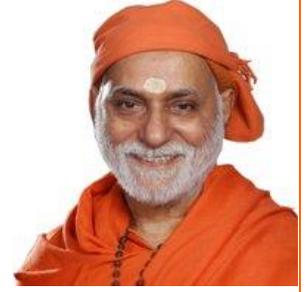


The Imperishable is the Only Knower, the Subject

prabhāta-raśmiḥ

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Harih Om Tat Sat. Jai Guru.

In the study of any Subject if you want to do it thoroughly and gain a mastery over it, you should know what the area is or what the item is where you have to focus substantially. Naturally all the other things become eliminable. So, the art of reading and understanding is actually the art of elimination and focusing. Spirituality is a very huge and complex subject. Under that, everything of the world comes and that which is beyond the world is also there, and that is the focus. That is how we have the whole Vedic literature, then subsidiary texts like Epics, Puranas, Prakarana Granthaas, Smritis and what not. But what is the point discussed in all this? Unless you are able to distinguish with discretion the one item which you have to focus on, you will not reach anywhere. Our Shastras are endless, time is very short, and obstacles are many. Therefore the essence has to be culled and centered on.

Yesterday, I was discussing the 13th chapter of Bhagavadgita which commences with a statement from Krishna that this body is really the field of activity, and the one who knows the body is the Knower. Though he said that the body is the field of activity, he explains that in the *kshetra*, all the *panchabhutas*, the *tanmaatras*, *sukha*, *duhkha*, mind, *chetana*, everything stands included. Whatever you come to know, what you have to know, it becomes the knowable. So, the entire world becomes knowable. The body also becomes knowable. Mind, intelligence, ego, experiences produced by these inner agencies, all of them come to be *kshetra*, and *kshetrajna* is only One, the one who knows all these.

The entire *kshetra* is perishable and transforming, he says, and the *kshetrajna* alone is imperishable. Then he goes on explaining what is *jnana* - knowledge, and what is *jneya* - the thing to be known, and what is that *kshetra*, all these he explains. Finally he comes to the conclusion that the only thing to be known here is the *kshetrajna*. The *kshetrajna*

though initially identified with the body, its magnitude is infinite. And he goes on explaining in very beautiful, inspiring verses,

sarvendriyaguṇābhāsam sarvendriyavivarjitam |
asaktam sarvabhṛccaiva nirguṇam guṇabhoktr ca || (Bhagavad Geeta 13-15)

See, he goes on explaining in such a beautiful, inspiring manner. They are the most appealing verses of Bhagavadgita like the few in the second chapter. What do you understand from all this?

In the whole universe there are only two categories or two things to be understood and known. One is the object hemisphere. Another is the Subject with reference to which this object is there and the objects are known. Including our body, plus mind, intelligence and ego, all of them come under the objects. There is only one Subject which is beyond these and that Subject is the Truth, the most high, and the only attainment that we have to have. What do you understand from this? **You have nothing to do except look for the Subject within you and dismiss all other things as objects.** Let the dismissal be there. "The Subject is within you" is a revelation that we are getting and focus on that. You cannot say it is away from me. It is inside you. You are yourself that, and without this Subject, nothing in this world can ever be. Either created or born or unborn, present, nothing can ever be. So, the whole universe revolves around the Subject. Which Subject? That which is within you, which Krishna describes as *kshetrajna*. That "*jna*" means that knowledge, knowing, Knower.

In the whole universe, the human who looks at it and deals with it alone is the source of knowledge. Nothing else. Now the question is, can you focus on this Knower, with exclusiveness, with comprehensiveness, with insistence, with incessantness? This is the only point. So, we have eliminated all other things including the Vedas, Vedic promises, the other worlds, birth, rebirth, pre-birth everything stands excluded here. And the only focus is on the *kshetrajna*. And you cannot make a mistake of it because it is within your body. Now, whether you can focus on this is the question. This is called sadhana. Sadhana means getting into the Knower within your body. Regarding the body and even mind, intelligence and ego as objects, not to speak of the world and its contents. All of them are objects. And these objects are transforming, getting modified, they are perishable. The imperishable is only the Knower and that Knower should be your constant focus.

The whole Shastras are condensed and this is the brief exposition and emphasis. Where is the trouble for you? Do you have to read books further to understand this? I think that is sufficient. This is how you have to eliminate many things and arrive at the

primary, the Ultimate, or the Fundamental. If you develop this habit, you will find your effort will be considerably reduced, and your focus will be tremendously increased, and the time frame within which you can attain your goal also becomes very short. Think about it and be sure.

Harih Om Tat Sat. Jai Guru.

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