

After explaining that the Spirit is the Illuminator, and that, being the Illuminator, It cannot be tainted by the qualities of the illumined, here Lord Krishna directly advocates that man's life is fulfilled only when he, in his subtle discrimination, successfully meditates upon and realises the constitution, behaviour and relationship among the "Field," "the Knower-of-the-Field," and the "Supreme Self" in himself. This can be done only with a well-integrated instrument, a combination of a fully developed head-and-heart, which alone can apprehend the Invisible, Imperishable, One. The faculty that comes to experience this divine infinitude is often termed as "intuition," and in the language of the Hindu *Shastras*, it is called the "Eye-of-Wisdom."

They who realise and perceive the nature and the essential distinction between the "Field," the "Knower-of-the-Field" and the "Supreme," and thus come to experience the non-existence of the "Field" (*Prakriti* or *Avidya* or *Avyakta*), and, therefore, the "Knower-of-the-Field" (the individuality, the ego, the *samsarin*, the limited), theirs is the Knowledge Absolute. The "Field" is the material-cause, which has no existence apart from mere imaginations and hallucinations. Non-apprehension of Reality gives rise to mis-apprehensions of It. To realise the non-existence of the very material-cause is to live the Infinite Nature of the Supreme Self in ourselves, as ourselves.

*Thus, in the UPANISHADS of the glorious Bhagawad-Geeta, in the Science of the Eternal, in the scripture of YOGA, in the*