

fied as the *Kshetra*. The items from 'desire' to the 'firmness' mentioned here, are the qualities or the modifications of the mind stuff.

The body is classified as the *Kshetra* in the first stanza. And it is exhaustively dealt with in these two stanzas.

Why do the devotees look after this body so carefully when it is actually a combination of things perishable? Nobody pays heed to an empty package But people preserve carefully a paper box containing precious gems and jewels. In that manner the devotees take care of the body due to its being the temple of the Lord. They cannot afford to neglect it. All human bodies are the treasure chests containing Iswara.

—Sri Ramakrishna

The knowledge of the *Kshetra* and *Kshetrajna* is not acquired by mere book learning, which only supplies empty information. Intuitive knowledge is the outcome of the way of living It is delineated:—

Self-culture — 7-11

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७

अ-मानित्वम् अ-दम्भित्वम् अ-हिंसा क्षान्तिः आर्जवम् ।

आचार्य-उप-आसनम् शौचम् स्थैर्यम् आत्म(न)-वि-नि-ग्रहः ॥

*amānitvam adambhitvam ahimsā kṣāntir ārjavam ।*  
*ācāryopāsanam saucam sthairyam ātmavinigrahaḥ ॥*

अमानित्वम् *amānitvam* humility अदम्भित्वम् *adambhitvam* unpretentiousness अहिंसा *ahimsā* non-injury क्षान्तिः *kṣāntiḥ* forgiveness आर्जवम् *ārjavam* uprightness आचार्योपासनम् *ācārya upāsanam* service of the teacher शौचम् *saucam* purity स्थैर्यम् *sthairyam* steadiness आत्मविनिग्रहः *ātma vinigrahaḥ* self-control