited the philosophy of the *Upaniṣads* and the *Gīta* and other former saints. They had tested the veracity of the former doctrines in the light of their personal spiritual experiences.. " What we experience," says *Śri Gurudev*, "what we feel and what we realise, that alone should be our philosophy "[8]. So they had propounded the theories which they had

7) C. S. P. 211. 8) B. P. G. R. 194

found to be correct for the benefit of the future aspirants. The breadth of outlook attained by them had granted them insight to reconcile the claims of diverse theories by assigning each its proper place in the scheme of thought and satisfactorily resolve their mutual conflicts.

The nature and relation bèween God, World and Souls have been the subject of bitter controversy among different schools of thought. Some contended that they were identical in essence while others maintained that they were partially or entirely different from each other. As pointed out by Śri *Gurudev*, "It is only the mystical view of Reality that will come as a reconciling factor between these different attitudes and different doctrines about God, the world and the self.[9]" Hence all such antinomies could be reconciled by these great mystics in a proper manner.

Let us see how one such antinomy has been resolved by them. Our world has been considered as real by some and unreal by others. In fact both these views are present in the *Gita* as well. Śri *Gurudev* and Śri *Jnānadev* have reconciled this antinomy by declaring that the world is both real and unreal. With God it is real and without God it is unreal. The content of the world viz God, is real and eternal, while its forms and names are unreal, non-eternal, ephemeral. To a realised Saint the world is the ecstatic dance of the Divine Light (*Cidvilās*) while to ordinary persons it is the terrible death-dance of mortal misery. (*Māyā–vilās*). Śri *Jnānadev* has described the world both as full of immortal delight as well as full of mortal misery and has exhorted the aspirants to

9) B.P. G. P. 186

give it up at once and seek to realise the immortal Bliss of the Lord: " to get thyself hastily from it and go by the path of *Bhakti* so that thou mayest reach the Divine Home."[10].

It must be remembered that mere imaginary contemplation on the conception of *Cidvilas*, will not enable us to enjoy its actual Vision and Bliss. It is only when we cross the terrible *Māyānadi*-the Stream of Illusion-with the help of the sure boat of Guru's Grace by holding the rudder of devotional meditation that we would enjoy the blessed glimpse of *Cidvilās*-the Divine Delight in the world. Thus *Māyāvilās* and *Cidvilās* have been reconciled by them.

Pathway to God :

Similarly the Pathway to God utilised and preached by them was also identical. The *'Pantharaja'* or the Royal Road to God-realisation, of *Jnanadev* was only one like the Pathway of Gurudev. The *Yogas* of *Jnāna*, *Dhyāna*, *Karma* and *Bhakti* were, according to them, merely avenues to the main Pathway and not independent Paths. This great Pathway consisted mainly of intense devotional meditation on the Name of God, imparted by a realised *Sadguru*, preferably in the company of Saints or *Sādhakās*. When this meditation becomes sufficiently one-pointed and soulful, it develops an attitude of complete self-surrender in the *Sādhak*, awakens his intuition and enables him to have brilliant spiritual experiences culminating in the effulgent Vision of the Atman and the enjoyment of His Supreme Bliss.

Bhakti is the soul of this Pathway. *"Bhakti"*,

10) B. P. G. P 64.

according to *Gurudev*, "an unexplained and inexplicable love of God, is a fundamental requirement." As the *Gita* also asserts "it is only through one-pointed devotion to God that one may be able to know Him, see Him and enter into Him." [11]. *Śri Jnānadev*, the originator of *Bhakti* school in *Maharashtra*, also tells us that God can be attained by *Bhakti* alone.[12].

Both of them have entertained identical views on the glory of Guru's grace, the value of Name, soulful meditation, company of Saints, need of absolute self-surrender and grandeur of spiritual experiences and Bliss. The doctrine of *Asymptotic Realisation* of *Jnānadev* was highly appreciated and extolled by *Gurudev* as his original contribution to the philosophy of mysticism. "A curve and an axis approaching each other infinitely and meeting at infinity is the essence of *asymptotic approximation*. What we find in the case of an aspiring mystic is that he goes on asymptotically approaching God..... The devotee attains to Godhead, falling just short of His entire Being.... Even though the devotee may reach unison with God, yet he remains a devotee. The Saint remains a Saint so long as he has to discharge his bodily functions." This is, according to *Gurudev*, *Śri Jnāndeva's* doctrine. There is also unanimity as regards the nature of Spiritual perfection. Perfection, according to them is gradual. " A man who starts on his journey must not expect to reach the end at once.... So, initiation and realisation should not be spoken of in the same breath. A gardener might sprinkle water on the trees and plants, but it is only after the spring sets in that the trees and plants bear fruit."[13]

11) B. P. G. 254. 12) M. M. P. 211. 13) B. P. G. P.72.

Saints' Blessings to Society :

About the blessings of saints to society, both these Saints have expressed identical views. *Śri Gurudev* has stated : " One has only to remember that it becomes the mission of such a realiser to spread the Gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity should be his maxim, theo-polity his doctrine. Whosoever has realised the unity or presence of God can never but direct his life in such a way that the greatness of God becomes not merely understood but also achievable." [14] Sri Jnānadev also has echoed the same sentiment when he writes thus : " As the Sun destroys the blindness of the world, opens temples of lustre, and moves on encircling the universe, similarly the man, who bears love towards all, unloosens those who are bound, helps those who are sunk, and relieves those who suffer and are miserable. Day and night, his primary aim is to achieve the happiness of the human kind, and only secondarily does he care for his own interest. "[15] His following prayer to the Lord amply discloses his overflowing love for human welfare and happiness. Just listen :

"Let universal friendship reign among beings. Let the darkness of evil disappear. Let the Sun of True Religion rise in the world. Let all beings obtain what they desire. May the company of devotees of God, who shower down blessings incessantly, meet the beings on earth : They are verily moving gardens of wish-trees; they are living mines of wish-jewels; they are speaking oceans of nectar. They are moons without any detracting marks; they are suns without any

14) B. P. G. P. 136. 15) M. M. P. 91

tormenting heat. May all beings be endowed with all happiness and have incessant devotion to the Primeval Being." [16].

Such is the close affinity between the spiritual life and teaching of the two great Saints-Jnāneshwar and Gurudev Ranade.

●●●

16) M. M. P. 139.

Abreviations

B.P.G. - The Bhavadgita as a Philosophy of God-realisation
C S. - The Constructive Survey of Upanisadic Philosophy
E.K.M. - Epitome of Karnatak Mysticism
M.M. - Mysticism in Maharastra.
D.L L. - Dr Ranade s Life of Light.

Shri Jnanadeva

SHRI JNANESHWAR

A Comparative & Critical Study of his Philosophy.

R. N. Saraf.

Gurudev Ranade said long ago that Jnaneshwar dazzles by too much brilliance. It is a truism, a self-axiomatic truth. The luminous lucidity, the transparent clearness that makes the bottom look like its surface and deceives the intellect as to its unfathomable depth, the supreme creative genius that knows nothing impossible and creates what the original creator was unable to create, the superb imagination that grasps even infinity in its pinch of thumbs, the penetrating, nay almost piercing, intellect that bores to the core of Reality and finds out the truth of Reality to be Beauty-Bliss-not beautiful bliss or blissful beauty but beauty and bliss identical, that supreme power of expression that makes the meaning almost visible, tangible, audible and edible and makes it an object of direct experience rather than of intellectual comprehension, the universal sympathy and love that embraces all, sinner and saint alike and weeps more for the sinner than for the saint, all this and much more make him a very difficult author because of the easy illusion it creates in the reader that he has understood all when he has practically understood nothing. Therefore, to understand and comprehend

his thought we must first understand the nature of his language.

As the Kamadhenu, the wish-fulfilling cow, does not need to carry waggon-loads of things to satisfy the needs of desirous persons but creates, nay procreates, out of herself and not procures them, so Jnaneshwar is never in need of a word, a phrase, a simile, a metaphor, an idea, or a thought, but the whole comes out in organic unity, finished and perfect. It is not artificial word joining. His language is a language of pictures. The words are its lines and shades. If we look to the lines and shades only we will not be able to discern the picture. If on the other hand we ignore the lines and shades there would be no picture. Lines must be used only to reveal the picture. They are not themselves the picture. Yet, no picture is without them.

It is clear that words of Jnaneshwar must be clearly, accurately, correctly, and fully understood only to see the thought image they portray and paint. The translators of Jnaneshwar have rivetted their attention on the words and have missed the picture. Unrelated to the picture, the words have no meaning and significance but the unmeaning meaning of the lexicon. Words are misinterpreted and the significance is lost when they do not reveal the picture. Instances can be cited by hundreds but one is sufficient to make out this point.

Jnaneshwar while describing the state of yogi says.

विषयांचा विसरू पडे । इंद्रियांची कसमस मोडे
मनाची घडी घडे । हृदयामाजी ॥ १८८ ॥६

One learned translator has interpreted this as 'the objects of senses are forgotten, the impatience of the senses is stilled and the mind becomes steady in the heart." No doubt it is a correct translation according to the grammar and lexicon but the real significance is lost. Here Jnaneshwar says, the mind is folded and not steadied. Had he intended to say that the mind becomes steady he would not have employed this round about way to express this simple idea.To understand this, we must dive deeper and see the inner meaning by visualizing the picture.

The picture is of a thing folded. We ask the question what is folded ? a paper, a cloth or any other elastic thing. Then, we have to search if Jnaneshwar has anywhere the simile of such a thing. We will find this idea clearly and explicitly stated elsewhere as :-

जेथ हे संसारचित्र उमटे। तो मनोरूप पट फाटे।
जैसे सरोवर आटे । मग प्रतिमा नाही ॥१५६॥५

where this picture of *samsar* is reflected (cast) that canvas of mind is torn, as the lake becomes dry and then no reflection. Now the meaning is clear and consistent. When the canvas of mind is folded the picture of the objective world becomes hidden. When the objects are not seen they become forgotten. When the objects are forgotten, no pinpricking and hankering of the senses. What remains is the canvas of pure sentience without any objects either to desire or to hate. In this way, the mind is emancipated from the thraldom of the senses. I think this is enough to show that if the pict-ure is not seen the meaning is not grasped, understood.

Next, we must be on our guard not to understand the meaning of his words as they are used by other thinkers in some other sense. Philosophers also are obliged to use the common words but with different and special meaning. If this precaution is not taken the meaning is perverted, twisted and lost and ends in misapprehension or no apprehension.

With these preliminary remarks I go on to my subject proper.

Jnaneshwar has reconciled all the systems and made them consistent and complementary by unifying them into a comprehensive system. Thus the other systems become not untrue or false but partial truths which are true only when they are in the whole and in their proper places. It is not possible to take all the systems for our comparative study in this short essay. So, I intend to take only four systems that have got great affinity and likeness and are likely to lead to the wrong conclusion that they are both identical. They are 1) Sankhya2) Shankar Vedant, 3) Shaivagam, 4) Yogavashistha.

. 1. The Sankhya System is the first rational system of philosophy in India. It starts from where reason starts and stops where reason stops being unable to go further. No doubt it indicates behind and before to a principle which she is bound to accept but cannot expose. This has created a wrong impression that the Sankhyas are dualistic. The great Shankar has dubbed it as द्वैतिनो हि ते सांख्याश्च योगाश्च dualists and as such the principal adversary of monistic vedant. So much so, that commenting on Bhagvat Geeta– सिद्धानां कपिलो मुनिः। Shankar interprts it सिद्धानां जन्मना एव धर्मज्ञानवैराग्यैश्वर्यातिशयं प्राप्तानां कपिलो मुनिः। Here Shankar

avoids calling him the founder of the Sankhya system Elsewhere he interprets it as Hiranyagarbha. Jnaneshwar on the other hand says-

जेयाचिये भाटिवेलागी । मी कपिलु जालां ॥ १३/५२
तो आईक निदोषु । प्रकृति पुरुष विवेकु ॥१३/५३

To praise, to expose which (सांख्य), I became Kapil: Hear that faultless, flawless thought-knowledge of Prakriti and Purusha. Again he says-

जें विचारा क्षीरसमुद्र, । स्ववोधकुमुदिनीचंद्रु ।
ज्ञानडोळसा नरेंद्रु । शास्त्रांचे जे ॥१८/५१७
कीं प्रकृति पुरुषे दोनी । मिसळ ली दिवोरजनी ।
तियें निवडितां त्रिभुवनी । मार्तड जें ॥१८/६१८
जेथ अपार मोहरासी । तत्वांचा मापो चौविसी ।
उमाणे घेउनि परेसी । सुरवाडिजे ॥१८/६१९

In this magnificient and eloquent eulogy Jnaneshwar expresses his great reverence and admiration for the Sankhya system and its propounder Kapil.

Jnaneshwar was a super-monist. His monism goes beyond monism and dualism; it includes them both and yet transcends them, does not suffer even the unity of the one. He says – वरी येकपणें गणिजे । तें गणतेनसो दुजें॥ ५/३४. It is a one which cannot be counted as one, as it becomes second because of the counter and thus ends in two. Even the one itself cannot count itself as one because counting is different from the one and becomes two. Again he says – ऐक्याचाहि दुकाळा ॥ १/३१. There is a famine of even oneness – absence of oneness in the one.

With this severe and pure monism it is a question how Jnaneshwar extols the Sankhya with its dualism and realism ? For this a critical and penetrating

study of the Sankhya is necessary as Jnaneshwar understood it.

As I have already said Sankhya is a rational system conceived and exposed within the limits of Reason. Reason found out our whole experience comprised by two irreducible principles viz:- sentient and non-sentient. One is inconceivable without the other. It is inconceivable how there can be sentinence without object or the object without Sentience. So starting with these two principles, Sankhya considered their nature by rational analysis.

Reason found out sentience to be pure knowledge, pure consciousness without any action, change or effect. All the action, change and effect are the object world But how the knowledge of the change is possible as the sentience-the Self is unconcerned with the world of object? The self cannot know the change as sentience can have no relation with the non-sentient. Unrelated it cannot know, relation it cannot have. Change itself cannot know itself as change, being nonsentient by nature. Without their union, the knowledge of change would be impossible. Reason is forced to accept the union as possible because it is actual. It is absurd to think an actual thing impossible. When a thing is actual, reason must find out how it is so.

Reason sets out to analyse the insentient object world which it called prakriti and found out to be three-fold energy-potentiality. The Sankhya termed these as satva,. rajas and tamas. It is very difficult to translate them in English, which will convey accuratey identical meaning. I attempt as best I can. Satva is light,

Rajas action and Tamas inertia. In common intelligible words light is mentality, action is vitality and inertia is materiality. With these three qualities the object world is in potentiality, complete for all purposes.

This potentiality becomes actuality when the equilibrium is disturbed. For this, the principle of sentience is needed. Sentience with its powers of knowledge, desire and imagination becomes the cause of disturbance by its adjunction and identification with Prakriti. This unreal relation of Purusha and Prakriti is without beginning. Reason had to admit it as she cannot go beyond the framework of space and time.

But what is the raison-d'etre of the Prakriti and its adjunction with Purusha? Very ingeniously Sankhya said पुरुषस्य भोगापवर्गार्थं दृश्यम् ।

The end of Prakriti when she unconsciously seeks to attain or realize is to give enjoyment and salvation, emancipation, absolute freedom of aloneness unconcerned with anything, either with insentient object or with sentient beings. The end becomes clear and apparent when the sentient being the Self is in relation of false, imaginary identification with the mental and material vesturies of Prakriti, and thus intelegizes and vitalizes it.

So long the Self identifies itself with Prakriti he enjoys mental and material pleasures but is emancipated the moment he knows his separateness and difference from her and remains aloof in his natural state of pure sentience. Thus both the ends are revealed and realized.

This is a barest outline of the profound Sankhya philosophy. It does not go before Purusha and Prakriti or further than the solit ary aloneness of the emancipated Self. Behind and beyond, it does not go but indicates its necessity for its completion and roundedness.

Shankar is very uneasy with the dualism and realism of the Sankhya. The dualism was incompatible, almost contradictory of his monism. The realism was anathema to him because without denying and refuting it monism could not be established. So he denounced the Sankhya in toto.

Jnaneshwar on the other hand accepted this philosophy because the dualism was not opposed to the monism but was complimentary, and the realism was even more necessary to his *chiidvilas*. An illusory *vilas* would be a contradiction in terms or at least unmeaning. Vilas is always intentional, real and dual, never forced, illusory or solitary. What Jnaneshwar did was to transcend the limitations of reason by mystic direct comprehension of absolute unity of Reality. How he did it is to be seen now. Jnaneshwar brought the truth of the Sankhya system that was in its womb and made it comprehensible and acceptable. While exposing and elucidating Purusha and Prakriti

Jnaneshwar says:-

"Prakriti and Purusha are both without beginning, always united as the grain grows with the chaff. They are always united together and made one unity. They are in this manner from all time. Their juncture is neither artificial nor intentional but natural and beginingless.

This squares exactly with the Sankhya system. But Jnaneshwar rises above the limits of rationalism and brings out the suprarational truth with which reason is satisfied though unable to comprehend it. He says it in a nutshell. तरी केवळ जे सत्ता । ते पुरुष गा पांडुसुता । प्रकृति ते समस्ता । क्रियानाम ॥ १३/९६५ ॥ The pure absolute Being is Purusha; all the action, motion, change is named as Prakriti. This definition is much wider than and different from that of Sankhya and for that, more comprehensive, more explaining because more rational, having transcended the limits of Reason.

Sankhya defines Purusha as द्रष्टा दृशिमात्रः । the seer, the Self, pure sentience only. Now see how Jnaneshwara's definition comprises and transcends the definition of Patanjali.

Pure absolute being comprises all things that have existence. The sentience does not include in itself what it knows. Being, on the other hand, includes both sentience and the object, it is conscious of. This definition of Purusha goes beyond that of the Sankhya.

Now, about Prakriti. Sankhya defines it as the equilibrium of the three Gunas. Jnaneshwar defines it in the same manner while exposing the Sankhya system according to them.

आणि एहा आठांची जे साम्यावस्था । ते गाइजो परम प्रकृति पार्था ॥
तिये नाम व्यवस्था । जीवू ऐसी ॥७-१९
जे जडातै जीववी । चेतनेते चेववी
मनाते मानवी । शोक मोहो ॥२०॥
पै बुद्धिचां ठांयीं जाणणे । ते जियेचिये जवळीकीचे करणे ।
जिया अहंकाराचेनि विंदाणे । जगचि घरिजे ।२१ ॥

'The equilibrium of these eight principles (five material)

and three mental vestures of the Self) is Prakriti. It is termed Jeeva. This Jeeva enlivens the lifeless (insentient matter), wakes the consciousness (rouses it from its self-absorbed slumber), makes the mind feel pain and infatuation. Tne inherent power of the Reason to cognize is the effect of its vicinity with the Self; by its ingenious device of the ego it upholds the whole creation (sustains the world in its practical manner). Here the equilibrium means organic unity and not balanced state or posture of the Gunas. In the second sense equilibrium would lead to inaction and not cosmos.

This upper or higher Prakriti is neither the Atman (the Self) of the Vedant or the Prakriti of the Sankhya in its technical sense. It is said to be the inner nature of the first principle represented by Shree Krishna and termed as Jeeva. The Self alone would know nothing, do nothing. With the adjuncture of the mental and material paraphernalia it becomes a sufficient principle to explain our experience.

This is sankhya as understood by the Geeta. Jnaneshwar explained it intelligently and intelligibly here and elswhere. Rising above the limitation of reason, he from mystic eminence viewed it and said that the eightfold Prakriti, the Prakriti termed Kshetra (Field) with thirty six elements, the Prakriti expressed by the simile of a tree, is nothing more than the imagined forms by the sentient principle becoming like, and one with, it by indentifcation. Sentience almost sleeps and thus becomes Jeeva enjoying and suffering pleasures and pains. This shows why Jnaneshwar called the equilibrium of the eightfold Prakriti as Jeeva Both

the Prakriti and Jeeva are imaginative emergencies from the sentience (चैतन्य). Alone they would be nothing-

Thus Jnaneshwar resolved the duality of Purusha and Prakriti by transcending them to the higher principle in which they both become one. How this is done would be clear by considering the definition of Prakriti: प्रकृति ते समस्ता। क्रिये नांव॥ Here Jnaneshwar says that Prakriti is a collective name for all the changes, actions, motions, transformations. This is the truth of the Prakriti.

What is क्रिया (motion, act,) then? We must understand it as Jnaneshwar intended it to be understood. Defining Karma, a synonym for Kriya, Jnaneshwar says:-

म्हणौनि कर्ता मुदल न दिसे। आणि शेखो कारणही कांही न दिसे।
माजी कार्यचि आपैसे। वाढो लागे॥८/२८॥
ऐसा करितेनवीण गोचरू। अव्यक्तीं हा आकारु॥
निपजे जो व्यापारु। तया नाम कर्म॥२९॥

Therefore where there is no doer (author) in the first place nor any reason in the end and work only appears in the middle, this formation without an author which reveals forms in the formless (the sentient consciousness) is called Karma. It is not creation; it is emergence. It is coming before consciousness what was already present within it and one with it.

जे अनादीच दृश्यपणे। अनदृ च देखणे।
हे आता काय कोणे। रचूं जावे।७/१५७ (अनुभव.)

The object of knowledge is latent in the knowledge without begining; the seeing it (knowing it) is beginingless too. Is there any need that anybody should

create anew the seer and the object to be seen?

But how can the forms be in the formless, be one with it? We have got an instance and almost practical demonstration in our imagination. When we imagine a pot, the form of pot appears in the formless imagination of it. We see the form of the pot but cannot see the form of the imagination, simply because it has none.

But how do the forms emerge and merge? Jnaneshwar gives an intelligible and satisfying answer. He says it is the desire, nay the necessity of the sentient consciousness (the Self) to know constantly to remain consciousness. Consciousness cannot be conscious of itself as the fire cannot burn itself. As the fire needs firewood to burn and exist as fire, so consciousness needs object to be conscious of. As there is nothing beyond itself it must either know itself or become unconscious. So the Self is forced to know itself for its very existence. By analysing the conscious sentience we discover that besides knowing, it has imagination, memory desire as its powers and one with them. This is self-evident. We cannot conceive unconscious imagination, desire or memory. By the unity of these powers, the desire to know, spontaneously exhibits forms that are latent, innate in the consciousness itself. Everything that has or can have existence is and must be in Being–Sentience. Otherwise it would not exist being out of Being.

Jnaneshwar brings out this principle in a beautiful manner into bold relief in his Anubhavamrita. He says if the Self is hungry to know object for his sustenance as food where can he go but to himself-the repository

of all forms as objects of knowledge? Thus he satisfies his hunger by making and becoming his own food. By seeing-knowing the object that is nothing other than its own wealth of forms, he is satisfied and brings this object, separated as it were from itself, to his unalienable unity. In all this transaction the unity remains intact whether he appears as object of his knowledge or the cognizer of it.

When the self is satisfied and the desire subsides, the self remains in his pure state of sentience. No effort is needed to regain it. The act or fact of seeing and non-seeing are both natural and can be attained without any effort. He can be both as he is already both. As the fire is not to be heated, so the self needs not to be conscious by something else, other than itself. Jnaneshwar says that when the Self wishes not to see himself he sleeps on himself as his bed as does the horse. As he is already all, who sees whom? but this seeing is the sleep of the self in its pure form. When the opposite desire emerges he becomes object, which he already is. The object of knowledge and its knower are both eternal and uncreate.

It is now clear what Jnaneshwar means by defining Prakriti as Kriya. By this definition he silenced the objection raised against the Sankhya that Prakriti, being unintelligent, cannot consciously strive for the enjoyment of the Purusha. Why the Prakriti, which has nothing to do with Purusha, should have an end set before her as if she is intelligent? Here the prakriti is different and separate from Purusha. Then the objection cannot be raised against it. It is clearly feasible, the intelligent self desires

to enjoy or to attain and remain in eternal rest untrammelled by pleasure and pain.

This philosophy is more fully explained in his independant work. -- Anubhavamrit. There the unity of both Purusha and Prakriti is convincingly proved. By rising still higher and diving still deeper, Jnaneshwar exposes this philosophy which is now his own philosophy.

Now relinquishing the Sankhya terms, Purush and Prakriti, Jnaneshwar substitutes in their place more wide, more deep and more satisfying terms-Shiva and Shakti. The identification of the Purusha and Prakriti was problematic, vague and obscure, but becomes self-evident, easy, certain and clear, by the terms Shiva and Shakti. He retained the duality, was consistent and made it easy to understand the terms. We are now going to see how he accomplished it. He says Shiva and Shakti are exactly alike. They make whole. But by whom the other is complete is impossible to know. Their co-mingling is incomprehensible. No one is part of the other; yet both are a whole. They are impartible parts. They can be neither joined nor separated. Both are not independant principles having separate existence. Both make whole of which each is a part. And yet each is a whole of which both are parts. But that does not mean that there are two or many wholes. There is only one whole of which the other wholes are parts. One is naught without the other and both are naught in their Reality. Therefore, they are more than one but less than two- they are not fully two.

Thus both the unity and plurality are saved and

solved. This is a very difficult, deep and complicate doctrine, very hard to expose and harder still to comprehend correctly, fully and clearly. Only a supreme genius like Jnaneshwar a could do it. He accomplished this feat He proved it by simple exposition. How?

We should take a concrete instance, sugar. Sugar is sweet. But sugar is not sweetness nor sweetness sugar. Sugar is inconceivable without sweetness as sweetness without sugar. And yet, we cannot say that sugar is sweetness. Sugar is sweet, but it is different from sugar as sweetness. The noun and adjective are different. If they are one, they become synonyms and would convey no meaning or would become absurd. When we say sugar is sweet it has meaning; but if we say sugar is sugar, what does it mean? That is both are not two but one is both.

Purusha is potentiality with the power of being actuality. The bare potentiality is Purusha and the power of becoming actuality is Prakriti. Thus, the whole of our experience is explained. The Purusha, the consciousness, the self is absolute potentiality of everything possible and impossible-possible as possible and impossible as impossible. The possibility becomes actuality by manifestation and not new creation. The force that does it is the will, wish, desire inherent in the Self and one with it, to see to know what it is it-Self-the necessity of its being.

In this way the whole of our experience and the Sankhya system that was meant to explain it are both fully and most satisfactorily explained. Unity and plurality are both saved without calling either of them

unreal and without leaving the contradiction unresolved. The multiplicity of the infinte selves and material objects is now seen as the manifestation of the one. Manifested, it becomes infinite forms; unmanifested, it is formlesa unity without any distinction of the seer and the seen. The multiplicity of the selves is the multiplicity of desires of the one Self. Desires with sentience mnnifest as individual personalities. Satisfied, they become impersonal unity of pure sentience. Desire is the bondage of personality, This is Kaivalya of the Sankhya where the emancipated self neither sees the multiplicity of the material objective world nor the infinity of the sentient selves, whether bound or emancipated. Is this not pure monism? Is it not worthy of the praise that Jnaneshwar bestows on it?

Going still further, Jnaneshwar asserts with boldness that is breath-taking, that even after attaining the original unity of the one self the individual person retains his form as devotee of the supreme, realizing fully its oneness with it. It is a play, one with itself. Jnaneshwar playfully describes it as if one can play cricket by being the batsman, the bowler, the ball, the bat and the ground; it would be a game that would correctly convey the meaning of one's worship and love of oneself : भक्त हे पैज न सरे। जरी ऐक्यासी आला । The boast of being a devotee does not end even when the devotee becomes one with the Supreme. Again he says – एकला खेळतो स्वारी। He plays alone making himself his second which is needed for the play. How this is possible, Jnaneshwar explains –

आपणची चेंडू सुटे। मग आपणया उपटे ।
तेणे उंदळला दाटे। आपणपाचि ।। ९/५६ - (Anubhavamrit) Freely translated to suit the play of cricket, it runs thus –

If the ball bowls itself to himself as batsman and is driven by himself, catches it himself, it would be a fit analogy. This shows that Salvation is not in-action but joyous play-eternal and incessant.

Even after emancipation the whole series of life and births merge in the absolute Self, but remains intact. That is, if the same desire ever again emerges, the personality with the same form would appear to satisfy it. Nothing is lost. What was, is or will be, are already and eternally in the supreme Self as a cinema film. Forms by permutatoin and combination would make again and again with infinite variety. So the creation will never stop, the curtain will never fall.

ध्रुवा द्यौः ध्रुवा पृथिवी ।

Thus Jnaneshwar absorbed the philosophy of the Sankhya, digested and perfected it. This is assimilation and not borrowing. As yesterday's food is today's eater, so yesterday's thought is today's thinker. Thus it is seen that assimilation is growth and progress. Borrowing is load and becomes stationary. Assimilation retains what is conducive to living growth and ejects what is not. Thought progresses in this way till it reaches perfection and embraces all and finds rest in its fullness. Jnaneshwar started with perfection and rested in perfection. Jnaneshwar's progress is the progress of perfection to perfection. No effort, no striving to attain it.

2 Now I come to the comparative study of Shankar and Jnaneshwar.

There is a widespread and deep-rooted belief–a wrong bias - that Jnaneshwar has adopted Shankar's philosophy and followed his Bhashya in Jnaneshwari.

Nothing is so far from truth. The oft-quoted and much relied upon-a stray utterance of Jnaneshwar-is the cause of this wrong belief. At the end of his Jnaneswari he says–

तैसा व्यासाचा मागोवा घेतु । भाष्यकारांते वाट पुसतु ।
अयोग्यही मी न पवतु । कें जाईन ॥ १८-१७२२

Even though incapable, where will I go without reaching (the goal) when I am going, tracing the foot-prints of Vyasa and asking the Bhashyakara. Much is sought to be made of the simple sentence of the second foot, as if it is the only statement about his work. Prejudice makes a man almost like a colour-blind person. He does not see what he does not wish to see. Such is the case or Dr. Pendse's work on Jnaneshwar's philosophy. He has cited two hundred and odd instances, which he says are admirable. Even though he is not ignorant or oblivious of the truth that there is bound to be likeness in commentaries on the same works, he emphatically asserts that the likeness of the Shankar-Bhashya and Jnaneshwari leads to only one conclusion that the latter is following the former. As this opinion is almost universally accepted, and accepted without demur, I will have to make a close and critical study of it to show that it is prfectly wrong.

Like and similar features make race, genus, species; unlike features and characteristics with common features, make individuality. A completely uncommon thing is impossible even to think. Complete commonalty is likewise impossible. Kumaril (कुमारील) says- निर्विशेषं हि सामान्यं भवेत् खरविषाणवत् ।
सामान्यरहितत्वाच्य । विशेषोस्तद्वदेव हि ॥

I am now going to show the reasons as well as the evidence that the philosophy of Jnaneshwar is com–

pletely different and absolutely original.

First about the statement that is much relied upon and made much of – भाष्यकाराते वाट पुसतु. One asks way when the road is unknown or doubtful. One does not ask it, even when he must, at every step. So if Jnaneshwar had asked way, it means that he had consulted the Bhashya at some difficult or obscure places. It is almost consulting a dictionary and nothing more. Besides, to ask the way is not to accept it or follow it. One takes to the way when one approves it. Consultation does not mean following.

Another statement of Jnaneshwar a little before, is completely ignored as if insignificant and unimportant, where he says-

आणि तोचि हा मी आतां । व्यासावी पदे पाहतां पाहतां ।
आणिला श्रवणपथा । मऱ्हाठिया ॥१८–१७०८

And now this work has been brought to the road of Marathi ears by tracing the foot-prints of Vyasa. Here no Bhashyakar is mentioned, as consulted. Here it is shown that tracing the foot-prints was sufficient to reach the goal or destination. What is important is the tracing of the foot-prints and not asking the way, which is made much of.

Every writer acknowledges the debt of his predecessors. That does not mean following or borrowing. Everybody inherits something from his ancestor and bequeaths something to his posterity. Thus progress goes on from good to better.

The humility of Jnaneshwar is also to be taken into account. Otherwise misapprehension is inevitable. He says- I neither study nor read, nor do I know

service of my Guru (Preceptor). What ability can such one have to write a work ?(18-1764). Is this sentence to be taken in its literal meaning and will it be correct ? Many such instances can be multiplied but this one is sufficient to bring out my point.

Ther are many positive statements about Jnaneshwari made by Jnaneshwar himself and scattered throughout that work. Some of them I will cite to show that his philosophy and his commentary are both original, though he fathers them on his Guru.

1 ग्रंथु नोहे हें कृपेचे । वैभव तये ।। १८-१७५०

2 तें ग्रंथें वांवोनि दिधलें । गोसावी मज ।। १७६३

3 मग आर्तांचेन ओरसें । गीतार्थ ग्रंथन मिसें । वर्षला शांतरसें ।
तो हा ग्रंथु ।। १७६१

1. This is not simply a literary work, it is the wealth of Guru's generosity of kindness - affectionate compassion.
2. My lord Guru gave it to me in the form of a finished work.
3. Due to pity for the afflicted, he showered peace in the form of a commentary on the Geeta.

This clearly showed that he is enunciating and exposing the philosophy of his own school, which is different and distinct from all others.

More than this he says through the mouth of his audience–

तूतें श्रीमुरारी । म्हणितलें प्रगट करी ।
जे अभिप्राय गव्हरी । झांकिले आम्ही ।। १३ –८५५
तें देवाचें मनोगत । दावित आहासो तूं मूर्त ।
हेंहि म्हणता चित्त । दाटेल तुझें ।।८५६

Shri Murari told you to reveal (bring out; make explicit) the meanings (doctrine, truths) which were left by him hidden in the depth (were implicit in Geeta hidden as if under the common and apparent

meaning of the words). That hidden meaning of the God, you are disclosing in a picturesque manner. Even this said, would suffocate your heart.

With humility and without arrogance but with firm and certain confidence about the originality and the accuracy of his interpretation of the Geeta, he shows that the meaning of the Geeta is deep and no commentary before his had explained and exposed it. Had he followed Shankar in interpreting Geeta, he would have corrected this wrong praise of his audience by confessing : I have followed Shankar who had already cleared all obscure points of the Geeta. You have not read the Bhashya. Therefore my commentary looks new to you. Instead of saying thus, Jnaneshwar is silent. Here his silence on the praise of the audience is not half consent but full consent, if we bear in mind his extreme humility and his love and reverence for truth.

Still further he goes and says that his Jnaneshwari is an original work than a commentary on the Geeta and equal to Geeta in importance and validity. He says– मूळग्रंथाचिया संस्कृता । वरि मऱ्हाटी नीट पढतां ।
अभिप्राय मानलिया उचिता । कवण भुमी हें न चोजवे ।।१३-४३
When the Marathi is read correctly and accurately, along with the original work in Sanskrit and their inner and true meaning is understood, it is not possible to discover which of the two is the original. The attentive reader will be at a loss to understand whether the Geeta is the epitome of the Jnaneshwari or Jnaneshwari is the amplificatory exposition. Is this a description of following Bhashyakara?

Asserting his originality and independence, he says in ringing tones of self-confidence:

जाण म्हणे श्रीरंगू । मी न म्हणे हो ॥१७-३८५
ना मीचि जरी म्हणे । तरी श्रीरंगी दुजे हें उणें ।
म्हणौनि हें बोलणें । देवाचेंचि ॥३८६

Know thus, says Shreerang, I don't say; bear this in mind. Even if I am to say this, am I different from Shreeranga? Therefore, this speech (statement) is God's own one (having the same authority and validity as of ShreeKrishna). He who says that his word is as self-evident and carries the same certifiicate and weight as that of Shree Krishna, must be self-reliant and not a follower of anybody.

This external evidence is sufficient to show and prove that not only Jnaneshwar's interpretation of the Geeta is different from that of Shankar but his philosophy too is completely different, because absolutely original. Now, I am going to show that on almost every important point, doctrine or principle, Jnaneshwar differs from Shankar's interpretation, opposes and sometimes contradicts it.

The key-words, with which the edifice of philosophy is built, have been differently interpreted by Shankar and Jnaneshwar and this is a conclusive evidence that the philosophy of the one is quite different from that of the other. I cite a few instances.

Commenting on ज्ञानं तेऽहं सविज्ञानम् । ७-२ Shankar, without defining *Jnana*, goes on to speak of *vijnana* and defines and explains it as विज्ञानसहितं स्वानुभवसंयुक्तम् । realization or experiential knowledge and by implication *Jnana* as common or intellectual knowledge.

Now see what Jnaneshwar Says:

तसो जाणीव जेथ न रिगे । विचारू माघौता पाउली निघे ।
तकुं आयणो नेघे । आंगी जयाचां ।।७–५
अर्जुना तया नांव ज्ञान । येर प्रपंचु हें विज्ञान ।
तेथ सत्यबुद्धी तें अज्ञान । हेंहि जाण ।७–६

Where knowledge does not enter, thought returns with backward steps, logic has no entrance, Oh Arjuna, that is termed as *Jnana;* the knowledge of the world of objects is called *Vijnana* and to consider it (Vijnana) as the truth is ignorance. Here the meaning of Vijnana is opposite to that of Shankar and characterizes their different philosophies.

Shankar defines intellectual-scientific-knowledge as *Jnana*. It is not true knowledge, because it is a knowledge of illusory objects and hence illusory itself. Only experience is true knowledge, because it is knowledge of the Reality and is itself the Reality. He emphasizes this point in his *Bhashya* on the Bramha-sutra saying– अनुभवावसानत्वाद्धि ब्रम्ह विज्ञानस्य । The knowledge of Brahma rests in the end *(* becomes transformed) in experience. As everything else, other than Brahma, is an illusion it goes without saying that the knowledge of everything except Brahma must be illusory.

But why the knowledge-Jnana-must become experience to become absolutely true and certain? Where the knowledge is different from the object, it is as likely to be wrong as to be true. But when knowledge is one with its object, the certitude is complete and perfectly self-evident. Error is impossible because here knowledge is identical with truth.

Now, we have considered why Jnaneshwar nterprets and defines these terms in opposite manner.

The reason must be sought in his philosophy.

Like Shankar, Jnaneshwar does not think and call the world of objects as illusion. Instead, he calls it the resplendant light of the Self, its magnificient wealth of beauty of forms. The Self is pure consciousness without having any form of its own but containing all forms, infinite and various, with infinite variety. Thus, the knowledge of these forms is consciousness, revealing forms. So it becomes vijnana-knowledge, characterized and qualified by the forms of objects. The difference between these two systems is clear and articulate and thus unmistakable. Shankar says: destroy the objective world as illusion, to know and be Brahma. Jnaneshwar says, we have not to remove or repel the illusion of the objective world but only to realize that the world is the manifestation of the Brahma, the formless, revealing forms that are innate and one with the formless itself. Jnaneshwar gives here a definition of *ajnana*, though there is no mention of it in the Geeta, to complete and round off his epistemology. He defines *ajnana* as the belief that the knowledge of objects is the knowledge of Reality and hence real itself. The difference in the conception of *ajnana* in the systems of Shankar and Jnaneshwar is very pronounced and articulate and is impossible to resolve. In the system of Shankar *ajnana* is a veil, a curtain experienced as a positive something. It is experienced as a positive being (Bhavarupa), different from real being-the reality yet having separate existence. It can co-exist with the Self who is nothing else than pure consciousness but is destroyed by knowledge through the mind's state of realization. These two doctrines are poles apart. The interpretation of these

philosophic terms and principles is consistent with their respective systems but would be unexplanable if the systems are identical.

A closer study of this very difficult, profound and vital doctrine: The *Ajnana* in Shankar's system is beginningless. This is vailed confession that it is inexplanable, ultra-metaphysical. The Self is never bound; the belief that he is bound is without beginning. In plain language, we cannot conceive any time when the Self knew it to be free. Only when the illusion of *ajnana* is dispelled, the Self knows itself as free and never bound. Jnaneshwar on the other hand explains *ajnana* in a very convincing and easily understood manner. By analysing and scrutinising the nature of the Self, he found and showed what is *ajnana* and how and why it is necessary. When a thing is shown to be necessary to reason, it must be truth because the opposite is unthinkable. The Self is consciousness, pure and simple. It is clear that consciousness cannot be consciousness, unless it is conscious. To be conscious, there must be something to be conscious of. There is nothing beyond and besides consciousness to be conscious of. Consciousness cannot be conscious of itself. To be conscious, the consciousness must be unconsious before. But being already consciousness it cannot be conscious as the fire cannot burn itself. So, consciousness wants an object to be conscious of, as the fire needs firewood for its existence. By knowing the object the subject knows itself. As the eye sees all visible things but cannot see itself, so the Self knows or can know all knowable objects but cannot know the knower. विज्ञातारमरे केन विजानीयात्। This unknowability of the Self is experienced as ignorance, and not a

positive hindrance to knowledge.

There are two sorts of blindness - the absence of the eye or the absence of visible object. When there is no visible object to see, the eye would not know that it is eye and has the power to see. Nay, it would not know even what is seeing. So the Self does not know that it is knower or even what is knowledge if there is no object but itself.

The Yogavasista says –

अदृश्यो दृश्यते राहुर्गहितेंदुना यथा ।
तथानुभवमात्रात्मा दृश्येनात्मावलोक्यते ॥

as the invisible Rahu is seen when in conjunction with the moon, so the Self, who is of the nature of experience only, is seen by the object (of his knowledge). सत्यां संविदिहचर्थ: प्रकट : संविदपि प्रकटा । When there is knowedge of an object, then only both the object and its knowledge are revealed. Jnaneshwar says, this unknowability of the Self is ignorance and not any positive ignorance or absence of knowledge.

Shankar defines *Apara Prakriti* as a *Avyakta*, the *Pradhan* of the Sankhyas with *avidya* superadded. That is illusion. Jnaneshwar defines it as maya of God, his creative energy. The difference between illusion and nature is vivid and needs no dilatation.

Defining Fara Prakriti, Shankar says it to be Kshetrajna. Jnaneshwar calls it the equilibrium of the eightfold Prakriti, that is their organic unity. As Shankar has only two principles for the explanation of our experience of multiplicity, Self and illusion, he naturally calls the apara as illusion and the para as the Self. But Jnaneshwar wants both unity and

multiplicity for the complete explanation, both to be real and complimentary. He calls the apara as the energy of creation and its organic unity as para. In both, the one Reality is manifested under different forms. Both are real but the totality is the Reality. As black is not an absence of colour but is colour also, so neither is not Self but a form of the Self itself. This will be clear a little further.

Far more divergent and distinct are the definitions of Shankar and Jnaneshwar of the most important terms-Brahma, Adyatma, Karma, etc. A study of these according to the definitions of these two supreme thinkers reveals their systems and their difference from each other. Shankar defines Brahma as न क्षरतीति परमात्मा । that which does not leak, waste or perish, what is indestructible-eternal. Jnaneshwar defines it as-

जें आकारि इये खोकरे ।
कोंदले असति न सिरे । कव्हणी काळी ॥ ८-१४
एव्हवीं सपूरपण तयाचें पावे । तरी शून्यचि नव्हें तें स्वभावें ।
घरी गगनाचेनि पालवें । गाळूनि घेतलें ॥ ८-१५
जें ऐसें हीं परि विरुळें । इये विज्ञानाचि खोळे ।
हालवलें हि न गळे । तें परब्रह्म ॥ ८-१६

That which does not drizzle or leak out when packed under pressure in the broken and leaky pots of forms at any time Besides, its subtleness is such that it is filterd through the cloth of sky. That which is so very subtle, is it not almost void, zero by nature ? Even though so subtle, it does not leak out from this bag of Vijnan, when shaken violently. That is Parabrahma. What is the scientific meaning of this figurative state

ment ?

The pots of forms which are not only leaky but have got no walls to hide or hold what is contained in them by the formless even to the brim, cannot be emptied or separated either by thought or by act. As the gold bangle has no point, not occupied by gold, so the forms are occupied by the formless through and through. The gold cannot be separated from the bangle even in thought because the bangle is nothing more than the possibility of the gold to assume form for its manifestation. If not bangle, it must assume some other form; otherwise it would not be manifested. Similarly, we cannot separate our consciousness from the object it is conscious of, simply because there would be no consciousness without its object. Both would vanish in pure sentience, neither conscious nor unconscious. It cannot be conscious because there is no object to be conscious of and likewise it cannot be unconscious because it is consciousness itself. Unconscious consciousness would be a contradiction in terms.

They are neither identical nor separate. Contradictory and inseparate cannot be either unity or duality. On the other hand, one is not illusion and the other real, because no sort of scrutiny ever dispels the illusion of forms and shows the formless Real. So the only course which remains is to accept that the forms are nothing else than the power (Shakti) of the formless of manifesting itself. Therefore Jnaneshwar calls it :

मग द्वैताद्वैतातिन । मोचि आत्मा एक निभ्रांत ।

It is beyond both unity or duality. This is suprarational. When any of the opposites can be neither

accepted nor rejected by reason it is undoubtedly beyond reason. What is beyond reason yet true is an object of experience, says Jnaneshwar –

हे जाणणे जाणोंनि जेथ । अनुभवों रिघे ।।

Knowing this (that it is beyond Reason) the knowledge enters into experience – that knowledge becomes experience, direct perception of Reality - Sākshātkār.

Here Jnaneshwar clearly says and shows that we cannot expel the objective world as illusion and see the Brahma, the formless absolute. Neither can we assume two Realities because they cannot be separated even in imagination. Both are real but the Reality is one. So the *sansar* is Brahma if it is experienced as the manifestation of it. Only the ego mars the harmony.

एकाचि मीपणें नाशियले घर ।
नातरी संसार ब्रम्हरूप ।।

If this ego is seen as the energy of the Self to see itself it is realization. For the ego there is no need to remove the world to see the Self.

म्हणोनि जग परौते । सारूनि पाहिजे माते ।
तैसा नोहे उखिते । आघवेंचि मी ।।

In proving this he asks: does the lustre of the ruby hide it ? It reveals, not hides. So, the Jagat reveals, not hides Brahma,

Now about the A*dhyatma*. Shankar defines it as

तस्यैव परस्य ब्रम्हण: प्रतिदेहं प्रत्यगात्मभाव: स्वभाव: ।
स्वभाव: अध्यात्मुच्यते ।

The position of the Brahma in every embodied being as the inner self is Swabhav (natural form) and is called *Adhyatma*. The particularized consciousness as the individual self is called swabhav or the natural

state of the Brahma. The individualized consciousness-the self-is a natural phenomenon by ignorance which is also natural and hence without beginning. He says in Bramhasutra Bhashya–

अहमिदं ममेदमिति नैसर्गिकोऽयं लोकव्यवहार : ।

I, this and mine: the imposition is natural and without beginning. The *Ajnana*, that imposes it, is causeless and hence without beginning. That is the meaning of natural. Shankar means here that the individual selves are natural because without cause and so are beginningless. The ignorance also is uncaused and therefore natural.

Now let us see how Jnaneshwar defines Adhyatma. He says –

आणि आकाराचेनि जालेपणें । जन्मघर्मातें नेणें ।
आकारलोपीं निमणें । नाहीं कांहीं ।। ८-१७
तेसी आपुलियाचि सहज स्थिती । जे तेया ब्रह्माची नित्यता असती ।
तया नांव सुभद्रापती । अध्यात्म गा ।। ८-१८

That which does not know what is birth by the coming into existence of forms and also does not know what is to be not by the vanishing (disappearing) of forms, and in this way which remains in its natural state of eternity is called *Adhyatma*. Only the forms appear and disappear. The formless in which they appear neither appears nor disappears. That is, appearance appears; only Being exists uncontaminated, umpolluted by them in its eternal purity. This definition is something radically different from that of Shankar. Space cramps me here. I must proceed further.

Karma is defined by Shankar as

विसर्ग : विसर्जनं देवतोद्देशेन चरपुरोडाशादेर्द्रव्यस्य परित्याग : कर्मसञ्ज्ञित : ।

एतस्माद्धि वीजभूताद् वृष्टयादिक्रमेण स्थावरजंगमानि भूतान्युद्भवंति ।

The offering of *Charu Purodasha* to the gods is Karma. From this causal chain, the creatures originate in sequence of rain, food, etc. Here Shankar interprets Karma as Yajna.

Let us see how Jnaneshwar explains this word.

म्हणौनि करिता मुदलु न दिसे । आणि शेषीं कारणहि कांहीं नसे ।
माजि कार्यचि आपैसें । वाढो लागे ।। ८-२७
ऐसा करितेनवीण गोचरू । अव्यक्तीं हा आकारु ।
निफजवी जो व्यापारु । तेयां नांव कर्म ।। ८-२८

No doer is seen in the very beginning and in the end, there is no cause (motive or reason); but in the middle only, the effect(change) is going on increasing. In this way, what produces (reveals) show of appearance of form on the formless without any maker or making is called Karma. What simply appears without being produced, is emergence of what is already in existence. The forms are already in the formless in formless state before their appearance and remain in the formless when they disappear. It is not making or unmaking; it is emergence and mergence. They emerge by their own force of desire with which they are one. There cannot be any desire without an object and an object without desire. Objects are forms without which they are unthinkable. Thus object is an object of desire and desire is desire of an object. The form - the object of desire – emerges for its satisfaction and fulfilment. This desire to know is the nature of the Self-a very necessity of its being. So, the forms spontaneously – naturally emerge to reveal the formless - the repository of all forms.

In emergence, of what is already present with

inherent power of emerging, it is clear that there is no author, no intention, no effort. There is only the effect uncaused, uncreate. What does this all mean? Let us consider,

Prakriti does all, Purusha nothing, says Jnaneshwar elsewhere.

तरी नामरूपाचा अतिसो । प्रकृतीचि कीजे ।। ७-२७.

The particularization of name and form, only the Prakriti does. Prakriti is defined by Jnaneshwar as all change, effect, motion or transformation. Change in itself is unmeaning unless it is a change in consciousness, thought not of consciousness. Change in consciousness is possible only by the change in forms - the objects of consciousness. Forms particularize conscious ness by making it conscious of object and making it conscious of itself as well.

This Prakriti is defined by Jnaneshwar as the name for the totality of action- change- incident. Kriya or action is another name of Karma. Both are derived from the root, Kri-to do. Prakriti acts means action acts. Purusha or the formless consciousness is inactive by nature and so cannot act. Prakriti is action and not actor. So the change in consciousness by the change of forms occurs without any actor or action; but it simply occurs by itself. The change changes, but the consciousness, in which they appear and are known as changes, remains unchanged- the same in all the changes. Change only would be unknowable if there is not something that does not change with the change. This change of forms in the unchanging formless is called Karma which is without any actor, motive or objective and comes into existence by its own inherent

power, one with it. It is emergence and exposition and not production or creation.

This is consistent with and expository of Jnaneshwar's Philosophy. It cannot be squared with Shankar's philosophy. This is not only different from Shankar's exposition but is completely unlike, and has nothing to do with, it. It is unique because it is orignal and has no concern with any other system.

Commenting on *Adhibhuta* Shankar says –

अधिभूतं क्षरो विनाशी भावो यत्किचिज्जनिमद्वस्तु ।

Adhibhuta means the perishable thing, that which comes into being-has birth. That which comes into being is certain to go out of it, hence perishable.

Jnaneshwar defines it thus–

तरि होय आणि हारपे । अभ्र जैसे । ८–२९
तैसें असतेपण आहाच । जेया नाहीं होइजे हें साच ।
जंयातें रूपा आणीति पांच पांच । मिळौनिया । ८–३०
जें वियोगवेळे भ्रंशे । नामरूपादिक ॥ ८–३१

That which, like the cloud, comes into being and is lost, (appears and disappears), whose existence is apparent (appearance only), whose non-existence is the Reality, to whom the five (elements) bring into appearance (by giving form and thus making it an object of knowledge), which perishes at the time of separation (of the elements), that is Nāma and Rupa-name and form.

On the surface, the definitions of both Shankar and Jnaneshwar seem similar. But there is much difference in them as their philosophies differ. Shankar is content with defining *adhibhuta* as perishable only. Jnaneshwar goes further and says that perishable is

namarupa - the forms. He is cautious to point out that the appearance of forms is not the Reality but their non-appearance, which is pure consciousness - consciousness without an object.

Here the Mahabhutas are also forms and not material elements or simple illusion. Matter itself is a form of knowledge and as such has got no seperate and independent existence from consciousness-the sentient Being. This is stated by Jnaneshwar a little further.

As regards *Adhidaiva*, Shankar defines it as Hiranyagarbha - the lord of organs of all the creatures. Jnaneshwar says it is Jeeva. The difference is so broad, so bold, so clear cut that no comments are necessary.

About *adhiyajna*, Shankar says it is Vishnu. He is said to be in the body because all Yajnas are performed by the body. So the body is always in intimate relation to the Yajna.

Jnaneshwar learns by this term the Atman, that principle which keeps the body in control, subduing its materiality. Further he says that the *Adhibhuta* and *Adhidaiva* are also the Self - the Atman, with the form of Not - self as a veil. When the veil is removed or discarded all these are revealed as Unity - Reality. This Unity - Reality - is Adhiyajna or the Supreme Self. The idea is extremely subtle and also completely unfamiliar. It is not possible to expose it in abstract terms. It must be expressed in image, the language of Jnaneshwar.

Jeeva is water in the form of a wave. Atman is the water equal to the wave that supports and upholds

it, and Paramatma or Brahma is the whole sea, who himself becomes the wave, its support and the totality of them.

In the eleventh chapter of the Geeta, Shankar is in a very uncongenial atmosphere. He could not say the Vishvarupa to be the Reality – the Brahma without quality, eternal, pure, science and everfree. On the other hand, he could not say it is illusion, as Arjuna and also shri Kirshna call it the Supreme abode, the beginning of all. It was shown and seen; therefore, it was not the Brahma as Shankar wants it. It was seen with innumerable forms and qualities. So Shankar paraphrases the text and does not add anything in elucidation.

But to Jnaneshwar, it was a mine of wish - fulfiling gem where the forms are shown and seen as coming out naturally and one with the formless. The human form of Shree Krishna vanishes as it were and innumerable forms of colour and quality appear. Infinite variety of forms bewildered Arjuna, his intellectual frame completely broken. He saw but could not understand. His intellect was shattered. So here is nothing to compare and contrast. Only one instance of Philosophical importance is to be cited.

In commenting upon यच्चान्यद् द्रष्टुमिच्छसि ।, Shankar says: If you want to see anything else as you said " Whether we or they will win " see that, if you wish. If this is the meaning the sentence (यच्चान्यद्.....) would be redundant and without meaning. When the whole creation is shown, the success or defeat must be held to have been shown.

Now see Jnaneshwar' sinterpretation. He says-

एथ एकी चि प्रदेशी । विश्व देख पां विस्तारेसि ॥
आणि विश्वापरौतें मानसीं । देखावे वर्तें ॥ ११-१' ०
परी तेही विषयीचें कांहीं । एथ सर्वथा सांकडे नाहीं ।
सुखे आवडे ते माझा देहीं । देखसिल तूं ॥ ११-१५१

See the whole universe extensively in one part only and even if you want to see what is beyond the universe there is no difficulty to do so. See at ease whatever you like. Jnaneshwar gives here his philosophy in a nut-shell. The gist of it is this: the desire to see is the force of the form to appear. The moment the desire emerges in the consciousness, the form of the object of the desire simultaneously emerges. The forms which were not in existence in the past or are not in existence in the present or will not be in existence in the future because of their infinity, can be seen if the consciousness sheds its individual coil and becomes one with the Supreme Consciousness, the original unity of the Supreme Self.

The difference in the interpretation of Shankar and Jnaneshwar on the 12th Chapter of the Geeta is very glaring and distinctive of their philosophical systems. That chapter is undoubtedly on Bhakti, the path of devotion. Even in Shankar's Bhashya, the colophone is भक्तियोगे. But Shankar with his bias of, and predelection for, *Jnana* interprets the description of the Bhaktas who got realization as that of the Jnanis. Shree Krishna says, the path toq ualityless, formless Brahma is difficult. Shankar interprets this difficult path as superior even though Shri Krishna says that Bhaktas reach the same goal as the Jnanis. So, Shankar says that the description of the realized persons is of Jnanis and not of Bhaktas, ignoring shri

Krishna's reiteration, भक्तास्तेऽतीव मे प्रियाः, the Bhaktas are extremely liked by him. The eulogy of the Jnanis by Shankar in the chapter on Bhaktiyoga is incongruous and out of place. But this is consistent with his philosophy as he firmly believes that salvation can be attained by Jnana alone as it is the only thing that destroys ignorance, the cause of bondage.

Jnaneshwar on the other hand thinks Bhakti higher than Mukti and says that the Bhaktas spurn Mukti. All the paths that lead to the goal rest in the end in Bhakti, the supreme objective of all desires. He says :

कोण्ही एक अकृत्रिम । भक्तीचें हें वर्म ।
योगज्ञानादि विश्राम - । भूमिका हे ॥ ९-६० (Amrita)

So, he is consistent when he says that the Bhakta does not give up his boast of being a Bhakta, even being one with the Supreme. According to him, Bhakti is not the path but the goal itself.

In interpreting *Avyakta*, a principle of Kshetra– the body-Shankar calls it the God's inscrutable power, avoiding the Sankhya term Prakriti. Jnaneshwar on the other hand calls it Prakriti of the Sankhyas and identifies it with Jeeva, the parā Prakriti of the Geeta. He has already described the equilibrium of the Prakriti- its organic unity as Jeeva. So he is consistent with his exposition as well with his philosophy. Undoubtedly this Jeeva of Jnaneshwar cannot be identified or reconciled with God's power of Shankar. The two principles are not reducible to a unitary principle.

Shankar enumerates the principles as thirty two, twenty four held by the Sankhyas and eight held by the Vaisheshikas as qualities of the Atman. Jnane-

shwar adds five more-the objects or the acts of the motor organs-and makes them thirty seven. The addition is original and ingenious and throws light on his philosophy and shows it to be admirably consistent. As he his defined the Prakriti as all action, motion, change; it is natural and rational to include these five in Prakriti. Otherwise, the description would have remained incomplete.

In defining *Jneya*, Shankar says it is qualityless, formless, absolute, beyond mind and speech, beyond the categories, of understanding. Jnaneshwar accepts this but adds according to his philosophy that the formless assuming forms becomes forms and remains in them as the earth remains in earthen pots. the formless becoming forms remains in all as all, though one and formless.

Commenting on सर्वत: पाणिपादं तत् । Shankar says – सर्व प्राणिकरणोपाधिभि: क्षेत्रज्ञास्तित्वं विभाव्यते । क्षेत्रज्ञश्च क्षेत्रोपाधित उच्यते. क्षेत्रं च पाणिपादादिभिरनैकधा भिन्नम् । क्षेत्रोपाधिभेदकृतं विशेषजातं मिथ्यैव क्षेत्रज्ञस्येति तदपनयनेन ज्ञेयत्वमुक्त ।

The existence of the cosmic self is discerned by the organs and limbs of the creatures that compose the cosmos. The Kshetrajna is indicated by the upadhi (the name and form imposed on the formless by ajnana - nescience). Kshetra-the body-is with different limbs. The distinction born of the Upadhi is illusory. By eliminating the distinction (that differentiates) the Self is said to be the object of knowledge. The idea is this. The supreme object of knowledge is the supreme self. But being beyond senses and understanding in its pure state, it is said that it should be made

an object with name and form and thus bring it in the purveiw of human knowledge and afterwards to discard them and thus reveal the formless.

According to his philosophy, Shankar could not accept the omniform (Vishwarupa) to be real-the form of the totality of manifested forms. But here the supreme is said to have hands, feet evrywhere, thus with forms, as the ultimate object of knowledge. Shankar takes the round about way saying the Supreme Self being the self of all creatures may be said to have hisf limbs everywhere as there are infinite creatures all through the universe. The feet of all creatures occupy all places.

But, this does not square with the words of the Geeta. The object of knowledge, the Supreme Self, has feet, hands etc. everywhere. That means all the limbs are everywhere. Two things cannot occupy the same place and at the same time. Then how is the riddle to be solved? Let us see how Jnaneshwar solves it.

आघवांचि देंशि काळि । नोहेचि देशकाळा वेगळी ।
जे क्रिया स्थूळास्थूळीं । तेचि हात जेया । १३-८७०
आणि समस्ता ही ठाया । एकीचि काळीं घनंजया ।
आले असें म्हणौनिया । विश्वांघ्रि नाम ।। ८७२

The action in all gross and subtle things which (action) is in all places and times without being different from them, is his hands.

This doctrine goes much further than the theory of relativity which shows time and space relative to the observer and his frame of reference - that is they have no dimension of their own. But Jnaneshwar says

that incidents are their own time and space: They do not happen in time and space. Neither do they create time and space. Incidents are identical with time and space. That is, there would be no time and no space if there is no incident.

The incidents are Kriya, therefore Prakriti; that is, spatio-temporal world is Prakriti. Nothing happens to the Purusha: therefore there is no time or space for him. But, as the Prakriti is the creative energy of the Purusha, time, space and incident come out-are manifested by and in the Purusha who is beyond them because, the ground of them. So the description of the energy is also the description of the Being. Energy is not illusion because without it Being would be non-entity. The energy also would be nonentity without Being simply because it would not exist. Thus time and space have their being in the timeless and spaceless Being as forms in the formless. Such is the unity of Jnaneshwar's thought, all - comprehensive and all-explaining. It applies everywhere as complete answer.

I feel this doctrine vividly but cannot understand it fully and correctly. I have placed before the readers this thought as best as I can withing a short space of this essay.

It comes to this. The Purusha-the Being-the Self is everywhere wherever the Prakriti-action, motion, change-is. So the description of the Prakriti defines Purusha, the object of all search and knowledge, for which it (Prakriti) strives. As already said before, the urge to know itself in the Self is Prakriti. So the goal of Prakriti is self-knowledge, thus making the Self an

object of knowledge, though knowlege himself. So, the Self is inherently bifurcated into Being pure and the urge to know it as such. This urge and striving to know creates time and space to express the timeless and spaceless, creates the forms to express the formless. So, not the creation but the energy that creates reveals the Being, but not as the creation.

As the hands of the self are everywhere because action is everywhere, so his feet are everywhere because he has reached all, permeated all. Where our feet are, there we are and vice versa. As the Being-the Purusha-permeates everything prakriti, it is evident that the Self has feet everywhere. So with other senses.

Here full justice has been done to the words of the Geeta. In this interpretation, the hands and the feet and other organs also can be in the same space and in the same time. The difference between the interpretations of Shankar and Jnaneshwar is very clear and can be seen on the surface.

By the way, it should be noted that this doctrine of time and space is different from the froms of perception of Kant. Kant thinks the time and space as forms lying already in mind in which the sense-manifold is poured to make it an object of knowledge. Jnaneshwar on the other hand thinks that time and space do not lie already in the mind but emerge with the incidents and are one with them, So, it is a funda mentally different doctrine.

Commenting on सर्वेंद्रिय गुणाभासं । Shankar says – that the Self is seen as if an object of knowledge of

all senses and yet is beyond and without them. That is it is a false imposition of senses and the objects on the Self. This is mayavada pure and simple. Jnaneshwar's interpretation is this :

That which (the Self), being formless, appears as forms without being forms as the gold is gold even in the earring, changeless in change. Being is Being, even in becoming. Earring is only the name of a form, but gold is gold - the Reality, that becomes earring and outlives it. The forms change, Reality remains unchanged. The change also is in Being and that is becoming. But Being is not change. Change may vanish but Being cannot. Appearances are appearances of Reality and hence real, though not the Reality. Because, the Reality appears as appearance and not as Reality. Appearance is partial and relative, Reality is complete and absolute. In order to appear, the Reality must bifurcate into seer and seen and thus make the appearance partial and not Reality as such, which is the Unity of both. The sky looks blue is the fact. The sky is not blue, is the truth, The sky looks blue but is not blue is the Reality. So the appearances appear is a fact· They are real as appearances is truth. But the appearances are real but not reality is the Reality.

Epitomizing, Jnaneshwar says –

नामरूप संबंधु । जातिक्रिया भेदु ।
हा आकारासिंच अवादु । वस्तुसी नाहीं ।। १३-९००

The name, the appearance, the relation, the class, the action and difference all pertain to form and have nothing to do with Reality.

No comment is necessary to show the differencs

of the two interpretations.

The definitions of Prakriti, Purusha, and Maheshwar are different in Shankar and Jnaneshwar. Their citation is neither possible here nor necessary.

Before closing this study, I take only two instances of importance. The first is the definitions of Karma, Vikarma and Akarma.

Shankar explains Karma as the duty enjoyed by the Shastras. Jnaneshwar says – it is Karma by which the universe comes into being. Vikarma is, according to Shankar, the forbidden act while according to Jnaneshwar, it is the behaviour according to Varna and Ashrama. The Akarma, Shankar says, is inaction. Jnaneshwar says, it is forbidden act. The difference is fundamental.

Commenting on ब्रह्मणोहि प्रतिष्ठा ऽहं । Jnaneshwar says-

Don't think, devotion to me (Saguna) is a staircase or ladder to reach Brahma (Nirguna). There is no Brahma beyond or apart from me. This is not compatible with Shankar's philosophy.

Vachaspati Mishra says–

निर्विशेषं परंब्रह्म साक्षात्कर्तुमनीश्वराः ।
येमंदास्ते ऽनुकंप्यंते सविशेष निरूपणैः ।
वशीकृते मनस्येषां सगुणब्रह्मशीलनात् ।
तदेवाविर्भवेत् साक्षादपेतोपाधिकल्मषम् ।।

Those who are unable to realize formless Brahma, such common people are pitied and helped by the exposition of it (Brahma) with qualities and forms. When by devotion, by one-pointed attention the mnd

is purified, the Saguna Brahma sheds its qualities and forms, and becomes realization of Nirguna.

Shankar Vedant says that the Saguna (God) is also maya, that the Sadhak must rise above. Jnaneshwar identifies them (Saguna and Nirguna) and there is no question of discarding one as *shabal* (imaginary imposition).

Jnaneshwar finds no opposition between unity and plurality which he thinks are complimentary. Whatever is, is real. So he says, Saguna and Nirguna are both true and at the same time, both are one without ceasing to be two. He says.–

तुज सगुण म्हणो कीं निर्गुण रे ।
सगुण निर्गुण एक गोविंदु रे ।।

Should I call you Saguna (with qualities) or Nirguna (without qualities)? You are both and also one at the same time.

The difference is fundamental, not superficial.

Now about *Ajnana,* the root of illusion, of mayavada. It is the one and central principle of explanation of multiplicity. This is an all-sufficient principle to explain any or all objections. Padmapada says– न हि मायायामसंभावनीयं नाम । There is nothing impossible in illusion. Again he says- बाढम् । इंद्रजालमेवैतदविद्याकृतत्वात् । Surely true ! It is magic created by Avidya. Jnaneshwar's criticism of this doctrine is more devastating than that of Ramanuja and Vyasatirtha. Let me give it in brief :

Jnaneshwar asks, if the Self is knowledge how it can have ignorance - Ajnana, either positive or

negative, which is opposite and contradictory. It is self - evident that where knowledge is, there cannot be ignorance. Ignorant knowledge is a contradiction in terms. As the Self - the principle of knowledge-is one only, who knows ignorance if it becomes ignorant? The Self it cannot hide; there is no other to obstruct knowledge of Being like a curtain. Thus both ways, ignorance is lost. Jnaneshwar says, the Ajnana is like a fish of salt. There is no fish of salt. But assuming it is, he asks, how would it live ? It cannot live out of water because it is fish and cannot live in water because it is salt. So the ignorance would become kuowledge if it is in the Self. Outside it, it has no support. Ignorance cannot remain an independant entity either real or unreal. Besides, Ajnana (ignorance) hides, not reveals or exhibits. But here the Ajnana has exhibited before our eyes bewildering, inflnite varieties of forms of beauty. The magnificient wealth beggars our knowledge. Is this all created by Ajnana ? Jnaneshwar asks in wonder, and in wonder asks a question. It is unimaginable how the deadliest poison could be churned out of the ocean of milk. But somehow it happened. But how can *kalakut* be churned out of Nectar ? How can ignorance come out of knowledge? Irritated and impatient, he a ks: should we call it darkness that shines, enlightens better and more the moon ! If such a thing is to be called Ajnana, then it must be supposed that reason is banished, deported as It were, from sober thinking.

Why is Jnaneshwar so much annoyed by this doctrine of Ajnana ? He states it clearly by showing why. The Self (Atman) is a mine of light, and ignorance is dense blackness. How is their relation possible?

There can be a relation between two things that are different but not contradictory. To him Ajnana is the unknowability of the Self–the very nature of the Self. He has identified this Ajnana which is no less nor more than the unknowability of the Self (Pure sentience, Chaitanya).

To accept the philosophy of Shankar without ajnana is unthinkable to me. To accept it thus is to accept the pure and one sentience, which is not Shankar's proper philosophy or his special or original contribution to philosophy. So by accepting this principle, Jnaneshwar cannot be said to have accepted the philosophy of Shankar or followed him. By rejecting the Ajnana of Shankar and substituting and expounding Ajnana as the unknowability, Jnaneshwar formulates an original and all-comprehensive and most satisfactory, because self-evident, system of Philosophy.

Now, what is the outcome of this study ? Let me give it in the briefest manner.

Shankar has two principles to explain our experience and reconcile it with his monism, Brahma and maya (Reality and illusion). Brahma alone is real; maya is neither real nor unreal. It is not either or neither, that is it is indescribable. This principle of explanation is thus itself unexplanable. As it cannot be exposed or expressed, it cannot be refuted. Only definite statements can be proved or disproved. But what is neither of the opposites can neither be proved nor disproved. Shankar in this way wanted to keep this mithyatva (illusory appearance) out of the reach of criticism, objection and refutation by keeping it beyond the powers of reason. But his opponents

were not obliged to accept this. They attacked it with precision and force. Their argument, when reduced to simplicity is that only the absolute Reality or non-entity is indescribable; Reality because it comprises and transcends reason and non-entity because it is nothing, neither positive nor negative. It is different from not-being because it negates being, the being, of something. But non-entity is not the negation of anything that is itself something. So it is nothing but a word that means nothing. This nothing cannot be a cause of anything, as Shankar himself has said in his refutation of Buddhist philosophy. Nothing can come out of nothing. Nothing can explain nothing.

Jnaneshwar found this doctrine not only wrong but rationally inconceivable. Admitting that Ajnana is positive something, enveloping and obstructing knowledge as Prakashatman, very ably argues, is it possible to bag the sun in darkness which is not a negation of light but is something positive, and thus, can envelop it ? Whether it is absence of light or positive something, it will be destroyed the moment it comes in contact with the sun. Even though impossible to bag the sun in darkness, it is far easier to do so than to envelop the Self by Ajnana. The sun has light but cannot light by penetrating walls and curtains that block his way. But, the sun of Self lights everything, nay even what is nothing; how could it he hidden by Ajnana which is itself nothing ?

This is the most convincing refutation of Ajnana, because it takes for granted everything which the theory of Shankar needs and shows its internal

discrepancy.

Rejecting this inconvenient and uncomfortable position, Jnaneshwar takes his stand on the rock bottom of Reality itself and explains our experience of ignorance-Ajnana. The Reality must be knowledge, otherwise it would be dependant on knowledge for its existence, and would not be self-evident, as absolute Reality must be. If Reality depends on knowledge for its existence, then knowledge itself will be Reality. They would become identified. If knowledge is not Reality, it would be unreality and would not prove the existence of Reality. Unless both are one, neither of them can be known or shown to exist. This is the necessity of thought, imposed by the nature of Reality itself. Ramana also says –

सत्वभासिका चित्त्ववेतरा ।
सत्तया हि चिच्चित्तया ह्यहम् ॥

How can knowledge which is other than Reality reveal it ? Therefore, knowledge is by being and by knowledge 'I'.

In this way, ignorance--Ajnana-is the unknowability of the Self. There are two kinds of ignorance, the absence of knowledge or the absence of knowable things, like blindness. If there is no sight or there is no visible object to see, blindness is the same. Atman, the Self is sight-pure sentience, but no knowable objebt to know other than itself. Thus it cannot know other because there is no other. It cannot know itself because it is impossible. Jnaneshwar explains this principle by an ingenious and apt example. As the eye, even though it has the power to see, cannot see retina, so the Self is unable to know,

himself though knowledge himself. This is a satisfying and silencing explanation.

Besides, there is nothing to be ignorant of. The Self cannot be ignorant of himself because he is himself knowledge and cannot know himself as fire burns what is not fire but cannot burn itself. But it does not cease to be fire because it does not burn itself. So the Self does not become ignorant, because it cannot know itself. There is no not-self to know or to be ignorant of. So the existence of Ajnana is rationally unthinkable. Whose existence is unthinkable, its existence is impossible.

The nature of Ajnana is to veil and not reveal. Even it cannot impose or show illusion. The ignorance of the rope cannot impose an illusory snake on it but the knowledge of the snake can. So ignorance would hide Brahma but would not impose the illusory creation on it.

Illusion is not an imposition of non-existent thing by Ajnana but is uncertain, doubtful, vague knowledge. Jnaneshwar says- शंका जातखेवो लोपे । सर्पपण माळेचें।। The moment the fear that it might be snake is gone, the snake vanishes, the rope remains. So illusion itself is knowledge but uncertain, vague and doubtful. There is a great difference between illusion and valid knowledge (bhrama and pramā). A rope seen in dim light and mistaken for a snake is not like the snake seen in broad day light and at a foot's length. So also the knowledge of mirage and lake. To see the mirage and know it as mirage is no illusion. It is the knowledge of semblance as semblance and hence valid knowledge. Only when there is doubt, fear and imagi-

nation impose on the semblance some form other than its own and it becomes illusion. But in our experience of the objective world, we are never in doubt whether what we experience is Brahma or the world. Even after realization, the *mukta* behaves exactly like other men as if the world is real.

Even the imposition of creation on Brahma is impossible because there is nothing except Brahma. If there is nothing to impose, imposition is impossible.

Besides there is no one to impose and be misled. The imposer himself is also an imposition. The imposed imposer imposes imposed world on the Brahma when both are absolutely non-existent : this is quite unintelligible.

Making the double imposition beginningless does not solve the question. An untruth cannot become truth by calling it beginningless. Where the cause and effect are reciprocal and are experienced or rational, there only the question, which is first, either does not arise or is adequately answered by beginningless. What is untruth today is untruth for all the time. So calling the Jeeva and Jagat beginningless impositions does not solve the question.

Another objection is : there cannot be design and arrangement in false imposition. Postulating an omniscient God also does not explain the design and arrangement because God himself is an imposition of Avidya (nescience) on Brahma. Ignorance imposing omniscience is contradictory of reason.

For all these difficulties Jnaneshwar rejected the theory of Mayavada.

To refute a doctrine and to answer the question for which it was intended as an answer, are two different things. Jnaneshwar refuted mayavada and at the same time explained our experience of Ajnana as well as creation by his first principle. He showed his first principle to be all - explanatory and self explanatory and at the same time to be self - evident because absolutely necessary. How he did it, we should see.

Jnaneshwar also admitted two principles of explanation, Brahma and Maya - Shiva and Shakti, but in his own words, Vastu and Ākāra. (formless Reality and real forms inherent in it). He uses Brahma, maya etc. as the current coins; but he is not satisfied with them. His favorite words - his technical terms- are Vastu and Ākāra. Whenever he is seriously earnest, he invariably uses these two favourite words.

वस्तुसी वस्तु दुसरे । असें ना की ।
वस्तु वस्तुत्वे खेळो ये तैसें । सुखे लाहो ॥
नामरूपसंबंध । जाति क्रिया भेद ।
हा आकारासीच प्रवाद । वस्तूसी नाहीं ॥

Vastu is self-sentience, pure consciousness, without any subject or object. Being alone, it cannot know other; being knowledge it cannot know itself. This is inevitable unknowability. The necessity of the being of knowledge is to know constantly which is impossible without an object. Object there is none; necessity of it is imperative. In this case, the solution must be in the nature of the Reality - the first and the only one principle. Reality as such cannot become an object and know it. But it can and does appear as appearance and thus become an object of knowledge, thus fulfilling the condition of its existence.

I have already explained at some length that knowledge contains in itself, memory, imagination, desire etc., as its powers. When the insistent desire to know the Self emerges it emerges with the form of knower with the body apparatus. Thus bifurcating, consciousness becomes as it were both subject and object and after knowing itself, again attains its original unity.

The knower, assuming body form required for the knowledge of object becomes conditioned by it and thus looks like a part or a fraction of the Self, though really one with it. Jnaneshwar says:–

ऐसे शरीराचि एवढें । आत्मज्ञान वेगळें पडे ।
तो माझा अंशु ऐसे आवडे । थोडेपणे । १५-३११

When self - consciousness becomes conditioned to the dimension of the body, it seems a part of Me, being small. The self-consciousness, thus conditioned by the body-form, becomes body consciousness (I am the body). This is the ego, the knower.

Shankar says this ego to be the first imposition on the Brahma-the Supreme Self. Padmapada says - अहमिति तावत् प्रथमोध्यास: । I (the ego) is the first imposition. Jnaneshwar says it is not imposition and hence false, unreal, but it is frozen consciousness like the iceberg, which though water, remains separate from it. But the moment it is melted it becomes one with the sea by losing its name and form which separated it from its reality, (जंव काठिन्य विरे । अहंभावाचें ॥) as soon as the hardness of the ego melts.

Emerging with its fund and store of desires the ego remains in its frozen state till the desires are satisfied and the energy is subsided. Thus, the desire to

know takes the form of subject, sees itself as objects, which are already in the formless knowledge. The instance is the imagination. The forms or images appear in the formless imagination without being created anew, being already present in the imagination and one with it.

And yet the images with forms are not the imagination nor are they different from it. They are not also a new creation. The knower also is in imagination and one with it. In the objective world, the knower as well as his objects have independent existence. The knower may exist without the objects and vice versa. But in imagination the images appear along with the imagined knower. They emerge and merge together.

This is an exact analogy of the creation. Exposing this Jnaneshwar says- जीवत्व जेथौन किरिटी । विश्व उठवीत चि उठी ॥ १५-४८१ From whence the knower (the individualized i. e. consciousness) rises up making the universe rise with it. Thus, the knower and the knowable rise and set together. Both are eternally present in the supreme Intelligence (Reality-Being) and emerge and merge by the inherent force of its nature.

What was not in existence but comes into existence anew needs sufficient cause of explanation. But what is forever in existence needs no explanation. Reason demands cause for a new creation because causeless creation is unthinkable to it.

So what is already in existence is not created but manifested. Here what sees is what is seen. The seer and the seen are both sentience in forms. The

Reality is formless, but appears as forms. The forms exist in Reality and have no independent existence. Jnaneshwar sums up this saying,

इथे स्फूर्ती कडोनी । नाहीं स्फूर्तीमात्र वांचोनी ।
तरी काय देखोनी । देखतु असे ।। ७-२४१

Seen from Reallty (the bursting energy of intelligence) there is nothing else but itself alone. Then what sees it by seeing ? Thus, both the categories of seer and seen are barren; if truth is discerned it is surging energy of intelligence.

Starting with consciousness, Jnaneshwar reaches consciousness itself. Nothing is taken for granted, nothing is rejected as false or illusion. Our experience is explained, not contradicted.

Shankar also discerned the true nature and cause of Ajnana (ignorance). He said in his great commentary on the Brihadaranyaka- एकत्वमेवाज्ञानहेतु: । The one aloneness is the only cause of Ajnana (ignorance). He further adds: ज्ञातुर्ज्ञेय एव हि जिज्ञासा नात्मनि । The knower wishes to know the knowable and not himself. thus, he exactly said what Jnaneshwar made the central principle of his philosophy. Why Shankar did not develop it cannot be known. Had he developed it, his philosophy would have been exactly like that of Jnaneshwar. Then there would have been no need for a comparative study.

Now, about Shaivagama and Jnaneshwar.

That Jnaneshwar is a follower of Shaivagama is an opinion, held by very few but very learned persons. There is no clear and conclusive evidence, either external or internal, for this belief. Instead, there is much contrary or even contradictory evidence

in Jnaneshwar's works. Let us make a close study.

The only vague and ambiguous evidence is a stray statement in the Mahartha-Manjari, a work on Shaivagama by one Maheswaranand, where he says that his popular name is Goraksha (note, not Gorakshanath). This Goraksha is wrongly identified with Gorkshanath, the human originator of Nath School. Maheshwaranand does not identify Mahaprakasha with Matsyendranath. Instead, he differentiates them by saying that Mahaprakasha had a human Guru (preceptor) who has written works on philosophy from which Maheshwaranand cites shlokas in this very work. Now,according to Jnaneshwar, Matsyendranath had no human Guru but was directly initiated and instructed by Adinath himself. So, this Mahaprakasha is different from Matsyendranath and consequently Maheshwaranand also from Gorakshnath.

Another objection is, if Maheshwaranand is the name of Gorksha after his initiation, Jnaneshwar would have named him by his school name and not by his former name as Goraksha.

In Shaivagama, the deity as well as the founder and propounder is Shiva. Therefore, the followers of Shaivagama invariably call themselves as Parama Māheshwaras. In the Nath School, the founder-propounder is Adinath and the Deity of devotion is Vishnu. So, they call themselves as Vaishnavas.

Jnaneshwar clearly distinguishes and diffierentiates his school from Shaivagama by saying,

ज्ञानिये इयेतें स्वसंवित्ति । म्हणति शैव शक्ति ।
आम्ही परमभक्ति । आपुली म्हणों गा । १८-११२७ ॥

The Jnanis (Vedantins) call it self-realization, Shaivas

call it Shakti but we call it supreme devotion. Here the Shaivas are clearly distinguished from "WE" meaning the Nathas. Here the distinction is not only of name or word but a difference of fundamental philosophical importance and significance.

The vedantins call this supreme state-the ultimate goal-to be self-knowledge. After self-knowledge, Self and knowledge become one as they already are. But the goal was already reached. Then, why all this tremendous effort, so much suffering by the manifestaion of creation, without beginning and without end. The Self was joy but could not enjoy it. So, he had to manifest himself as creation as if separate from him, for recreation-amusement. He wants to enjoy joy perpetually. So he must remain as if separate from himself, though one and alone. Enjoyment is impossible in unity. So he becomes two to enjoy himself and becomes one in joy again and again. So Jnaneshwar says-

तरी भक्त हे पैंज न सरे । जरी ऐक्यासी आला ।
तैसें मी हाऊनी माते । भोगणें असें आइतें ।।

The Shaivas say that Shiva has absolute freedom, which is absolute power to do or undo anything as he likes. The devotees' power is devotion by which, he wins even the all-powerful Shiva. Here the enjoyment is of Shiva and not of Jeeva. In short, in Shaivagama, Shiva enjoys his absolute freedom. In Jnaneshwar, the individualized consciousness (Jeeva) enjoys the infinite bliss of the Supreme Self in its infinite manifestation of forms of beauty. So the difference is clear.

In the Anubhavamrit, Jnaneshwar says; that Shiva also has said that knowledge is bondage as we

(Vaishnavas) have said. But that does not mean that we have said it becaure Shiva has said. Even if Shiva had not said it, we would have said it all the same. If Jnaneshwar was a follower of Shaivagama, he would have never said this considering his extreme devotion and hnmility to his Guru. In the Shaivagama, Shiva was both God and preceptor and so his saying should have been reverently accepted and expressed by a Shaivagami. Jnaneshwar has said about Gurubhakti : गुरु वाक्यावांचुनी शास्त्र । हाती न शिवे ॥ He does not so much as touch any other science except the word of his preceptor. Now see how he speaks about Shiva- the God Preceptor of Shaivagama :

१) जिये मार्गीचा कापडी । महेश आझुंइं ६-१५३
२) तरी हें असो आतां । महेशातें वानितां ॥
आत्मस्तुति करितां । संचारु असे ॥ १२-२१५
३) जेथ शंभूचेहि तप नुपकरे । ९-३७६
४, येणेंचि क्षेत्राभिमानें । राज्य त्यजिलें ईशाने ।
गुंति जाणौनि स्मशानें । वसों आदरिलीं ॥ १३-२

1. This path, Mahesha is still traversing.

2. Let it alone. To praise Mahesh would amount to self-praise. (to praise Shambhu that he was a great Bhakta as he revered his superior (Vishnu) by holding on his head Ganga water flowing from the feet of Vishnu, would amount to my (Vishnu's-Krishna's) praise

3. Where the penance of Shambhu falls far short.

4. For the sake of this field (Kshetra the Lord reliquished his kingdom (in order to be emancipated from it).

No Shaivagami would have written or would

write like above, about Shiva. No comment is necessary.

In disclosing his special manifestation (विभूति) in different things and persons, Shri Krishna says–
१) रुद्राणां शंकरश्चास्मि । २) रामः शस्त्रभृतामहम् । ३) वृष्णीनां वासुदेवोऽस्मि।
(I am Shankar among Rudras : I am Rama among all bolding weapons : I am Vasudev among Yadavas. All these three statements are exactly equal. No preference, no predilection, no bias.

Now see Jnaneshwar's reaction in interpreting them.

अशेषां हि रुद्रगणामाझारि । शंकरू जो मी मदनारि ॥

of all the Rudras, I am Shankar, the enemy of Madan (The sex God). This is a bald and bland description. Now, see the difference in describing the other two.

2) शस्त्रधरां समस्तां - । माजि रामु तो मी ॥
माकडलेया धर्माचेनि कैवारे । आपणेया धनुष करूनि दुसरें ।
विजयलक्ष्मी एक मोहरें । केलें त्रेतीं ॥
पृथ्वी उभे ठाकौनि सुवेळीं । प्रतापे लंकेश्वराचां सिसाळी ।
गगनीं उदो म्हणतयां बळी । दिघली भुतां ॥
जेगे देवाचा मानु साधिला । धर्मासि जीर्णोद्धारु केला ।
सूर्यवंशी उदैला । सूर्यो जो कां ॥
तो हातियेर परजतियां आंतु । रामचंद्रु जानकीयेचा कांतु ।

The emotion is telling and exuberant.

3) या यादवां आंतु श्रीमंतु । तो मी जाण पैं ॥
जो देवकीये वसुदेवास्तव जाला । कुमारीसाठीं गोकुळा गेला ।
प्राणु सकटुनि आटिला । पुतनेचा ॥
नुमटतां बाळपणाची फुली । जेणें मियां अदानवी सृष्टि केली ॥
करीं गिरिवरु धरुनि उमाणिली । महेंद्रमहिमा ॥

कालिदियेचे हृदयशल्य फेडिलें । जेणें मिया जळतें गोकुळ राखिलें ।
वांसरुवासाठीं लाविलें । विरिंचि पिसे ।।
प्रथमदशेचे अटाटे । माजि कंसाऐसि अचाटे ।
महाढेंढीं अवचटें । लीलाचि नाशिलीं ।।

Briefly but succinctly the life of Shri Krishna is portrayed and painted here.

About Rama Jnaneshwar says–

Taking the side of Dharma (Religion) as its defender and protector, Rama, with his arch only as his second, his only help and aid, vanquished Ravana. Thus, he rejuvenated religion and raised it to its original dignity.

And about Krishna, he says-

Born from Vasudev and Devaki, Krishna went to Gokul. He sucked not only milk of Putana (a demon) but her life too. He drove the Kaliya (the deadliest serpant) out of Kalindi river and made her water sweet and safe. He saved the burning Gokul, weighed the greatness of Indra by uplifting the mountain and holding it on his one finger only; and Brahma who had stolen cows and calves became mad to see new cows and calves replaced by Krishna. It is inconceivable that if Jnaneshwar was a Shaiva, he would give such beautiful description of Rama and Krishna and not of Shiva.

The philosophical difference is of far more importance. No exhaustive study is possible here. Only fundamental points may be attended to.

The crucial, acid taste of any monistic system of philosophy stands or falls with the explanation it gives of the diverse multiplicity. Shaivagama explains

by the absolute freedom, omnipotence and omniscience of Shiva. Shiva created or rather manifested the creation as play or game out of exuberance of joy for his amusement. But how could he do it when he was alone ? The Shaivgama explanation is that Shiva became atomistic by his own free will without any constraint. The Pratyabhijnahriday says – शिव एव मलावृत: संसारी । Shiva besmirched with *mala* (i. e. limitation of knowledge and power) becomes *Samsari* (jeeva - the individualized self). If this theory falls, Shaivagama falls with it.

The question will be naturally asked, how an infinite homogeneity of knowledge-consciousness can become atomistic without heterogenous other ? Even omnipotence cannot do it. It is in its nature impossible, because absolutely unthinkable. Consciousness cannot become greater or smaller than what it is. No formless thing as void can be cut in pieces. Anybody can easiy see it for himself. He cannot conceive his consciousness becoming augmented or diminished or cut in pieces as atoms or points. Jnaneshwar exactly shows this while he says

पैं जे वानी ध्येया तुकां । ते चि वेगळी वाला एका ।
म्हणौनि येकदेशी व्यापका । पाडु न देखे ।। १२-२५
अमृताचा सागरि । जे लाभे सामर्थ्याची थोरी ।
तेचि दे अमृतलहरी । चुळीं घेतलिया ।। १२-२६

That touch of gold of hundred kilos), is the same touch of a grain of it. Therefore, I see no difference in limited (small) and unlimited (infinitely great). The efficacy that is available in an ocean of nectar is also given by a mouthful gurgle of it.

While testing the purity of gold, weight has no

count. The same splendour, the same brilliance. Weight does not add anything to it. But weight counts in power, in value. So, Jnaneshwar removes this deficiency by the second instance. The power of the whole ocean of nectar is nothing more than conferring immortality, which is available even in a drop of nectar. So Jnaneshwar here differs, and differs fundamentally and totally, from Shaivagamis' explanation. Thus, the whole philosophy of shaivagama is refuted by denying this theory.

Now about the first principle of Shaivagama- Shiva.

Jnaneshwar says about Shiva thus-

१) बापु ग्रंथु गीता । जो वेदीं प्रतिपाद्यदेवता ।
तो श्रीकृष्णु वक्ता । जिये ग्रंथीं ॥ ११-२९
तेथिचे गौरव कैसे वानावें । जें शंभूचिये मतीसि नांगवे । ११-२७

२) जया अध्यात्मा ओवाळिलें । ऐश्वर्य हरें ॥ ११-४७

३) दाविलें जें हरब्रह्मीं । नाइकिजे कानीं

४) तें हें विश्वात्मक रूपडें । जें दाविलें गा तुजपुढें ।
तें शंभू ही न जोडे । तप करितां ॥ ११-६६६

1. Oh my god ! This work-Geeta, where the speaker is Shree Krishna, the subject of all the Vedas: How is it possible to eulogize or extol its importance, which is unfathomable to the intellect of Shambhu (Shiva) himself ?

2. For this self-knowledge, Hara (Shiva) spurned all his possessions (Wealth).

3. I have explained what is not even heard by Brahmadev and Hara (Shiva).

4. This universality of forms, which I have

shown to you, was not seen by Shambhu even by his great penance.

Is this Shiva the first principle ? Shiva according to Jnanehswer is as much an appearance of the Reality as anything else. He explicitely says that Shri Krishna himself–the incarnation of Vishnu-is just like a ripple on the infinite ocean of sentient intelligence.

जो सत्यलोकु तुजमाजि आहे । देखिला चतुराननु हा नोहे ।
आणि एक जंव पाहे । तंव कविलासु एथ आहे ।। ११-२५७
श्री महादेवो भवानि ऐसीं । तुझा देखतसें एकी अंशीं ।
आणि तूतें गा रिखोकेशी । तुनमाजि देखें ।११-२५८

Satyaloka is in you, Is this not four-mouthed (Brahmadev) which is seen ? And again when I see, there is Kailas also here. Shree Mahadeo with Bhavani are seen in one point of your body and I see you also in your-self.

Here Jnaneshwar clearly and unambiguously says that the trinity of Gods are not independent realities but are simply emanations or manifestations of the Reality - Reality appearing in forms in formless consciousness. The forms are not separate from Reality but are not identical with it. That is, they are in Reality but are not themselves the Reality. As I have already said, imagination is an exact analogy. The imagined objects are forms in the formless imagination but are not imgination itself. On the other hand, there can be no imagination, if it does not contain forms which it exposes before itself. So, the sentient intelligence contains all the forms which are manifested when desire to see them exposes before consciousness. If there are no forms in the formless sentience, sentience would not be sentience, there being no object to

be sentient of. Therefore, Reality is unmanifested actuality. And actuality is manifested Reality in appearance as partial exposition. Forms without intelligence are nothing; intelligence without forms is also nothing. Both together make meaning. That is, the whole is the Reality.

Jnaneshwar brings out this in more pronounced manner in Anubhavamrit and Changadev Pasashti-

१) येंव्हवी शिवोनीं पृथ्वीवरी । तत्वाच्या वानेवरी ।
जयाच्या रश्मीकरीं । उजाळा येती ॥ ७-२७२ (Amrat)

२) तेंवि शिवोनि पृथ्वीवरी । भासती पदार्थांचियापरी ।
प्रकाशे ते एकसरी । संवित्ति हे ॥ १२ (chang)

1. Even from Shiva (the omniscient) down to the earth, (the insentient) diverse forms appear as principles or elements but shine by the light-rays of that (Supreme Sentience).

2. Likewise from Shiva to earth, things appear as different forms but what shines in all these diverse forms is Sentience only.

Here Jnaneshwar says that Shiva is as much an appearance of Reality under the form of omniscience as the earth under the form of insentient matter. Forms differ but what shines as forms is identically the same. The forms are sentient and insentient, but Reality is sentience-neither sentient or insentient. So, Shiva, the first principle of the Shaivas, becomes the first manifestation of Jnaneshwar.

Jnaneshwar also employs two principles of explanation - Shiva and Shakti, but transcends them to the Reality which is both at the same time and

even one when they are different. He says-

अद्वैतमात्मनस्तत्त्वं दर्शयंतौ मिथस्तराम् ।
तौ वंदे जगतामाद्यौ तयोस्तत्वाभिपत्तये । ४ (Amrit)

Both of them show their true nature to be unity. To them, the first of the creation, I bow for the knowledge of their Reality. Neither Shiva nor Shakti nor their union is the Reality but the unity which is above them as well as above their union is Reality.

Further he says that Shiva and Shakti are exactly alike. No scrutiny reveals pure Shiva and pure Shakti. They are similar but not separate, so much so that they become alternatively lover and beloved. This, I think, does not exactly fit in with Shaivagama.

Shaivagama system says, इच्छाशक्तौ उमाकुमारी। शिवसूत्रम्: the force of desire is the Vergin Uma. Shiva is conceived as conscious person, knowing himself as Shiva. So his desire cannot be identified with him. It is his power but not himself.

But in the case of impersonal consciousness, the desire to know and the power to know are identical, as the power to burn and to burn the firewood are identical and that is fire.

Why there is the desire in Shiva to create or manifest the world is a question which Shaivagama answers by saying that Shiva has absolute freedom. That is, there is no assignable cause or motive but the arbitrary will of Shiva.

Play or game is not a satisfying answer. What is this play to become atomistic, with knowledge and power reduced to a painful degree and suffer indefinite

ly sorrows and pains and be dragged from heaven to earth and from earth to hell and vice versa : this is unimaginable. How Shiva remains unattached and unaffected while his infinite parts are in bondage is inconceivable. If a man's feet are bound, he is bound all the same.

In Jnaneshwar's system, there is no external cause but the very nature of Reality which explains itself. No will or wish produces anything. All is already in existence for which no cause or motive is required as an explanation. Eternity cannot have cause.

So also, the desire to know is without cause, because it is the nature of knowledge and as such, needs no further explanation. This desire to know is to know all, without which it will not be satisfied. All are in existence; therefore all are the objects of desire to know. The desire to know the hell is as natural as the desire to know the heaven. Only the whole will completely satisfy. So, here the manifestation is natural and eternal.

Jnaneshwar has accepted the two principles of explanation-Shiva and Shakti, to avoid the difficulties of mayavad, but does not call them the Reality. He says, the unity of Reality transcends the duality of Shiva and Shakti, of which (unity) they are themselves the appearances.

राती आणि दिवो । पातली सुर्याचा ठावो ।
तैसे आपुलिया साचि वावो । दोघे जिये ।। १-४३ (Amrit)

As the night and day vanish when they both go to the sun, so Shiva and Shakti also vanish in the Sun of Reality. As the sun makes night and day but is not

himself that, so consciousness manifests Shiva and Shakti but is neither one nor both. That is, they simply vanish in the Reality. In this way, Jnaneshwar avoided the duality of true and false of mayavad and Shiva and Shakti of Shaivagama. He accepts the world with all its infinite diversity as real, but real as appearance and so does justice to our experience by showing the experience to be experience of Real. He says the multiplicity of objects is the multiplicity of the rays of the sun who is one and one with his multiple rays.

I think this brings out the difference between the two systems.

Now I turn to Yogavasistha. This is the work that has exercised the greatest influence and made the greatest impression on Jnaneshwar. There are unmistakable signs of this influence in his work. There are numerous instances of likness but they are all conclusive.

There are some ideas which may occur to many persons who have no relation or converse. But some ideas are such that there is an individual stamp on it. Abstract ideas are common but ingenious ideas are invariably personal. Such ideas are found in the Yogavasishtha and Jnaneshwar. A few would suffice to convince an unbiased person.

Knowledge is imparted by words by rousing the memory of experience. An unexperienced object cannot be made known by any amount of literary skill. Words convey no meaning if they do not concretize in experienced object. A blind man would never understand what light and colour are by expression of words.

The question came to give a meaningfu ldescription of Brahma, Atman, Self. If the reader has experience of it, then definition or description would be superfluous; if there is no experience, he cannot be made to understand it, however exact and lucid the description. So every philosopher has to invoke the experience of the reader. So have the author of the Yogavahishtha and Jnaneshwar done.

There is in the two philosophies wonderful likeness, which is not fortuitous, adventitious or imitative but the principle where there is likeness is digested and assimilated by Jnaneshwar. let us see. The Yogawasistha says –

देशाद्देशान्तरं दूरं प्राप्ताया: संविदो वपु: ।
यन्मध्ये विद्यते रूपं तद्रूपं परमात्मन: ।।

When consciousness leaves one object and is not engrossed in another object, in between these two states of mind, consciousness is experienced as subject-objectless consciousness and that is the Supreme Self-the pure Consciousness - The Reality. Jnaneshwar exactly says this thus :-

नाना एका ठाऊनी उठी । अन्यत्र नव्हे पैठी ।
हे गमे तैसीया दृष्टि । दिठी सूता ।। ७-१८८ (Amrit)

When the eye has left one object, is not rested on another, then the eye-sight is pure eyesight, without any object seen. It is neither blind nor it sees. That is, without seeing it is still sight. If the Self is seen in this way between two states of consciousness, consciousness would still be consciousness without being conscious of anything, either an object or itself. This is far more graphic and therefore eloquent. than Yogavashista.

All Indian philosophers have denounced the world as unholy, ugly, bondage or jail. Only the Yogavasishtha and Jnaneshwar call it splendour, wealth, magnificience. Yogavasishta repeatedly says world to be जगल्लक्ष्मी: । दृश्यश्री: । and so on. And Jnaneshwar here also is more graphic, more picturesque when he says –

१) जग असकी वस्तुप्रभा ॥
२) कीळेवरी माणिकें । लोपिजे काई ॥
३) जे शिळा न पाहे आरिसा । वेद्यरत्नांचा ॥

1. The whole world is the lustre of Reality. That is, there is nothing in the world which is not the resplendent light of the Reality.
2. Does the lustre of the ruby hide it or reveal it ? So the world reveals the Self, and not hides it.
3. All the objects of knowledge are a mirror of gem, in which the Self sees his own beauty and truth.

This idea is novel and uncommon, only found in these two supreme mystics.

The Dhatri - upakhyan of the Yogavasishtha is elaborated by Jnaneshwar in a charming, figurative analogy which I cannot transcribe here for want of space. It begins thus–

अनित्याच्या गांवी तीन वसविलीं नगरें ।
दोन मोडलीं एक वसेचिना ॥

In the world of mortality, three towns were built of which two broke down and the third could not stand. The rest can be imagined.

There is a wide spread belief that Jnaneshwar has written a work on Yogavashistha. The work is not

so far found out. A belief does not come into existence without truth in it. It must be feasible if it is to come into existence and then this belief has persisted for so long a time. Jnaneshwar might not have written any such work but the belief shows that there is influence of Yogavasishtha on Jnaneshwar, obvious and discernible. Any attentive reader will find it to be so.

The approach to Reality of the author of the Yogavasishtha is imaginative and emotional rather than critical and rational. There is much discrepancy, inconsistency in his utterances which are unreconciled, though not irreconcilable. Their unity lies in the supreme mystic realization of the author. Jnaneshwar has beatifully said--

जेथ नाना मतां वुझावणी जाली । एकमेका शास्त्रांचीं अनोळखी फिटली ।
चुकली ज्ञाने जेथ मिळों आलीं । जें पवित्र म्हणिजे ॥ ९-२७३

Where all opinions understand each other and their difference or opposition is resolved in the understanding of the complete unity of truth, where different sciences lose their unacquaitance with each other, where different knowledge, which have lost their way, meet together: that is holy (whole truth) of Holies. The difierence is thus resolved to the complete satisfaction of reason.

There are many upakhyans in yogavashista which baffle and confound reason, which may even go against the course of nature. They cannot be true, goes without saying. The work is replete with such stories whose apparant meaning cannot be true. I cite a few instances to show their nature.

First *Leelopakhyan*. One woman, Leela, by her

intent musing bifurcates herself. The imagined Leela gets realization and then instructs the imagining Leela. Both become emancipated and both remain as friend. Can this be believed or understood ? How can an imagined being have anything that is not in the imaginer ? How can there be two persons, one imaginer and the other imagined, having independant and separate existence ?

Second. The *Bhargava Upakhyan.*

Here Shankaracharya doing penance leaves his body and goes on transmigrating from body to body through many a birth and death for thousands of years. At last he gets realization, remembers his former birth as Shukra, comes where his dead body was lying intact, without being decomposed or eaten by the carnivorous animals. He comes there, enters his former body, cremates his new and then becomes the Guru of Asuras as he says by God's fiat– नियति : पारमेश्वरी । The ordained destiny cannot be transcended. Does this make sense to be true?

Third. *Aindavakhyan.* This is still more confounding Ten sons of Brahmin Indu decided to become Prajapati, the creator of the universe. By intent, constant and intensive meditation all the ten became creators and created ten universes by imagination and meditation. This confounded Brahmadev himself, (what of us poor human creatures) to see ten rival and exactly equal universes with ten Prajapatis like himself. He asked one sun of this imagined universe about all this and the sun then imparts to him the idealistic philosophy. How the creation of one mind can become an object of knowledge to another is inconceivable. Were the Brahmin Indu and his ten sons self-subsisting

beings or were they the mental creations of Brahmadev? If all are self-subsisting, then, what Bramhadev creates? If he creates by imagination then, the Indu's sons were the imagined persons of Brahma's mind. The imagined persons cannot do anything that is unknown to the original imaginer-Brahma.

It is the favourite doctrine of yogavasishta that every mind is the creator of its own universe. The imagined object, if intently and intensively conceived, becomes concrete, and separate from the mind that conceived it and becomes its other.

Are there other minds than our own? Yogavasishta answers in the affirmative. If there are other minds, then, are we in their minds or are they in our minds? How otherwise, converse is possible? He says the universe coincides or is common to all minds thinking the same universe. This is unsatisfactory in the extreme. If other minds and matter are allowed besides our mind, idealism breaks down. All becomes confusion.

Advocating and insisting on the primacy and supremacy of the mind he finds no inconsistency in the divine dispensation - destiny which nobody can transcend or evade. Can we not imagine destiny broken down? If mind creates its own universe with the laws that govern it, why should we not be able to imagine a universe without any divine ordinance? Is there a divine mind overpowering and overruling our mind's creation? Then, the mind becomes subservient, a tool in the hands of the Divine mind. Then, the creation of the divine mind is the real and valid

objective creation. With this, mentalism falls.

I do not understand the purport or the meaning of these fabulous stories. Still his extremely fine thought and finer language captivates and enthrals the mind. The objections dissolve in the beauty and joy of the fine poetic creation.

Now, I come to the utterances where there are discrepancies and inconsistencies.

। भ्रमस्य जागतस्यास्य जातस्याकाशवर्णवत् ।

This world illusion is just like the blueness of the sky, unreal and unsubstantial. This reads like mayavada theory of Shakar. Now another utterance :

2. अविद्यायोनयो भावा: सर्वे भो वुद्बुदा इव ।
क्षणमुद्भूय गच्छंति ज्ञानैकजलधौलयम् ।।

All the objects are the bubbles and ripples on the ocean of knowledge produced by Avidya (Nescience). Here the objects are created by Avidya but are real transformations of knowledge as the bubbles are. They are real, not illusory. The difference from mayavada is clear.

3 तस्मिंश्चिद्दर्पणे स्फारे समस्ता वस्तुदृष्टय: ।
मनसि प्रतिबिंबंति सरसीव तटद्रुमा: ।।

As the trees on the bank of a lake are reflected in its still and clear waters, so all the objects are reflected in the bright and resplendent mirror of mind which is consciousness in the mental form.

Here an objective universe is accepted independent and separate from mind, in which they are reflected. That is, the objects are different from their reflections in the mind and are the cause of them, not

identical with them.

4. मनोमनन निर्माण मात्रमेतज्जगत्त्रयम् ।

The universe is nothing but mind's creation by intently thinking it.

This is an extreme form of mentalism. Whether the mind that creates the universe is mine or the minds of all beings or some supreme mind is not clear. All the three alternatives are equally beset with insuperable difficulties.

We have no experience, therefore, no evidence to accept or believe that there are other minds besides our own. If we are to accept other minds without evidence, is it not more rational to accept the material universe we experience and cannot deny or belie?

On the other hand, if we accept only our mind, then it straightway leads to absurd solipsism, which will not solve all our questions and will not satisfy reason. It is impossible even to conceive our mind, creating a universe simply by our inability to destroy it at will.

Then, if we suppose a supreme mind creating, we are all ideas in that mind and have no separate existence and no free will. Then, we are not thinking to find out the truth; but the supreme mind is thinking that some individual mind is thinking. Our minds with all their thoughts are the thoughts of one supreme mind. We will lose our individual personality and then, there is an end of philosophical quest.

5. सुषुप्तावस्थया चक्रपद्मरेखा: शिलोदरे ।
यथा स्थिताश्चित्तेरन्तस्तथेयं जगदावलि: ॥

As the forms of discus and conch lie sleeping in the stone (hidden under the crust), so all the universes lie in the sentient consciousness, unrevealed.

Here another doctrine is adumbrated. All the universes lie unrevealed with some outer crust, hiding them. Really, there are no forms in the stone. They are in the mind of the artist. There is only a possibility, a capacity to assume the form, that is in the idea of a mind in the case of the stone. But the supreme mind being mind itself needs no other mind to graft forms on it. This comes nearer to Jnaneshwar's philosophy but in crude and coarse form.

Now, the last instance–

6. चित्स्तंभेन समुत्कीर्णा जगच्चित्रशालभंजिका ।

The world is a statue carved by the column by itself.

Here, the material, the instrumental, and the formal cause become one in the final cause. Because, it is already in existence. There was no time when the column was without the statue. In our temporal world we see these causes and are therefore unable to conceive how a finished product (the final cause) can be in existence without being produced. In order to make it understood satisfactorily this figurative expression is used. In this spiritual world there is no matter, no designer, no idea as a form to be grafted, but the final cause is eternally existing. Only it is manifested. The sequence makes time and then appears as causation. This is better explained by Jnaneshwar's philosophy to which I come.

All the citations are partial and therefore, inadequate expressions of a harmonious truth. The philosophy of Jnaneshwar resolves the differences and

Shows them to be complementary and also necessary to the whole truth. Let us see how ?

1. The experienced world is an illusion if it is taken for Reality instead of real appearance of it. The dazzling splendour, the magnificient wealth of beauty, that is the world, is nothing more nor less than the lustre of the gem (The Reality). If the lustre is taken for the gem, then it is illusion.

1. जग असकी वस्तुप्रभा ।
2. म्हणौनि जगपरौते। सारूनि पाहिजे गातें ।
   तैसा नोहे उखिने। आघवे मीचि ।।
3. या लागी वस्तुप्रभा । वस्तूचि पावे शोभा ।
   जातसे लाभा । वस्तूसीचि ।।

1. The whole world is the refulgence of the Reality.
2. It is not necessary to remove the world, to see me. Including all the world I alone am.
3. The light of the Reality is its beauty and is necessary and useful to itself.

Thus illusion is shown to be imperfect knowledge.

2. Here, the Avidya, the cause of the emergence of objects, is not ignorance but the unknowability of the Self to itself. This is the central and most vitalprinciple in Jnaneshwar's philosophy.

The unknowability of the Self to itself is the natural force of the desire to know, which is imperative to its being and this is the cause of the emergence of the forms, already latent and inherent in the consciousness. The forms surge up, spring up by their own force without any artificial effort. The forms are themselves the force that project themselves before

consciousness and thus become self-explanatory. So in Jnaneshwar's philosophy, this statement becomes rationalized.

3. Jnaneshwar here reverses the simile. Insted of making the consciousness the mirror in which the forms are reflected, he says the forms are themselves the mirror in which the consciousness beholds itself. The mirror of forms is no doubt in the consciousness but becomes as if separated from it in order to see itself, which is otherwise impossible.

१. आपणचि आपुला पोटीं । आपणयां दृश्य दावीत उठी ॥
२. ऐसें आपणातें आपण । आपलें निरीक्षण ।
करावे येणेंवीण । करितुचि असे ॥
३. आतां दृश्यपणें दिसो । कां दृष्टा होऊनी असो ।
परीं हा वांचूनि अतिसो । नाही एथें ॥

1. He (Self) himself shows himself in his own body.
2. Without any intention to see, he sees himself.
3. He may seem as object or see it as subject, but there is nothing besides himself. Thus duality is reconciled with unity by rational explanation.

4. Jnaneshwar says that the mind is nothing more than the power of imagination of the self. वाया मन हे नांव । एन्हवि कल्पनाचि सावेंव । The name - mind, is superfluous (meaningless). It is imagination incarnate. The only thing Jnaneshwar would say is that the mind manifests and not creates anything new. Unmanifested, it is consciousness (the Self); manifested it becomes the object. Thus solipsism is avoided by making all the minds manifested as personalities, as the inherent power of the impersonal consciousness.

5. There is no form in the stone except its

own crude form. It is only an artistic fancy that thinks the form as already there. The stone needs an artist mind to produce the form with skill and effort. But the forms in the mind are already accomplished and finished. No art, no effort is needed to reveal them. They manifest by their own internal force.

6. In the material universe as we think it to be, only one statue occupies the stone at one time. But in the case of consciousness all the forms are ever present, manifested and unmanifested. There was no time when the statue was not there. So, Jnaneshwar says in describing the Vishvarupa–

सुखें आवडे तें माझिया देहीं । देखसी तूं ॥

You will see anything you like or wish to see in Vishwarupa. Without rationalism the precept of the Yogavasishtha becomes incongruous with its philosophy. One instance is sufficient.

राम राम महाबाहो महापुरुष चिन्मय ।
नायं विश्रांतिकालस्ते । लोकानंदकरो भव ॥

Oh Rama, thou great personality, solid pure consciousness, it is not time for self-absorption. Try to please (protect and guard) the people-the subjects.

Is there a time for samadhi (self-absorption) and (another time) for outward consciousness (Consciousness of object) ? Consciousness has no time. It is non-temporal. Who are the people, Rama has to please ? Are they not his mental creation ? If it is so, he can please them by conceiving them to be pleased. Is there a divine ordination ? If so, his absolute idealism and monism fail. Then there would be divine will, personal will of one and many. Therefore, Yogavasishtha to be true must be rationalized. Jnane-

shwar did it perfectly well.

By this comparative study, we have seen Jnaneshwar's philosophy in contradistinction with other systems. To give a positive account of it is the subject of a serious work. To give an epitome of it is possible to Jnaneshwar alone.

तिहिं अवस्थाचेनि द्वारें । उपाधि उपहिताकारें ।
भावाभावरूप स्फुरे । दृश्य जें हें ॥१८-११८० तें आघवेंचि मी दृष्टा ।

By these three doors (waking, dreaming and sleeping) what springs or gushes out as condition or conditioned, either as being or non-being, as the object, he knows the all as only the seer (The self himself).

Nothing now is left out of consciousness. We know only these three states through which experience of objects is possible. The experience is of two kinds only, as being and non-being. We know the first two in waking and dreaming states and the third in sleep. This exhausts the whole of our experience and it is nothing more than the self-consciousness.

Monism and pluralism are in Reality. But Reality is neither, being above and beyond them. It includes and transcends them.

मग द्वैताद्वैतातीत । मी चि आत्मा एक निभ्रांत ।

Then, beyond dualism and monism, I am Self alone. This is the gist of his philosophy.

Group of Sadhakas for tree Planting

Front:- 1) K. D. Sangoram (T) 2) Mrs. Dubhashi 3) P. R. Dubhashi, Div. Commr. 4) Puttusomegowda, Dy. Commr. and 5) Mrs. Puttusomegowda.

Back :-1) V. V. Patankar 2) K. R. Kulkarni 3) B. G. Shirhatti 4) B. D. Hanji 5) Prof. Dashpande 6) N. S. Metrani (T) 7) S. R Kulkarni 8) D. B. Parulekar 9) J. V. Parulekar (T) 10) R. P. Kulkarni 11) N. R. Deshpande 12) R. S. Bhide (T) 13) K. D. Tangod. (T. Denotes 'Trustee')

A Word About Dnyaneshwara And Dnyaneshwari

Prof. D. R. Pags M. A.

The champions and votaries of Dnyaneshwari are very often found to extol the work more than the author. The author is of course recalled reverentially but perhaps that is due to the inalienable relationship between the two, not necessarily from a proper appraisal of the person Dnyaneshwara, an incarnation of the Divine. The work Dnyaneshwari, a dazzling phenomenon, due to a strange perceptive illusion, has somehow obliterated the author who was already on a hot line to Brahman, and hence equally a phenomenon in his own right. Consequently there is a high degree of probability that the votaries of the sacred work may be actually pinning their faith unknowingly, in the Gita rather than the author. It is a patent fact that the Dnyaneshwari is a commentary on the Gita and not a treatise on any particular doctrine or philosophy which could be taken as pure Dnyaneshwara thesis. Many of us are prone to and content with accepting Dnyaneshwara within the confines of Gita-Bhashya. Who knows, this may be a self wrought delusion. Could we not look for Dnyaneshwara in the work as well as outside it profitably, and choose to follow him instead of taking his Gita-elucidation as the real path pointed by Dnyaneshwara ?

As I stress this line of thought I do not blink of course, at the characteristic virtues of Dnyaneshwari that must in turn be accorded to the poet-saint Dnyaneshwara such as-its superb matchless language and style explaining abstruse ideas and concepts crystal clear, its copious rich flow in elaborating the original thought and such other poetical-rhetorical-gifts, its regard for established traditions hallowed with sanctity, its exquisite homage to the Guru, its eloquent panegyric to the Mahabharat in general and Gita in particular and above all, the tremendous wealth of knowledge and experience of the worldly life in all its depth and complexity revealed in the course of the brilliant expositions of the Gita passages as well as its base in the different philosophical systems for the typical interpretation of knotty passages- granted all this and yet there remains an unexplored or unnoticed element that towers high above everything else. This inquiry in my opinion reveals the fact that the Dnyaneshwara here is not at all different from the one in Amritanubhava. His convictions are the same, his mission is the same. However he has done here perfect justice to the Gita, as he appears here in the capacity of a Bhashyakara. And he observes the limitations on his liberty gladly and with ease.

A slight uneasiness however shows up when topics of crucial importance come up; and it is here that we spot him out for our snaps of his true self, without the least prejudice to the claims of the Gita on Dnyaneshwari.

It is now generally acceptable to all the authorities on Dnyaneshwari that Dnyaneshwara was a Yogi, par excellence, a link in the splendid succession of

the Nathas (नाथस) and thereby a divinity in human form If this historical evidence is not to be lightly brushed aside, his mission in the composition of Dnyaneshwari acquires a compelling relevance and that could not be anything else but to liberate or to prompt the qualified seekers (मुमुक्षु) to attain to liberation, that is Brahma-Sākshātkāra ipso facto, by the yogic path.

For the riddle of life from birth to death, its inadequacies and imabalances, its vagaries and categorical imperatives, its seductive lures and crushing denials, its strange harmonies and stranger antagonisms - Yoga is perhaps the only answer. And lo ! it is not just a pipe dream or a slug of LSD; neither a figment or illusion nor a mere hypothetical destination nor a transcendental absolute. According to all mystics and particularly the Nath cult this realisation is a direct perception of One's Own Cosmic magnitude and dimension-dead ening, stunning unchallengeable in impact yet, as simple as Karna discovering at a charmed moment that he was not Radheya after all: capable of inducing a dynamic trance-state with an irreversible assurance of immortality beyond all shreds of doubt.

cf 1.† भिद्यते हृदयग्रन्थि : etc (मु. उप. III. 1and2)
2 तदा द्रष्टु: स्वरूपे अवस्थानम् (पा. यो. सू)

1.† With the vision of the utlimate Reality, passion's knot is blasted off, all doubts wither away; and the fetters of karma (of the truth - seeker) fall off.
Mund up. III 1 & 2

2. The very moment the viewer is ensconsed in his pristine bliss and glory. P. Y. S.

3.† जो शरीरीं उदासु । फळभोगीं निरासु । नित्यता उल्हासु । होऊनी असे ।। D4-106

4. तो जयाकडे वास पाहे । तेउतीं सुखाची सृष्टि होये । तो म्हणे तेथ राहे । महाबोधु ।। D5-70

5. ते सुखाचेनि सांगातें । आले परब्रम्हा आंतौंतें । येथ लवण जैसे जळाते । सांडू नेणें ।। D6-388

6. ऐसेनि आत्मैक्यासारिखे । स्वराज्य येतां जवळिके । झळंबत आहे हरिखे । तिन्ही लोक ।। D18-10

It is real and within reach like the sweetness of sugar or brightness of light if these could ever he imperishable and omnipresent.

A point of disparity between the Western philosophical thought and the Indian thought is that the former accepts nothing that lacks empirical validity,

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3.† He who cares not about the demands of the flesh, who is emptied of craving for the requital of his activity and yet is ever (drenched) in euphoria (ecstatic oy) throughout his tenure of worldly existence (dnyan 4-106)

4. Wherever he wills to take up his abode, there originates (dwells) bliss, and knowledge infinite (great enlightenment) descends as per his dispensation. (dnyan 5-70)

5. The (rush of that) joy embraces the Paramount Reality in (warp and woof) entirety; just as, for example, salt dissolved in water is unable to exricate and retrieve itself. (Dnyan 6-388)

6. With the attainment of a Home-rule of soul-integration the whole trinity of worlds, verily, pulsates with sunny joy. Dnyan 18-1072)

whereas, the latter is vulnerable proverbially to derive euphoria even from verbal attestations (शब्द प्रामाण्य) of even ultimate Verities that have just a ring of conviction. This is precisely what ought to make us have a second look at Dnyaneshwara rather than his work. Who knows, the mental vibrations triggered off by a peep into the Yogi (He must be immanent and ubiquitous-) in lieu of his work-a mere verbal effulgence, however charming, baffling and bewildering it might be, is likely to yield a more durable, refreshing reward. What is true of Gita is true of Dnyaneshwari also.

The whole of the Gita would have been hollow and flop, but for the phenomenon of Lord Krishna unfurling before Arjuna his pristine Universal form (विश्वरूप). It was this and this alone that clicked with the mind-sight of Arjuna enervated and undone as he was, by weak will, nagging despair, stiffling doubts over the moral probities about killing and fighting especially one's own kith and kin etc., etc.,

The arguments seeking to point out Gita's gospel as Karmayoga, or Renunciation or Intellectual Realisation of Advaita, or sustained devotion to some personalised God (Saguna Bhakti) howsoever noble these ends may be in themselves and despite the fact that Dnyaneshwara has done justice or more than justice to all these pursuits true to his role of a Bhashyakara I believe - are likely to sound as Sunday Sermons and nothing more, but for the solid guarantee of a Realisation through Yoga of the basic and functional oneness of the Pinda (Body-देह) and Brahmanda (Soul-आत्मा). Gurudev Ranade with his characteristic

mystic insight has shown Gita to be a gospel of God-realisation ultimately and if Dnyaneshwara is not to be dwarfed into just a Bhashyakara (commentator) his work also would have to be valued ultimately as a testament upholding the author's main faith - thesis-mission - for which one will have to take a deep plunge into Anubhavamrit, for the simple reason that Dnyaneshwara was Amrutanubhava (अमृतानुभव) personified.

१. मग आतांचेनि बोरसे । गीतार्थग्रंथन मिसें ।
वर्षला शांतरसें । तो हा ग्रंथु ॥ D. 18-1757

२. वर्षत सकळ मंगळीं । ईश्वर निष्ठांची मांदियाळी ।
भजि जो आदिपुरूषीं । अखंडित ॥ D. 18-1796

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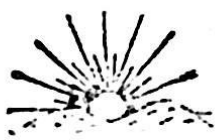
1. So, this work, is an out burst of the Sentiment of Sublime Peace, that flowed spontaneously in *the guise* of the meaning of Gita, a compassion for the distressed (Dnyan 18-1757)

2. The brigade of those attuned to God, go on showering all luck and grace..... Dnyaneshwara is one who has taken up an interminable resort in the Ādi-Purusha (the Primordial spirit) (D. 18-1796)



Karma-yoga of Jnaneshwar

D. B. Parulekar,

Jnaneshwari was written 700 years ago in Marathi. Other scholar-saints have written their commentaries on Bhagawat-Geeta in Sanskrit and Shankaracharya's *Bhashya* is one of the best of such commentaries. Recently scholars and saints have come to believe that Jnaneshwari contains the most authoritative source of philosophy in Bhagawat-Geeta and this book has therefore been translated in many Indian and Foreign languages.

Geeta in Sanskrit could not be understood by ordinary people and therefore Jnaneshwar explained it in Marathi. "My sweet mother tongue, even sweeter than the nectar, will promisingly win the hearts of the noble, highly cultured readers," says Jnaneshwar (माझा मराठाचि बोलू कौतुकें । परी अमृतातें पैजा जिंके । ऐसी अक्षरें रसिकें । मेळवीन ॥ 6-14)

In the " wārkari sampradaya" Jnaneshwar is generally called '*Māooli*' - Mother. Jnaneshwar feels the same love and affection for every being in the universe as the mother feels for her child. He simply wishes the welfare and prosperity of every body and is therefore Vishwa-Māooli : mother of the universe. He

says, " The world is my home. " I Think he is the first saint to think of the universal brotherhood of mankind. This is the base of his philosophy. The wonder is that a child of 17 years should expound such deep philosophy in the simplest possible manner. The literary picture he painted astonishes us and we have nothing but praise for this greatest literary born artist. He illustrates an idea in differe t ways and in so many figurative illustrations and the reader is enchanted by the sweet ness of the sound and depth of the meaning. He says:

जैसी दीपकळिका घाकुटी । परी बहु तेजानें प्रकटी
तैसी सद्बुद्धि येकुटी । म्हणो नये ॥
जैसे बिब तरी बचके एव्हडें । परी प्रकाशा त्रैलोक्य थोकडें
शद्वाची व्याप्ति तेणे पाडे । अनुभवावी ॥ 4-214

Every word comes there to fit in its proper place. Every tinge of the word is clear; but the reader will nowhere feel that he is going through the work of a haughty egoist. Every figure of speech enriches and enlightens the reader and leaves him loitering leisurely in the realm of beauty. May the reader sink in deep but full-tide sea of the Nava-rasa (figures of speech), may he halt to grasp the multi meanings of a line; but the fluent flow of Jnaneshwari is unabated. Geeta is written in " Shlokas" and it appears in Jnaneshwari in Marathi robe with flowing colourful garments, more than 9000.

Jnaneshwari begins – ॐ नमो जी आद्या - with salutation to Om. Om is the origin of the world - The Rishis, monks, saints, philosophers – all travellers on this spiritual path-look upon Om as the light-house, which helps him to reach his goal. After his salutation to Om, he proceeds to bow down to God Ganesh,

Shree Sharada (goddess of learning), his Guru and elder brother: shree Nivrattinath and to the audience and requests them all to bless him with powers to speak out what his Master bids him to tell.

In India the method of spiritual development differs from master to master. Every master (Guru) has his own philosophy and he discloses it to only a few of his chosen disciples. Nivrattinath disclosed his philosophy to his best disciple, Jnaneshwar. The disciple knew the glory and greatness of his master and though Jnaneshwar wrote one of the best commentaries on Geeta, the whole credit for it is given by him to his Guru, Nivrattinath. Jnaneshwar was humility incarnate.

'Do your duty,' is one of the preachings.

आम्ही समस्तहि विचारिलें । तंव ऐसेचि हें मना आलें ।
जें न सांडिजे तुवां आपुले । विहित कर्म ।।

A man is born with a particular duty to perform. It is his '*Dharma*' to perform it. He can follow his spiritual path by doing his right work. For his spiritual pursuits he need not run away to the forest. He should do the duty, without any special pleasure. or displeasure. He should neither get pleased with success nor displeased with failure.

परि आदरिलें कर्म देवे । जरी समाप्तीते पावे
तरी विशेषें तेथ तोपावें । हेंहि नको ।।
कीं निमित्ते कोणे एके । तें सिद्धी न वचतां ठाके ।
तरी तेथीचेनि अपरितोखे । क्षीभावे ना ।। २-२६८,२६९

Jnaneshwar says, there is no good work, no bad work. The work, which a man is bound to do, should be done without any special motive or expectation, not to think about the result. Sing the name (of God),

do the work, When you do your duty without any motive, it is ' satkarma '- work is worship.

तया सर्वात्मका ईश्वरा । स्वकर्मकुसुमांची वीरा ।
पूजा केली होय अपारा । तोषालागीं ॥ १८-९१७

One should dedicate whatever he achieves after doing his allotted work at the feet of the Lord without any reserve and should free himself from all the worldly ties. Otherwise, when a man thinks himself the doer of any deed, egoism enslaves him.

आणि हें कर्म मीं कर्ता । कां आचरेन यां अर्था ।
ऐसा अभिमान झणें चित्ता । रिगो देसी ॥ ३-१८७

Though Jnaneshwari is based on Geeta, the reader would see in several places a spontaneous over-flow of the author's powerful thinking. Jnaneshwar tells us: just as a blind man walks with the help of the sound of the club of the leader, the ignorant man follows the foot prints of his wise forefathers.

मार्गीं अंधासरिसा । पुढे देखणाहि चाले तैसा ।
अज्ञाना प्रगटवा धर्म तैसा । आचरोनि ॥ ३-१५६
एथ वडिल जें जें करिती । तया नाम धर्म ठेविती ।
तेचि येर अनुष्ठिती । सामान्य सकळ ॥
हें ऐसें असें स्वभावे । म्हणोनि कर्म न सांडावे ।
विशेषें आचरावे लागे । संती लोकीं ॥

Jnaneshwar lays more stress on work according to the precepts of the shastra (विहित कर्म), particularly by the saintly persons, because common people faithfully follow such persons. When one devotes himself to his duty, believing that God wills him to do so, surely he approaches himself nearer to God. Jnaneshwar is convinced that it is the only way of worship of the Almighty.

तें विहित कर्म पांडवा । आपुला अनन्य वोलावा ।

आणि हेंचि परमसेवा । मज सर्वात्मकाची ।। 18-911

Lord Krishna tells Arjuna that he is a true Karmayogi, whose conscience, mind, intellect work in tune and harmony.

अर्जुना समत्व चित्ताचें । तेंचि सार जाण योगाचे ।
जेथ मन आणि बुद्धिचे । ऐक्य आथि ।। २–२७३

Conscience, mind, intellect and ego are four main factors. Without ego, one would not survive in body. When Shree Ramakrishna went in super-conscious state of mind (Savikalpa Samadhi), he had to keep his ego alive to come back to his normal self to live in body. Conscience, mind and intellect generally do not tend to become steady. Jnaneshwar advises to forget all worldly ties and to devote whole heartedly, at least a moment out of twenty four hours of the day, to God. Then, in course of time, it will become the habit, it will become his second nature.

म्हणोनि अभ्यासासी कांही । सर्वथा दुष्कर नाहीं ।
या लागीं माझ्या ठायीं । अभ्यासे मीळ ।। 12-113

Constant and regular practice of doing so is the surest way of making the mind steady. Tukarama also tells us the same thing in one of his *Abhangas :* असाध्य तें साध्य । करितां सायास । कारण अभ्यास । तुका म्हणे ।। Every thing is possible if it is practised ceaselessly. Mind is restless and it is very difficult to control and curb it. Jnaneshwar therefore wishes to keep the mind under the control of intellect. Let the mind of karma-yogi become subsmissive to his intellect. A Karma-yogi, who is above praise and censure, truth and falsehood, lives in the universe which he looks upon as his own home. He becomes not only a sage of steady wisdom (स्थितप्रज्ञ) but reaches Godhood. He becomes such a sovereign of

Kaivalya that even God has to bow down to his feet. (12-221)

This worldly life is full of sorrow and suffering, yet everybody is after pleasure and happiness. Jnaneshwar had to suffer misery and humiliation all through his life, with his brothers and sister. He has however not expressed anywhere in his works even a singie word about his suffering. A child of misery and suffering, he holds high the banner of joy and delight for the happiness of the whole mankind, the whole universe. He is a living example to show that man can make others' life happy in spite of his own being steeped in misery and sorrow. The great books-books of all time–written by him in his short life of 17 years show what a great karmayogi he himself was. Jnaneshwari is not meant simply to be read; it is to be lived in day to day life.

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The Academy of Comparative Philosophy and Religion, Belgaum.

A short report (23-5-1976 to 25-9-1976)

There were two meetings of the board of trustees when routine business was transacted.

The ' Punyatithi ' of Shri Gurudev Ranade was celebrated on 6th June, as usual. Nama-saptah was observed for five days and talks were given in Marathi in the evening on those days by Prof. V. M. Kulkarni (Bombay), Shri Wamanrao Saraf and Shri D. B. Parulekar. Prasad was distributed to the sadhaks, who had assembled on the last day.

Shri S. N. (alias Dadasaheb) Deshpande, a close disciple of Shri Gurudev, gave six talks in Marathi on the life of Shri Gurudev on the occassion of his birthday (3rd July) celebrations. The talks were much appreciated. Shri Deshpande has agreed to write the Life of Shri Gurudev in English.

Shri Anant Chaitanya (of Chinmaya Mission) delivered talks in Marathi on " Bhaj Govindam " of Shri Shankaracharya.

Shri Rangrao Joshi has been giving continuous talks on the Maha-Bharat of Kumar Vyasa for about $1\frac{1}{2}$ months in kannad.

Shri B. D. Hanji, Halshi and Dr. R. N. Varma, Jaipur have each paid a donation of Rs. 501/- and become " DONOR " of this Trust. Similarly, Lt. Col. B. Y. Ghooi (retd), Belgaum paid an additional amount of Rs. 100/- and became 'DONOR.' We are grateful to these three persons for enrolling themselves as donors of this Trust.

The other donations are :

1. Major S. R. Kulkarni (retd.), Belgaum - Rs. 20/-
2. Shri B. S. Gore, Hubli. Rs. 25/-
3. Shri K. B Phadke, Athani. Rs. 5/-
4. Dr. S. S. Dodwad, Kowad. Rs. 11/-
5. Shri Arvind M Pole, Hyderabad. Rs. 101/-

The following persons have become life-members (Rs. 250/-) during the period of report :

1. Shri S. S. Abhyankar, Vile-Parle.
2. Shri Anantrao B. Gore, B. E. Belgaum.
3. Shri B. K. Bhandare, retd. Executive Engineer) Belgaum.
4. Dr. M. K. Tendulkar, Dadar.
5. Dr. Satishchandra R. Gaydhani, U. K.
6. Dr. S. D. Kulkarni, Parel.
7. Shri D. B. Kulkarni, Raichur.
8. Shri G. H Chabbi, (retd. Civil Judge) Bagalkot.

and the following persons have agreed to become life-members and paid a part of the amount during this period.

1. Shri Jitendra C. Vakil, Jogeshwari East.
2. Shri S. R. Lad, vile Parle.
3. Shri K. S. Dalvi, Civil Judge, Bangalore.
4. Dr. Anilkumar D. Kulkarni, Mulund west.

The following persons have become life-subscribers (Rs. 100/-) during the period under report.

1. Dr. L. H. Patil, Nasik.
2. Shri Chandrashekhar K. Hattarakihal, Manvi.
3. Shri B. M. Kulkarni, L L. B., Bombay Central.
4. Shri S. S. Pattani, Mulund (West)
5. Shri K. S. Bhave, Naupada.
6. M/s Bengal Box Manufacturing Co. Calcutta.
7. Shri V. D. Tendulkar, Bombay.
8. Shri R. C. Vakil, Jogeshwari East.
9. Shri M. R. Mahajan, Jogeshwari East.
10. Shri S. D. Joglekar, Sion (East)
11. Mrs. Vijaya G. Karnad, Girgaon.

We are thankful to all the above persons, donors, life members and life subscribers, for extending their hand of cooperation to this Public Trust and helping us in the implementation of the aims and objects of this Trust.

A small function of "Tree planting" was arranged on 12-9-1976 in Gurudev Mandir. In one open plot of this Trust, cocoanut, mango and guava saplings were planted. The first two saplings of cocoanut and mango-were planted by Shri P. R. Dubhashi, Divisional Commissioner and Mrs. Dubhashi followed him in planting two more saplings. Thereafter, Shri Y. K. Puttusomegowda, Deputy Commissioner, planted one mango and cocoanut saplings and he was followed by Mrs. Puttusomegowda, who also planted two saplings. The trustees and other disciples who were present took active part in the plantation. The guests went round the building, and were pleased to see the work which was being done by the " Academy". The fun-c

tion ended with coffee.

The Gurudev Ranade Memorial Lectures will be delivered this year by Sou, Padma Kulkarni, M. A. New Delhi on " the Philosophy of Jnaneshwar ". The lectures will be in Marathi and begin on 31st Oct and end on 4th November (Vaikuntha chaturdasi). There will be 'Nama-Saptah' of 5 days during this period. Sadhaks, desirous of taking part in the "Nama-Saptah", may contact us in advance and reach Belgaum in good time.

The Belgaum District Central Co-operative Bank Ltd., Belgaum.

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62 Branches throughout
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Financial position at a glance as on 30th June, 1976.

(Amount in Lakhs).

Authorised Share Capital	...	Rs. 175.00
Paid-up Share Capital	...	Rs. 159.12
Reserve and other Funds.	...	Rs. 86.31
Deposits	...	Rs. 902.48
Loans outstanding	...	Rs. 1426.52
Working Capital	...	Rs 1769.22
Net Profit for 1975-76.	...	Rs. 28.09

Rates of interest on various deposits

(1) Current-1 1/2% P. A. (2) S Deposits-5 1/2% P. A.
(3) Thrift-6% (4) Recurring Deposits-9% to 10 1/2 P. A.
(5) Bhagyajyoti Deposit-8.50% to 17.50% P. A.
(6) Fixed Deposits 3 1/2% to 10 1/2% P. A.

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For further particulars, please contact our nearest office.

P. C. Khanapuri	**S. R. Nalawade**	**V. B. Patil**
MANAGER.	VICE PRESIDENT.	PRESIDENT

Tree Plantingin G urudev Mandir 12-9-1976

1) By Mrs, Dubhashi

2) By
Mrs. Puttusomer[illegible]

Academy of Comparative Philosophy & Religion Belgaum.

PUBLICATIONS

1.	Thus Spake Gurudev	*M. S. Deshpande*	1-00
2.	An Introduction to Vedic Study	*Dr. Sampurnanand*	1-50
3.	Validity & Value of Religious Experience (Seminar proceedings)		3-00
4.	Problem of Evil (Seminar Proceedings :)		3-00
5.	The Doctrine of God (Seminar Proceedings 1970)		5-00
6.	Religion in the Changing world. (The Predicament of Man)	*Dr. P. Nagaraju Rao*	4-00
7.	God Realisation, Sadhana & Effects (Seminar Proceedings : 1971)		7-00
8.	Haridasas of Karnatak	*Dr. G. S. Shrinivasan*	1-50
9.	Bhagawata Purana	*Prof. Aravind Basu*	6-00
10.	Critical & Constructive Aspects of Dr. R. D. Ranade's Philosophy-	*Prof. B. R. Kulkarni*	12-00
11.	Summum Bonum of Life (Seminar Proceedings)		10-00
12.	MoralTrends Since Independence		15-00
13.	कर्मयोग	डॉ ह. रा. दिवेकर	2-00
14.	श्री गुरुदेव रानडे	प्रा. भा. र. मोडक व सौ. वसुधा मोडक	3-00
15.	श्री ज्ञानेश्वर चरित्र	रामचंद्र नारायण सराफ	8-00

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