

Kshetra and kshetrajna

- who is it that saw? What is it that was seen? What is the sight?
- *Purusha and Prakriti (Brahman, Jiva and Prakriti)*;
- *The Atma or the Sakshi* (the eternal witness of the "I")
- *Jiva and Jagath*;
- *dehatathwan* (the body);
- *indriyatathwam* (the senses);
- *manastathwam* (the mind),
- *chitta and buddhy* (the intellect);
- *ahamkara* (imaginary "I" or the complex ego-body);
- *Atma* (the real "I.");

Kshetra and kshetrajna in Prema Vahini

16 (PV) ***Thath Thwam Asi : Thou are That.***

Thath Thwam Asi. Thou are That. This is the highest and holiest *Mahavakya* (Divine axiom).

You are the indestructible Atmathatwa (Principle of the Eternal Self). It is for the sake of that Atmathatwa that you have this body and so in the attempt to realise Parameshwara (The Supreme Lord) here and now, you must be prepared to offer this body, at any moment, as a sacrifice.

Utilise your authority over this body to foster the welfare of the world. This body is but an instrument, an implement given by God. Let it serve its purpose. But until the realisation of the purpose for which the implement is given, it is your duty to watch over it vigilantly and protect it from injury and disablement.

During winter, woollen clothes are worn to withstand the rigor of the cold gales. But when the cold subsides they are discarded. So too, when the cold gales of material life do not affect us in the least, the material body is no longer essential. One is conscious of only the incorporeal body.

When the rains come, earth and sky are one in the sheety downpour. It is indeed a beautiful inspiring scene, a scene by which creation itself is teaching you to become One, in unison with it.

There are three lessons that can be learned:

- 1) the impermanence of created things,
- 2) the role of Man as the servant,

3) and God as the Master.

*This creation is the wherewithal of the Puja,
Man is the worshipper, and God, the worshipped.
The game called Life is played with these.*

30 (PV) **The relationship of the Jiva and the Lord**

The body is the temple of the Jiva; so whatever happens in that temple, is the concern of the Jiva. So too, the world is the body of the Lord and all that happens in it, good or bad, is His concern.

*From the observed fact of the Jiva and the
body, know the truth of the unobservable
fact of the Lord and the world.*

The relationship of the Jiva and the Lord, the kinship between the two, can be grasped by everyone who acquires three chief instruments:

- 1) a mind unsullied by attachment and hatred,
- 2) a speech unsullied by falsehood and
- 3) a body unsullied by violence.

Joy and peace do not inhere in external objects; they are in you yourself. But people, in their foolishness, search for these outside themselves in a world from which, today or tomorrow, they are bound to depart. Therefore, awake soon. Try to know the essence of everything, the eternal truth. Try to experience the Love which is Paramatma itself.

*Discriminate at every turn, accepting what is true
and discarding the rest. So long as one has
worldly desires in view, he cannot escape sorrow.*

55 (PV) **Sarvaantharyaami is One and Only One**

The Vedas, the Sastras, and the messages of the Rishis, all have proclaimed uniformly and without any possibility of doubt, from that day to this, that Paramatma is *Sarvaantharyaami* (the Eternal Witness), present and immanent in everything. So too questions like the relationship between “He who is served,” “he who serves,” and “the wherewithal of service, viz., Prakriti,” have also been the subject of endless discussion.

Every *Asthika* (religious person) has heard the *Bhagavatha* verse in which the great Bhaktha Prahlada, states out of his own experience that

Paramatma, the Sarvaantharyaami, need

*not be searched far and wide and that
He is very near the seeker himself.*

He is here, He is not there: give up such doubts. Listen, Oh!
Leaders of the *Danavas*! Wherever you seek and wherever
you see, There...and there...He is!

58 (PV) **Prakriti, Jiva and Brahman**

When this Subtle Omnipresence is systematically worshipped
through a gross form and as having attributes, the devotee
will clearly realise its nature through the sadhana itself. To
vouchsafe the knowledge of this sadhana and that Truth,
and to bless the Bhakthas with that Bliss,

*the Attributeless Paramatma incarnates in this world,
assuming name and form, and gives scope for all
embodied beings to have concrete experience and joy.*

Through these experiences, the Incarnations facilitate the
realisation that Paramatma is Sarvaantharyaami and *Sarva
Bhootha Antharatma*, All pervasive, the Inner Atma of everything
in Creation. Lord Krishna showed in his own form the entire
Creation. Until he saw with his own eyes how Lord Krishna had
contained in His gross form the entire Creation, even Arjuna
failed to understand that Krishna was Sarvaantharyaami.

*Love, Lover and the Loved, all three are One, and the same.
Without Love, there can be no lover. Even if there are both
Love and the Lover, without the Loved, Love has no function.*

In all three, Love is the chief ingredient. That which is saturated
chiefly, and uniformly in everything, that is Paramatma. So there
is no difference between these three. In all three, Prema is
discernible as the Sarvaantharyaami (the inner motivator);
therefore, can it not be realised that everything is *Paramatma
Swaroop*? Certainly, it can be realised without fail.

*Everything is suffused with Prema. So, we can unhesitatingly
declare the Paramatma is Premaswarupa. In the entire creation,
in all living things, Prema is manifesting itself in various forms.*

The nature of Prema cannot alter, though it is known under
different names like *Vathsalya* (affection of mother to child),
Anuraaga (love, attachment), *Bhakthi* (devotion), *Ishtam* (Love of
God), etc., according to the direction in which it is canalised.
But whatever the form the essence cannot alter. On the basis
of this knowledge and experience, the conclusion becomes
clear that Paramatma is *Sarva Bhootha Antharatma*, the inner
Atma of all created things.

- 1) That which teaches the highest knowledge of this Unity is known as **Adwaita**.
- 2) That which teaches the principle of the Lover and the Loved, the Jiva and the Brahman is known as **Dwaita**.
- 3) That which teaches about all three, Love, Lover, and Loved, Prakriti, Jiva and Brahman, is known as **Vishista Adwaita**.

But these three are one. The child that is born changes into the student. The student changes into the householder; but all three are one and the same person, are they not?

While the manners and the attachments change in various ways, He remains the same. From milk, butter and buttermilk emerge. Milk, which contains all, is *Adwaita* (non-dualism). Butter, which contains the two categories, is *Dwaita* (dualism). After that is separated, the buttermilk which remains is *Vishista Adwaita* (qualified monism).

But though their tastes differ the colour of all these is the same, always. This, which is the same, in all, is the Nirguna (formless) Brahma.

62 (PV) **Yama, Jiva and Siva**

Yama (God of death) is as Omnipresent as *Siva*! *Yama* is associated with the *deha*, or body. He cannot affect the *Jiva*. *Siva* is associated with *Jivi*; but He will not allow the body to subsist for any length of time.

The body is the essential vehicle for the Jivi to understand its real nature.

Still, who knows when it becomes the target for the attention of *Yama*, the Master of the *Deha*?

Who knows when this body will get entrapped in the coils of *Yama*'s ropes?

The *Jivi*, burdened with this easily-destructible body, must grasp the above-mentioned caution and be all eager to merge in *Siva*, whatever the moment, that very moment! No single moment that is passed by can be turned back.

65 (PV) **death of the body**

Death will not leave off anyone, whatever he be. It continues to threaten all, that, if it is another's turn today, it is yours tomorrow. Look at the blossoms in the garden! When the gardener plucks the flowers, the buds exult that tomorrow is their turn to be gathered into his hands, and their faces are so full of joy when they unfold in that hope. Do they feel any sadness?

Do their faces droop? Are they any the less bright? No, the moment they know that the next day it is their turn, they make themselves ready with great gusto and excitement. So also,

one must be ready on the path of sadhana, enthusiastically remembering the name of the Lord, without worrying and feeling sad, that one's turn is tomorrow or so, because someone died today.

The body is like a tube of glass. Inside it the mind is ever changeful and restless. Seeing its antics, death keeps laughing.

The bird Jiva, is in the nineholed pot. It is a wonder how the bird has a body, how it came into the pot, and how it rises up and goes.

The *Suras* (Devas, Gods, angels), the *Munis* (the sages) and *Naras* (human beings) of the Nine *Khandas* (continents) and the Nine *Dwipas* (Islands) are all undergoing the sentence of carrying about with them the burden of the body. Now, of these, who are the friends and who, the enemies?

When egoism dies out, all are friends. There are then no enemies. This lesson has to be remembered by all.

Kshetra and kshetrajna in Jnana Vahini

- who is it that saw? What is it that was seen? What is the sight?
- *Purusha and Prakriti (Brahman, Jiva and Prakriti);*
- *The Atma or the Sakshi* (the eternal witness of the "I")
- *Jiva and Jagath;*
- *dehatathwan* (the body);
- *indriyatathwam* (the senses);
- *manastathwam* (the mind),
- *chitta and buddhy* (the intellect);
- *ahamkara* (imaginary "I" or the complex ego-body);
- *Atma* (the real "I.");

18 (JV) Atma, the witness

The Atma has no death, isn't it? It is not born and it is unaffected by the sixfold process of Change. It is:

- *Aja* (birthless),
- *Ajara* (without old age),
- *Amara* (without death) and
- *Avinasi* (without decline and extinction).

These processes are for the evanescent body; they are “*Shad Bhaava Vikaras*.” They mean being born, existing, growing, changing, getting old, declining and lastly dying.

The Atma has no such modification. It is stable, unshakeable, fixed, the witness of all change in space and time, unaffected by the transformations, like the water drop on the lotus-leaf.

24 (JV) **Paramatma and Prakriti (Me and my body)**

Look at the clouds that wander across the sky; note that they have no intimate lasting relationship with the sky, which they hide but for a few minutes.

Such is the relationship between your body and You, that is to say,

*You, who are of the nature of Paramatma.
The body is but a temporary passing
phase, hiding and clouding the truth.*

How can the body’s behaviour —wakefulness, dream and sleep— affect in any way the Eternal Consciousness, the Paramatma?

What of your shadow?

Is it not something separate from you?

Does its length or clarity or career affect you in any way?

Understand that the same is the relationship between the body and Yourself. If you take this bundle of flesh and bone as yourself, consider what happens to it, and how long you can call it “mine.” Pondering over this problem is the beginning of Jnana.

*This physical frame, built out of earth, fire, water,
wind and ether break up into its components, as all
built up things do! Only ignorance will take it as Real.*

Only the uneducated will attach value to it, as permanent and eternal.

Did this body exist before birth?

Does it persist after death?

No. It appears and disappears, with an interval of existence! Therefore, it has no absolute value. It is to be treated only as the cloud or the shadow. As a matter of fact, this physical world is like the mango tree raised by the magician’s wand, the product

of the trickster known as Mind. Just as clay took the form of pot and pan and plate and after an interval becomes once again clay, shapeless clay, so too, all this is the formless *Sath-Chith-Ananda*; the *Niraakaara* (formless infinite) appearing with *Aakaara* (one with form) for some time, on account of the delusion and ignorance of the Mind. Some things are useful, some are not, all because of this Name and Form.

All Forms are He; all are He. You too are He, above and beyond the past, present and future. You are not this body which is tied up with time, and which is caught in the toils of Was, Is and Will be. Be ever fixed in this attitude, dwell constantly in the thought that You are of the nature of Parabrahma; thus, you grow into a Jnani.

28 (JV) **The Self and the physical frame**

When the Jnani declares, "I am Brahman" he is uttering the truth from the sincerity of his experience. When the gross and the subtle are transcended, when the Manas, the Buddhi and the Prana are sublimated, that is to say, when the Self is no longer bound by the feelings, thoughts, impulses and instincts, what remains is Sath only, Existence – pure and unalloyed, Parabrahman. Hence,

the Jnani feels one with the Omnipresent, the Omnipotent. While uneducated, the uninitiated, the person who has not taught himself the first steps of Sadhana feels he is one with his physical frame.

The word Brahman is derived from the root,

- *Brh*, meaning to expand, to increase, to enlarge, etc.
- *Brhath* means big, enlarge, gross, high, etc.

Purusha has its root,

- *Pri* meaning to fill to complete.
- *Pur* means a town "full" of inhabitants, that is to say, the body, in a figurative manner of speaking.

He who completes or is immanent in or who fills it, is the Purusha.

28 (JV) **the eternal Witness**

The Atma is:

- *Nishkala*, that is to say, it has no parts
- *Nirmala*, blemishless, unaffected by desire, anger, greed, affection, pride and envy.
- *Nishkriya*, activity-less.

It is Prakrithi (sensory world) that undergoes all these modifications or at least gives the impression that it is so modified. The Purusha is but the eternal Witness, the Ever-inactive, the Modification-less.

It is also termed *Adrisya*, invisible to the eye, the optical apparatus that undergoes change and that is very limited in its capacity.

Brahmam can never be grasped by anything elemental and physical; through Brahmam, the eye is able to see, so, how can the eye perceive Brahmam itself? The mind is bound by the limitations of time, space and causation. How can the Paramatman who is superior to these and unaffected by them, be limited by them?

The terms, *Amala*, *Vimala*, *Nirmala* applied to Paramatma connote the same meaning,

- *A-mala* implying absence of impurity,
- *Nirmala*, “without impurity” and
- *Vi-mala*, “having all impurity destroyed.”

So too,

- *A-chinthya* (incapable of being conceived),
- *A-vyavaahaarya*, (without any activity, for activity or work implies the existence of another or others, whereas It is unique and so unaware of any move towards or away from another) are words applied to Brahmam.

34 (JV) **Form and Formless**

It might be said that Brahmam has Form while Jnana is Formless; but, both are Formless in the real sense of the word.

The apparent Form of Brahmam is the result of Avidya or Ignorance. Form is attributed to Brahmam only to serve the needs of the Embodied Soul, during the period of the embodiment.

The Absolute is reduced to the level of the Conditioned, because the Soul too is conditioned in the body. Not to know that this human interlude is but the conditioned state of the Atma is to be reduced to the dullness of the beast.

51 (JV) **Jiva, Easwara and Jagath**

Imagine Jiva, Easwara and Jagath as having been painted. The pictorial Jagath has both Jiva and Easwara incorporated in it and all three appear as different entities though, created by the same paint. So also the same

mental process creates the appearance of Jiva and Easwara as pervading and immanent, in the background of Jagath.

It is Maya that produces the illusion of Jiva and Easwara and Jagath: this is declared by the Sruthis. Has not the *Vasishtasmrithi* made clear that mental processes are responsible for the magic dance of He and I, This and That, and Mine and His?

The expression "Sohamidam" found in that text indicates Jiva, Easwara and Jagath. "Sah" means He, the Unmanifested, the Super-soul, the Power beyond and Above, the Easwara. "Aham" means "I," the entity enveloped by the consciousness of doer, etc., "Idam" means this objective world, the perceivable sense-world.

So, it is clear that these three are the products of mental processes only and they do not have any absolute value. Their value is only relative. In the waking stage and during dream, these three appear as real; but, during deep sleep or while unconscious (as during a fainting fit) the mind is not working and so, the three do not exist! This fact is within the experience of all. Therefore, it is easy now for you to realise that all these three will disappear for good when, through Jnana, the mental processes are destroyed. Then one gets release from bondage to all these three, and knows the One and Only Entity. In fact, he gets established in *Adwaita Jnana*.

56 (JV) **The Universal See-er is the Universal Cause**

The Atma is present everywhere and is in everything, it is unaffected, it is omnipresent like *Akasa* or Ether. It is even beyond the *Akasa*, it is the *Akasa* in the Chith or the Universal Consciousness; so, it is referred to as "Param" or Beyond. It is described in the Sruthis as "*Asango-ayam purushah*," "This Purusha is unattached."

The Atma is unaffected and untouched by anything. It is beyond everything and devoid of agitation or activity. You should not doubt whether it is unlimited or not. It is beyond the three Limitations of Space, Time and Causation.

You cannot state that the Atma is only in one place and not in another. It is not limited by space. You cannot state that it exists at one time and that at another time, it does not exist. It is not limited by time. Atma is everything. There is nothing which is not Atma.

Atma is All; so, it has no limitation of *Vastus*, or Name or Form. Atma is Full and Free. Knowing this is the Fullest Jnana, the Highest Truth.

A doubt may be raised here: If the Atma is immanent in everything, like the Akasa, is it not a transformation, a Vikara, a change?

No,

- 1) existing,
- 2) emanating,
- 3) growing,
- 4) changing,
- 5) declining,
- 6) dying

these are the six transformations or vikaras; but

*the Atma is the universal, eternal witness, cognising
Akasa and the other elements and hence,
it has no modifications at all. It is Nirvikara.*

When it is said that the Atma is Nirvikara, it means, some other things have vikara or modifications; so, the question may be asked how then can the word, Adwaita be used? Now some things have vikara and some have not. But when there is nothing besides Atma, it is wrong to speak of a twofold entity. It is not two. It is One! There can be no doubt about this; it cannot arise.

How can it be said that there is nothing outside the Atma?
For this reason; that

*the Atma is the Cause of all this, and there can be
no distinction between the Cause and the Effect.
The Cause cannot be, without the Effect and
the Effect cannot be, without the Cause.*

Some might be suffering under the doubt: How can the Atma be the Universal Cause?

*The Atma is the Universal Cause, because it is the Universal
See-er. The see-er is the cause of all the delusion of this world.
The see-er creates silver in the mother of pearl. The varied
scenes of the dream world are the creations of the see-er.*

So, too, for the multiplicity of things experienced during the waking stage, the Atma, who is the see-er is the instrument.

59 (JV) **Immutable See-er or Witness**

The Atma is the witness of the five kosas of the individual,

the Annamaya, Pranamaya, Manomaya, Vijnanamaya and the Anandamaya.

How can It be allknowing, it may be asked?

Atma is Chith and all else is Jada. Atma alone can know, nothing else is capable of knowing; and Atma knows that all else is Atma.

Can the pot know the Akasa inside it?

Though it does not know, the Akasa is there all the same.

But, the Atma in man knows even the inert that is of the senses. Thus, the body, the house, the field, the village, the country, are all “known”; so too the unseen items like heaven, etc. are “understood.” Though the multiplicity of body, country, etc. is non-existent, they *appear* so, because, they are formed by the tendencies of the mind. They simply appear on the screen as different and varied.

In the dream though one experiences a multiplicity, one knows that they are unreal creations of one’s own mind. This is clear to the witness of the dream. Similarly, the experience of the waking stage also is a mental picture, at the most.

60 (JV) **The Sakshi and the Jivi, who calls himself “I”**

Who is this Jivi calling himself “I”? Reflecting on this problem, he will see that

the “I” is the Immutable Ever-witness, the Atma, which forgetful of its real nature considers itself affected by change, through sheer ignorance.

When he deliberately spends thought on his identity, he will know,

“I am not a Vikari, I am the witness of the ego, the ego that suffers continuous modification”

and then, from this step, he will proceed to identify the Immutable See-er or Witness or *Sakshi* with himself.

After this stage, there is no difficulty in realising *“Aham Brahmasmi.”*

How can it be said that it is the Sakshi (witness) who realises Aham Brahmasmi?

Who is it really that realises it?

Is it the Sakshi, or the Jivi, who calls himself “I” and undergoes modification?

If we say that the Sakshi so understands, the difficulty is that it is the witness of the “I” and it has no egoism, or Aham idea. If it is said that it is the Aham, then how can it be the Witness also? It will have to be subject to modifications, if it has Aham.

The Sakshi too then becomes a Vikari! It can have no idea like, "I am Brahman"; so, it can never understand, "I have become Brahman." Therefore there is no meaning in saying that the Sakshi realises, "Aham Brahmasmi."

Then, who is it that so realises this Truth? It becomes necessary to say that it is the Jivi, the "I" that does so. For, the practice of the meditation on identity with Brahman is done by the *Ajnani* for his liberation from the shackles of that illusion.

The Sakshi has no Ajnana and so, has no need to get rid of it! The ignorant alone need take steps to remove it. Qualities like ignorance or knowledge attach themselves only to the Jivi not to the Sakshi.

This is proven by actual experience. Because, the Sakshi which is the apparent basis for Jnana and Ajnana is devoid of both, while the Jivi is actively bound up with these two.

Some may doubt, how this distinction came to be.

*"Does the Sakshi know the Jivi, the I, which changes and gets modified and agitated?
And who is this Witness? We are not aware of it,"*
they may ask.

But undergoing the sorrows of Ajnana and seeking solace in the study of Vedantha, one *infers* that there must be a Witness, unaffected by the passing clouds. Later, the Sakshi or Atma, which one knew by reasoning is *realised* in actual experience, when the superimposition of the illusion of the world is removed by Sadhana. The experience of Jnana is available only for the Jivi for, it alone has Ajnana. So

it is the Jivi, not the Sakshi, that knows "Aham Brahmasmi." After the dawn of that knowledge, "I-ness" will disappear. He becomes Brahman.

Now, who is it that saw?
What is it that was seen?
What is the sight?
In the statement, "I saw" all these are latent isn't it?

But thereafter, to say, "I saw" is meaningless. It is not correct. To say, "I have known" is also wrong. By merely seeing the immutable once, the mutable Jivi cannot be transformed into Sakshi!
Seeing the king once, can a beggar be transformed into a monarch? So too,

the Jivi who has once seen the Sakshi cannot immediately become the Sakshi. The mutable Jivi cannot realise "Aham Brahmasmi," without first getting transfused into the Sakshi.

If it is said that the Jivi who has no idea of its basic substratum, can by reasoning realise that it is Brahman, how then can it "declare" so, in so many words? When one has become king, the kingship is recognised by others not declared by the king himself, isn't it? That is a sign of foolishness or want of intelligence.

62 (JV) **Brahman and the Jivi**

The Sruthis also did not consider *Jiva* and Brahman as of the *same* nature. The more important identity according to the Sruthi is of the Akasa within one pot and the Akasa in another pot. The Akasa in the pot is the same as the Akasa in the pan. The Akasa in the pan is the Akasa that has filled everything everywhere.

The Akasa in the pot is the ever-full immanent Akasa. That is the *mukhyasamaanaadhikaaranyaya*. The wind in one place is the wind in all places, the sunlight in one place is the sunlight everywhere.

The God in one image is the God in all images. This type of identity has to be grasped. So too, the Witness in one body is the same as the Witness in all.

But, the Sruthi does not declare that the Jivi is Brahman; as the statement Aham Brahmasmi will indicate. A limited, restricted identity, it allows. That is to say,

the I-ness of the Jiva has to be got rid of by reasoning;

then, Brahman remains as balance, and knowledge dawns of "Aham Brahmasmi"; this is the restricted process of identity. Continuing as Jivi, one cannot grasp the Brahman essence. The beggar has to forget his body to recognise that he is the king, so also, man has to bypass the human body which is the base for his I-personality to realise his nature, which is divine.

The human personality has to be discarded by inner devotion and discipline and the acquisition of the Divine; then, knowledge dawns that one is divine. Limitation of the Jivi has to be overcome before Brahman-hood dawns.

50 (DV) **Jiva and Jagath**

Nature (*prakriti*) is the basis of everything in the universe. It is the basis of creation and existence. All this is nature: men and women, beasts and birds, trees and plants. In fact, all that can be seen is inseparable from nature.

In this endless creation, the active element is the Lord (Purusha). This truth has to be experienced, so that it will not slip away from consciousness, and the discipline needed for this is also repetition of the divine name and meditation.

This nature is like an ocean; even if it is agitated a little, millions of living beings will be destroyed. When the sea becomes slightly ruffled, ships turn into hollow reeds; you can never cross this sea by your own effort, alone. The Lord's grace is essential. So pray for that raft, and when you secure it, you can reach the shore in a trice.