

20. Kshetra and Kshetrajna

DEAR Students! Bhagavan is purer than the sky. The sun, the moon and the stars are the eyes of the Lord. He pervades the entire Cosmos. It is only when you understand the nature of the body, the senses and the *Buddhi*, which are the instruments of comprehension for man, that you can understand the truth relating to the all-pervasive and sacred *Atma*.

As declared in the Gita, the Cosmos is a combination of the *Kshetra* and *Kshetrajna* (the Field and the Knower of the Field). True knowledge consists in the awareness of the relationship between *Kshetra* and *Kshetrajna*.

The human body, which is called *Kshetra*, is a reflection of *Prakriti* (Nature). All the conscious and inert objects in the Cosmos are immanent in the human body. The Cosmos itself is a reflection of what is within man. It is a "reflection of the Inner Being.

It is not enough to recognise the role of the body, the senses, the mind and the intellect. There is within the body the *Kshetrajna*, the Indwelling Knower, who oversees these agencies. If you understand the *Kshetrajna* (knower) in the *kshetra*, there will be no need to enquire about the *kshetra* (the body, etc). But till you have that understanding, you have to reckon with the *kshetra* (the body-mind complex).

***Atmajnana* is true awareness**

To know the *Kshetrajna* you have to acquire *Jnana* (the Supreme Knowledge). This transcends every other kind of knowledge, which is related to the physical and the phenomenal. No one can understand the *Atma* through these types of knowledge. You need a diamond to cut a diamond. To understand the *Atma*, you have to acquire *Atmajnana* (knowledge of the Spirit). All that you regard as knowledge in the phenomenal world today is only ignorance. Knowledge of the Spirit alone is *Jnana* (true knowledge). *Atma* and *Jnana* are one, though called by different names. True Awareness is *Jnana*. The knowledge that is gathered by the analysis of physical objects or through the senses is one form of ignorance. It has three elements: What is known, what is to be known and who is the knower. These three are aspects of the mind. Only that is *Jnana* (true Knowledge) which is known when the mind is eliminated.

All investigations associated with the mind are delusions of various sorts. They are subjective. All that man does--seeing, hearing, experiencing and doing--are all mental delusions caused by association with the body. The mind cannot keep still even for a moment without thinking about some object or other. Hence, the mind is dependent on the body. The mind experiences all that relates to the world made up of *Pancha Bhutas* (the five elements) through the sense organs, the eyes, the ear, the nose and mouth. The mind sees the world through the eyes, hears through the ears. The mind has no form. It is *Maya*. It is Desire. It is Nature. It is *Avidya* (Ignorance). Delusion is its very nature. It is extremely difficult to understand the pure and immutable *Atma* through an instrument subject to delusions.

Existence of the unchanging Inner Voice

What is true *Jnana*? When the senses are brought under control by the mind, the mind itself ceases to function. It disappears as it were. Then man experiences a profound silence. That stillness resulting from the absence of the mind is true Knowledge. This knowledge cannot be acquired by intellectual ability or mental agility. Nor can it be acquired by following an example.

It is *sui generis*. It is not something new to be got. It is like the ashes which cover a burning charcoal or like the moss which covers a sheet of water. The ashes have come from the charcoal. The moss has originated from the water. The cataract that dims the vision of the eye, wherefrom has it come? It has come from the eye itself. When the screen that blinds the vision is removed, the true Self will be seen in its real form.

Atma Jnana (Knowledge of the Self) is not obtainable through books. Nor can preceptors impart it. It is not even given by the *Paramatma* (the Supreme Self). You are yourself the *Paramatma*, the *Jnana*, the *Atma*. How does this *Atma* exist in all beings? How is this *Jnana* present in everyone? When you meditate on this in solitude, a permanent, unchanging sound arises from the mind. All objects in the world are continually subject to change of substance and form. All objects manifest the power of the atom. Every object is composed of atoms. It is the nature of atoms to combine and to separate. But in all human beings there is one unchanging and indivisible divine entity (the Inner Voice).

The body undergoes change from infancy to old age, but the Inner Voice remains unchanged. Men experience three different states of consciousness in the waking, dreaming and deep sleep states. But the Inner Voice has no change in the gross or subtle states of the body. What is that Voice? It is the divine Inner Voice issuing from the *Atma-tatwa* (*Atma* Principle). It is continually declaring: "I", "I", "I"--*Aham, Aham, Aham*. This is the Truth that is subtler than the atom. It is more fundamental than the atom.

Divine cannot be realised through scholarship

It is from the *Aham* that the declaration, *So-Ham* (I am He) has come. When this *Aham* (the "I") identifies itself with the body, it develops *Ahamkara* (egoism). Egoism is a common mundane condition. But *Aham* (the "I") is the word of the Divine. This cannot be realised through scholarship or dialectics. However great a *pandit* might be, he would not be able to see an object if he is blind. Equally, with all his scholarship, he would not be able to see an object that is not there even if he has sight. But whether one is a scholar or an ignoramus, a man endowed with eyes will be able to perceive objects.

Even a great scholar proficient in all the scriptures will not be able to see objects of the phenomenal world in his dream state. But the man that is awake, whether he is a scholar or not, can see the objects in the world. In the same manner, the *Atmasakthi* (the power of the Spirit) which cannot be readily recognised, will be evident to one who has attained *Atmic* knowledge through purity of the mind.

The *Atma* is all-pervading

If you look at things below the mind, you perceive the phenomenal world. But if you look beyond the mind, you recognise the *Atma*. All knowledge and experiences are associated with the mind externally. They do not go beyond the mind.

The aspirant who seeks to experience the *Atma* will not be able to have it by performing worldly actions. The *Atma* is all-pervading. The Cosmos is permeated by the *Chaitanya* (*Atmic* Consciousness). To believe that because you have a body you will be able to experience it is a fancy of the mind. Whether there is a pot or not and whether there is water in it or not, the reflections of the sun can be found everywhere. When there is a pot with water, we can directly see the sun's reflection. But the absence of a pot does not mean that there is no sun or reflection

of the sun. Irrespective of whether there is a body or not, whether there is a mind or not, the *Atma* is present. There is no need for a body or mind to experience the Divine. But till this is properly understood, good care has to be taken of the body, the senses, the mind and the intellect. They have to be set on the right course and not allowed to go astray. All troubles arise because they take to wrong paths.

It is believed that every man has a free will. This is a mistake. It is also believed that it is through the individual's ideas and efforts that many things are accomplished. This is based on misconceptions regarding man's doership and egoism.

Devotional Love is itself God

Despite all his prowess in arms and his intelligence, what happened to Karna? Strength derived from the Divine alone is true strength. All else is weakness. To realise the *Atma*, physical prowess is of no avail. It is only by developing the sense of spiritual oneness that *the Atmic Consciousness* can be realised. Today the world is plunged in chaos and conflict because this feeling of oneness has been lost.

Man engages himself in strenuous efforts to achieve worldly comforts. But he does not make even a minute fraction of such efforts to meditate on God. How much greater happiness would he enjoy if he were to devote even a few moments to thoughts of God! To experience this Divine bliss, the best means is to cultivate devotion to the Lord. There is no difference between *Bhakti* (devotion) and *Jnana* (knowledge of the Spirit). Through loving devotion, the Lord can be made captive. Devotional Love is itself God. It is permanent. With devotion you can overcome any ordeals in life.

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