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BHAVAN'S BOOK UNIVERSITY

**TEACHINGS
OF
JNANADEV**

S. R. Sharma

GENERAL EDITORS

K. M. MUNSHI

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BHARATIYA VIDYA BHAVAN, BOMBAY



What

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Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

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7. The technique of Bharatiya Shiksha must involve—

(a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and

(b) the adoption by the student of the *Shishya* attitude by the development of—

(i) respect for the teacher,

(ii) a spirit of inquiry,

(iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.





मा नो भद्राः ऋतसो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I.89.i

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By

S. R. SHARMA

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TEACHINGS OF JNANADEV

S. R. SHARMA



1965

BHARATIYA VIDYA BHAVAN
CHOWPATTY : BOMBAY

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First Edition, December 1965

PC
294.561
JNA/SHA

Price Re. 1.00

B1592
30/4/25
P2

PRINTED IN INDIA

By P. H. Raman at Associated Advertisers & Printers, 505, Tardeo Arthur Road, Bombay 34, and published by S. Ramakrishnan, Executive Secretary, Bharatiya Vidya Bhavan, Bombay 7.

GENERAL EDITOR'S PREFACE

The Bhavan's Book University volumes had rare success. About a million and a quarter volumes have been sold in about eleven years. However, there is an insistent demand for the stray volumes which the Bhavan has issued from time to time at a lower price. In order to meet this demand, it has been decided to issue the new One-Rupee Book University Series side by side with the Book University Series.

I hope this new One-Rupee Series will have the same good fortune which the other Series had, of being useful to those who are interested in the fundamental values of Indian Culture, and of reaching out to a wider audience.

Bharatiya Vidya Bhavan,
Chowpatty Road, Bombay-7.
Vijaya Dashami
September 28, 1963

K. M. MUNSHI

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PREFACE

JNANESHWAR, the doyen of Marathi saints, is best known through his monumental commentary on the *Bhagavad Gita*. His impressive contributions to Marathi literature are well known. His *abhangas* or devotional songs are as popular in Maharashtra as those of Tukaram. He also wrote two mystical tracts called *Anubhavamrita* and *Pasashti* which are little known outside Maharashtra. But the core of his teachings is the same all over.

The present Essay seeks to acquaint, especially English readers, with Jnaneshwar's unique genius as philosopher, poet and saint whose inspiration is still very active in Maharashtra. His appeal is essentially universal and human as he declared: "The Universe is my home and I shall make all the worlds happy."

S. R. SHARMA

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I. INTRODUCTION

Jnanadeva or Jnaneshwar was one of the greatest saints of Maharashtra and the world. He lived in the momentous times when the Muslim invasion of the Deccan, under Alauddin Khalji, ushered in a new era in the history of India. His life was very short—1275-96 A.D.; but his work was so unique that his spiritual inspiration is still active and growing after well nigh seven centuries. His best known composition—the *Jnaneshwari*—is the Bible of Maharashtra, and has been translated in many languages—Indian and foreign. Besides this *magnum opus*, Jnaneshwar also produced several other works, small and large. Of these perhaps, his *Hari-Path* is the most popular, while his *Anubhavamrita* ('Elixir of Experience') is the most abstruse. This treatise of about 800 *Ovis* is unique in its analysis and exposition of the mystical experience. His condensation of this in 65 *Ovis*—known as *Changadeva Pasashti* deals with the same theme, within a shorter compass. His *Gatha* or collection of *abhangas* (religio-philosophical lyrics) inaugurated a series of mystical songs evoking their like from the saints who followed him. Indeed as Bahinabai declared without hyperbole, about 350 year later: "Jnanadeva laid the foundation on which Namadeva erected the edifice of *Bhagavata Dharma*, Eka-Janardan raised the standard, and Tukaram became its steeple". The little candle that Jnaneshwar lit in the thirteenth century still illumines the path of all seekers of the ultimate Experience attainable by man.

It was an age during which Maharashtra produced a galaxy of great saints: men and women from all classes—Brahmanas to 'outcaste' *Mahars*. Jnaneshwar and his two brothers and precocious little sister Muktabai, like Eknath and Ramdas after them, were Brahmanas, while Namadeva was a tailor, Gora a potter, Savanta a gardener, Sena a barber, Narahari a goldsmith and Chokha a *Mahar* sweeper. Janabai and Sakhubai were maid-servants, and Kanhopatra a courtesan. In this Democracy of Devotion to Vithoba of Pandharpur all were equal. The status of Tukaram, a *Kunbi Vani* (farmer-trader) was unique, not by birth, but by spiritual attainment.

Many stories are told of the miracles performed by all these saints. But, in our context, they count for little against the superlative genius of Jnanadeva, whose greatness rests securely on the uniqueness of his works—mentioned before.

Though the *Jnaneshwari* is the best known among these, and reflects Jnanadeva's genius for poetic expression and philosophic insight, being the exposition of a traditional classic (the *Bhagavad Gita*) it does not directly state anything about its author's personal experience, as does the *Anubhavamrita*. According to tradition, this unique treatise was the outcome of Nivritinatha's desire that Jnanadeva should produce an original work which was more than an exigesis, however great in itself. Because of its quaint cryptical style and laconic expression, this aphoristic composition is little known outside Maharashtra. It is the purpose of this small introductory essay to acquaint

readers in English with this work of unique importance.

However, it will be helpful for us to, first of all, say something about Jnaneshwar's work in general before we go to the core of his acme of experience as expounded in the *Anubhavamrita*.

As stated above, the *Jnaneshwari* or *Bhavartha Deepika*, as Jnanadeva entitled it, occupies the centre of interest for most readers. It runs into some 9,000 *Ovis* and has been widely commented upon. It is the Bible of *Varkaris*, or dedicated pilgrims to Pandharpur and Alandi where lies the sacred *samadhi* of 'Mauli' (Mother) as the devotees reverentially speak of Jnaneshwar. They read *the Book* daily as a religious duty and wax eloquent when they talk of it. Scholars have dwelt on various aspects of the *Jnaneshwari*, its philosophical as well as poetical merits. A Thesaurus is also now available entitled '*Jnaneshwari Sabda Bhandar*' which is an invaluable book of reference for all lovers of Jnaneshwar. It is not necessary, therefore, to expatiate on the subject here beyond stating a few basic facts for the benefit of readers who are unfamiliar with the Marathi original.

In the first place it is well to remember that Jnanadeva was still in his 'teens when he wrote—or rather expounded—his unique exegesis on the *Bhagavad Gita* in Prakrit—the then spoken local dialect of the people. This in itself was a bold revolutionary step. Ekanath two centuries later, and Tukaram in the seventeenth century, were persecuted for daring to popularise the sacred teachings in the unhallowed language of the common man.

Jnaneshwar was among the first to do this—along with the Mahanubhavas like Chakradhara who pioneered the vernacular vogue. But these latter were professed heretics, while Jnanadeva was a protagonist of the traditional faith. In fact, he commences his *Jnaneshwari* with a salutation to Ganesha and Saraswati and begins with ॐ नमोजीआद्या । वेद प्रतिपाद्या ॥ Yet, in his *Anubhavamrita*, he transcends the Upanishads and declares: ‘Seeing that even the ten Upanishads do not go beyond this, I take my plunge here’.¹ ‘Whence speech returns baffled together with the mind’²: confess the Upanishads themselves; and Jnaneshwar writes ‘Here speech is unavailing, understanding unhelpful, and even experience fails to get embodied’.³

In this context one recollects the lines of T. S. Eliot who speaks of a state which is

‘Neither flesh nor fleshness,
neither from nor towards,
At that still point, there the dance is’.

To anticipate a little, Jnanadeva too speaks of “रावोचि झाला पंथु”—‘Destination has verily become the path to itself’: the end is become the means to its attainment. For instance, *Brahmacharya* (celibacy) and *Satya* (truth) can be achieved only by their undeviating practice alone.

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१. “एवं दशोपनिषदें । पुढारी न ढळती पदें ॥
देखोनी बुडी बोधें । येथेंचि दिघली ॥”
 २. “यतो वाचो निवर्तन्ते अप्राप्य मनसासह ॥”
 ३. “येथें बोलणें न साहे । जाणणें न समाये ।
अनुभव न लागे । आंग मिरऊं ॥” (७. २५२)

The *Jnaneshwari* inculcates in the context of Bhagvan Sri Krishna's advice to Arjuna the same ultimate Reality, though superficially it seems to incite the crest-fallen Pandava hero to engage in slaughter while upholding *ahimsa* as the greatest of virtues. This enigma could be resolved only on a deeper penetration of the text than is possible here. The *Gita*, on which the *Jnaneshwari* is an illuminating commentary, apparently full of self-contradictions is, nevertheless, a practical guide to the reconciliation and harmonisation of all conflicts within us, with the help of the very obstacles that confront us without.

'He who sees unity in diversity (harmony in the midst of discord), he who sees Me in all the things and all things in Me, for him, indeed, I am indestructible, and he too never perishes.'⁴

Jnaneshwar's objective in this work was to bring home to the common man *Brahma-Vidya* or the awareness of supreme Reality which was until then hidden in Sanskrit texts impenetrable except by erudite *pandits*. The same purpose inspired his other writings including *Anubhavamrita*. At the close of this last work Jnanadeva clearly states:

'Jnanadeva declares: assimilating this *Anubhavamrita*, one should attain liberation in this very life. This is my objective.'⁵

४. "अविभक्तं च भूतेषु । विभक्तमिवच स्थितम् । (१३.१६)

यो मां पश्यति सर्वत्र । सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि । स च मे न प्रणश्यति ॥" (६.३०)

५. "ज्ञानदेवो म्हणे श्रीमंत । हँ अनुभवामृत ।

सेऊनि जीवन्मुक्त । हँचि हेतु ॥" (१०.१९)

The *Bhagavad Gita* nowhere uses this term *Jivanmukta*, but substitutes other synonyms like *Bramhi Sthiti* and *Brahma Nirvana* indicating the Ultimate State aimed at in all spiritual endeavours. What the *Jnaneshwari* seeks to promote in its 9,000 *Ovis* is more directly and incisively brought out in the 800 *Ovis* of the *Anubhavamrita* and more succinctly in the 65 *Ovis* of the '*Pasashti*'. In the latter synopsis, Jnanadeva tells Changadeva:

'O Changadeva, when the treasure of supreme Knowledge comes home one transcends the distinction between the knower and knowable.'⁶

'Reality is One', declares *Sruti*, 'though the erudite speak of it diversely'.⁷ So too with Jnaneshwar: through whichever window we look at him, he is one and identical. The mystical core of all his teaching is the same, though the idiom he uses differs according to the context in his several works. It is like the identity of an individual who changes his outer garments only.

At one time some scholars doubted whether the Jnanadeva of the *abhangas* was not different from the author of the *Jnaneshwari*. Their main doubts, apart from vocabulary; rested on the former repeatedly invoking "Vitthala" and the total absence of that name in the *Jnaneshwari*. But we cannot forget that Jnaneshwari also says—

'I have seen Him in numerous forms and roles;

६. "चांगया पुढत पुढती । घरा आलिया ज्ञान संपत्ति ।

वेद्य वेदकत्वही अतीती । पदीं बैसे " ॥

७. "एकं सत् विप्राः बहुधा वदन्ति ।"

and in this scripture of the Supreme Spirit, it is the core or essence that is vital.”⁸

His teaching in the *Bhagavad Gita* commentary—which is significantly called *Bhavartha Deepika* (Light on the *Essential Import*) is a pointer to what we should expect from our study of the work: ‘The letter killeth, and the Spirit imparteth life’. From this point of view, as the citations given later in this essay will bear out, Jnanadeva’s teaching in all his several works is identical though the erudite have interpreted them disparately. Nevertheless, it will be helpful for us to acquaint ourselves a little with some of the outstanding commentaries, if only to determine our correct bearings.

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८. “अनंत रूपे अनंत वेषे देखिला मी तयासी ।”
“अध्यात्म शास्त्रे इये अंतरंगची अधिकारिये ॥”

II. LEARNED COMMENTARIES

The most general, yet very useful introduction to Jnaneshwar is contained in R. D. Ranade's *Pathway to God in Marathi Literature* (a Bhavan Book). It should be read, if possible, with the Marathi selections in the series entitled '*Vachanamrita*'. For, to appreciate Jnaneshwar in true perspectives, it is desirable also to know something about the entire galaxy of the saints of that unique era. 'All mystics' it is said, 'speak the same language, because they belong to the same country: i.e. their experience is identical.

The next comprehensive study available to English readers is *The Philosophy of Jnanadeva* by B. P. Bahirat (Popular Book Depot., Bombay). This is a polemical thesis in the categorical terms in which the author asserts his findings *vis-a-vis* the most eminent philosophers and mystics of the world—East and West. But as a catalytic agent it is helpful in clarifying our own thoughts if we can steer clear of the shoals on which Bahirat is stranded, if not shipwrecked. He has also appended to his book a translation of the *Anubhavamrita* in English. But it is well to be cautioned that it is hazardous to render this unique treatise in a categorical manner without elucidatory notes. Jnaneshwar does not lend himself to any facile interpretation.

The earliest available commentary on the *Anubhavamrita* is the *Nityanandaikya Deepika* of

III. POPULAR EXPOSITION

It is obvious from the foregoing that the *Anubhavamrita* does not lend itself to popular exposition. Nevertheless, Kharshikar Sastri has achieved considerable success in attempting this difficult task in his delectable *Amritanubhava Pravachana* (Venus Prakashan, Poona). It is to be noted here that the correct title of Jnanadeva's work is "*Anubhavamrita*", not "*Amritanubhava*" though even learned commentators have adopted the latter erroneous title which has been popularised by perverted usage. The correct title is referred to by Jnanadeva himself in *Ovis* 19, 20, 24, 25 and 29 of the *Anubhavamrita*. The stress here is on *Anubhava* (pure unqualified Experience-in-itself), rather than any variety thereof. Jnanadeva explains this well elsewhere in this treatise and leads us beyond all related and contrasted terms and concepts. *Amrita* (ambrosia) implies its opposite *Visha* (poison). *Anubhavamrita* is more significant than *Amritanubhava* though it leads to ineffable Bliss; or rather the two are really identical: *disayala dona, asayala eka* as Kharshikar puts it. This is the keynote of the discourses (*Pravachana*) as also of the original treatise, as we shall see.

At first sight readers are likely to feel that Kharshikar at times strays away from his text; but closer reading shows that this is not so. In the first place, it is well to remember that these discourses were delivered off-hand and printed from a listen-

IV. A FRESH APPROACH

Kharshikar's free handling of Jnanadeva's cryptic work finds its consummation in P. Y. Deshpande's freer interpretation in his, as yet to be completed, *Anubhavamrita Rasarahasya* (Nagpur Prakashan, 1962). In the first volume of 600 pages Deshpande dwells only on the first two chapters of Jnanadeva's ten chapters. His second volume, just published, deals with the next four; the rest is yet to follow.

This monumental exposition is remarkable in many ways—apart from its extensiveness. It is an expression, in the first place, of the spontaneous reactions from the *psyche* of an accomplished writer who is also an earnest *sadhaka* (seeker after self-realisation). He is at once a ripe scholar and a poet by grace. In his present work we find the fruits of his learning and spiritual endeavours consummated by direct experience which is the ultimate test.

Deshpande came by the *Anubhavamrita*, and was caught by Jnanadeva's *Pratibha*, after much wandering in 'the realms of gold': *via* the Vedas, the Upanishads, the Sad-darsanas, Sankara, and finally J. Krishnamurti. He takes in his ambit the findings of Western philosophy and science as well—including the Einsteinian revolution. Thus he brings to bear on his exposition a rare intellectual equipment in addition to his gift of style and clarity of expression.

V. SUPREME IDENTITY

This is the title of a book by Alan Watts (Faber & Faber, London, 1949) on Vedanta and its bearing on Christian theology. But it throws some helpful light on our present theme. Speaking of direct experience he writes : "We mean actual experience or immediate realisation of that ultimate Reality which is the ground and cause of the Universe and thus the principle and meaning of human life." (p. 18) "Man's true end is union with God in the contemplation of the Beatific Vision. [*Siva-Sakti Samavesana* of Jnanadeva.] Of all ideas as to the ultimate destiny of man this alone : gives us a real point beyond which the question of purpose cannot be asked, because the enjoyment of God is an infinite good." (p. 24) In keeping with Jnanadeva's theory of *Chidvilas*, Watts holds that "Intrinsically material life offers no obstruction whatsoever to the realization of man's true end". (p. 40)

As for the naughty problem of all philosophy, namely, the reconciliation of the one and the many—the Infinite and the finite—Watts writes :

"The Infinite corresponds to man's consciousness, which embraces all forms and objects. The Infinite is not opposed to the finite, being all inclusive, there is no real problem of creation [*Ajatvada*] i.e. how it is possible for the Infinite to *produce the finite without ceasing to be its Infinite*

VI. JNANADEVVA'S GENIUS

Jnanadeva's genius was unique in every way. It is not easy to indicate this here in all respects. Many miracles are told about him which seem legendary, and we may not linger on them here. To refer only to the objective evidence still available to us today, we shall state a few facts to convince the reader of Jnanadeva's superlative achievements.

In the first place, all this was accomplished within an incredibly short span of life: 1275-'96. His inspirer was no other than his own elder brother, Nivrattinath, to whose grace he attributed all that he did. He expresses his gratitude to this *Guru* in all his works—in his *abhangas*, in the *Jnaneshwari*, and in the *Anubhavamrita*—as we shall presently see.

The *Jnaneshwari* is too well known, for its poetical as well as philosophical excellence, to need expatiation here. It has been reckoned by competent critics as a classic of rare distinction in any language. Jnanadeva composed it in the Prakrit then spoken by the common people of Maharashtra. Thus he brought the ancient philosophy of India, enshrined till then in Sanskrit—the language of the Gods—down to earth: as Bhagirath brought down the heavenly Ganga to fertilise our terrestrial soil. This was in itself a miraculous performance.

The 'conversion' of the great '*Yogi*' Changdeva, was another miracle. Changdeva was proud

VII. SELECTIONS

These selections are, respectively, from the *Anubhavamrita*, the *Changdeva Pasashti*, the *Jnaneshwari*, and the *Abhangas*. It is to be borne in mind that they are intended to convey the positive core of the teaching of Jnanadeva which is the same in all his works. They do not represent all the facets of his dissertations, especially those of a dialectical nature. What is sought is only the gold in the coin, rather than the scrutiny of its obverse and reverse sides. In Jnaneshwar's own words :

'Where the tree is to be taken with all its branches, flowers and fruits, we catch hold only of its roots.'

(i) ANUBHAVAMRITA

It was pointed out before that the five Sanskrit verses with which Jnanadeva commences his work contain, in seed-form, the entire thesis elaborated in the Marathi text. Here are the five slokas :—

यदवरमनाख्यमानंदभजव्यम् । श्रीमन्निवृत्ति नाथेतिख्यातं दैवतमाश्रये ॥१॥	
गुरुरित्याख्यया लोके साक्षाद्विद्या हि शांकरी ।	
जगत्याज्ञा नमस्तस्यै दयाद्रायै निरन्तरम्	॥२॥
सार्थं केनच कस्यार्थं शिवयोः समरूपिणोः ।	
ज्ञातुं न शक्यते लग्नमिति द्वैतछलान्मुहुः	॥३॥
अद्वैतमात्मनस्तत्त्वं दर्शयन्तो मितस्तराम् ।	
तौ वन्दे जगतामाद्यौ तयोस्तत्त्वाभिषत्तये	॥४॥
मूलाग्राय मध्याय मूल मध्याग्र मूर्तये ।	
क्षीणाग्र मूल मध्याय नमः पूर्णाय शंभवे	॥५॥

Without attempting a literal translation of

VIII. CONCLUSION

The unique work of Jnanadeva briefly indicated in this essay is worth conning in many ways. Apart from his untranslatable mystical experiences disclosed in the *abhangas*, there are some salient facts of his extraordinary career, and some important features of his legacy to later generations worthy of recollection before we close.

In the first place, Jnanadeva became a *Jivan-mukta* in the course of a bare two decades (1275-'96). In this lies our hope for even ordinary mortals that they can 'make their lives sublime' if only they choose to be inspired by his example. We may not be able to perform miracles like those associated with Jnanadeva; but if we read his works with devotion and understanding, we too might take the first steps on the path of Realisation. For in this it is necessary to note that it is not a primerose path but the reverse—a 'razor-edged path.' Jnanadeva and his brothers and sisters were persecuted. Their parents were made to pay the extreme penalty by blind orthodoxy. This did not deter Jnanadeva from doing all that he did. He rendered the *Bhagavad-Gita* into Prakrit for the instruction of the common man in a style that made him immortal—alike as a gifted poet, saint and philosopher. Its appeal is still growing with the lapse of centuries. If this greatness rested only on this single work that

would survive for ages. But he achieved something more. His other works are not less unique.

We have here dwelt mainly on the *Anubhavamrita*: that too partially emphasising only the affirmation of Jnanadeva and omitting the dialectical chapters. We have also not gone into the essentially semantic discussions. But it will be seen that there is no difference between the *Anubhavamrita* and Jnanadeva's other works like the *Pasashti*, the *Jnaneshwari* and the *Gatha* or collection of *abhangas* in their essential import—especially from the esoteric or mystical point of view.

The sun is all light: from whatever angle we may look at him. A lump of sugar is equally sweet, whatever part of it we might taste. So too is Jnanadeva.

Mysticism is a word that has become too trite in common usage. But Jnanadeva imparts to it tangible contents by the use of similes and metaphors drawn from nature and life, and makes it more palpable to our understanding. In the 1st ch. of the *Anubhavamrita* he has done this by explaining the nature of the Supreme Identity of *Siva-Sakti*. This idea is emphatically asserted in the *Jnaneshwari* as well as the *abhangas*. The same is more familiarly posited in the 2nd ch. and elsewhere in human and personal terms while referring to his relationship to his Guru Nivrittinath. It is through *Namana* which implies complete self-surrender or self-effacement. This is repeated several times in the *Jnaneshwari* as well as the *abhangas*. To understand this is to understand

the real nature of Supreme Identity or non-dualism.

The phrase "*Yoga-bhumi*" is more subtle and elusive but not illusory. It corresponds to *Satori* or full realisation in Zen Buddhism. It also explains the true nature of *Sunya** which is not an empty Void! it is the very plenitude of fullness. As Eckhart put it: "If the mind is full of things, it is empty of God: If it is full of God, it is empty of things!"

Our word for God is *Ishwara*: the same as *Siva*, and *Siva* cannot be separated from *Sakti*. Herein lies the deepest mystery.

Maya is another word which is much misunderstood and misinterpreted. It does not mean *illusion* as is too often made out. There is no difference between Sankara's and Jnanadeva's connotations: both mean by it a "relative reality"—as Alan Watts puts it, and not absolute non-existence. The world is not "unreal" in this latter sense. It is the manifestation of *Sakti* or *Siva's* spontaneous play-*Leela*. This is the meaning of Jnanadeva's *Chidvilas*. If it is in the sense of non-existence, who is there to perceive it? Jnanadeva pertinently asks. Nevertheless, according to him

*Cf. Sri Aurobindo :

"The Russellian fear of emptiness is the form the active mind gives to Silence. Yet it was on what you call emptiness, on the Silence that my whole Yoga was founded and it was through it that there came afterwards all the inexhaustible riches of a greater Knowledge, Will and Joy, all the experiences of mental, psychic and vital realms, all the ranges up to Overmind and beyond. The cup has often to be emptied before it can be new-filled; the yogi, the sadhaka ought not to be afraid of emptiness or silence."—Quoted by Dilip Kumar Roy, *Sri Aurobindo Came to Me*, p. 160. Jaico Books, Bombay, 1964.

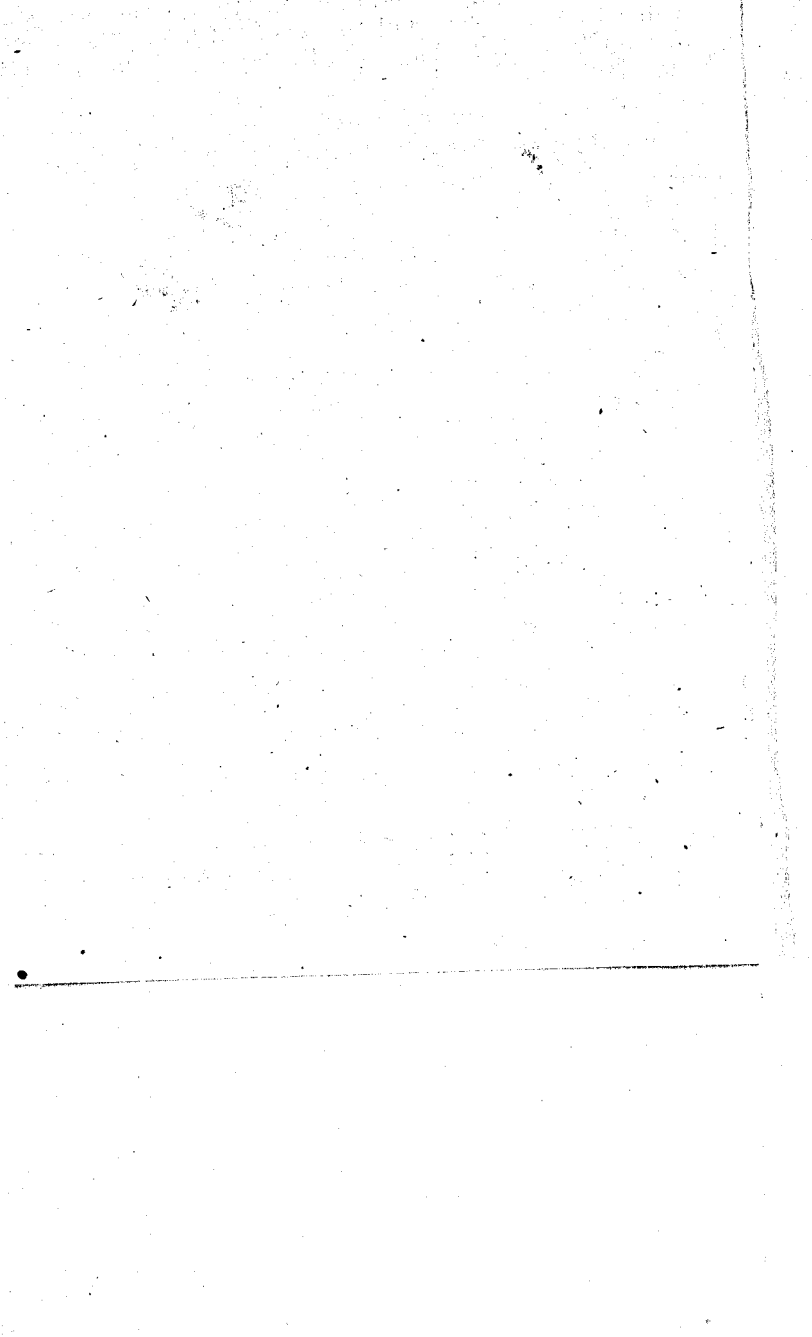
Maya is like a salt-fish: it cannot live in water without getting dissolved, nor live outside it, because no fish can possibly live without water. Nor is it, then, like the imaginary fish in the water seen in a mirage? asks Jnanadeva. This enigma is solved only in real Experience, not through intellectual relative language. Hence his semantic chapters on *Jnana* as well as *Ajnana khandana* and *Sabda Khandana*. These do not deny the utility of words. They only emphasise the need for going deeper into their farthest implications—into Experience which the *Guru* enables us to have, as Nivrittinath did with Jnanadeva.

What is the meaning of all this for us ordinary mortals? Jnanadeva does not leave us in doubt. He first of all shed his body-consciousness, through *sadhana*, and attained *Jivanmukti*. This does not necessarily imply entering *samadhi* in the way he did. He wants us to go beyond *forms* into the Spirit, beyond flower and fruit into tasting the juice. Then, indeed ठावोचि झाला पंथु will be fully realised. The destination itself will be the path to it.

As Changdeva expressed it:

पुष्पांचा परिमळ राहिला निश्चळ ।
 तैसा तो अकळ लक्षा नये ।
 हें बोलणे सिद्धांतीचे शेवटी ।
 चांग या वेदांती कथन केलें ॥

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