

youth and old age, but he himself remains, the same. Pleasant and painful, favourable and unfavourable circumstances, appear and disappear, but he remains the same. There is contact, with things, persons etc., and then there is separation, from these, but he remains the same. It means that he is different from, all of them. By knowing this truth in reality, he will realize the presence of God in his heart, because he himself, being a fraction of the Lord, has identity with Him.

(2) As a starving person, becomes uneasy without food and a thirsty man without water, a striver, should become uneasy for God-realization. Then, he will realize that He is seated in his heart. By this realization, he will understand that God is all-pervading. This is true realization.

Appendix—The Knowable entity, which has been described from the twelfth verse to the seventh verse, is only the entire form of God ('Vāsudevaḥ sarvaṁ'). The reason is that in it attributeless-formless (twelfth verse), God endowed with attributes—formless (thirteenth verse) and God endowed with attributes and form (sixteenth verse) all the three have been described.

'Jñānagamyam'—God can be known by spiritual realization, not by actions and objects etc. There is no other method besides spiritual realization to know Him. A man may know God by any spiritual discipline such as Karmayoga, Jñānayoga, Dhyānayoga etc., in fact He will be known only by Spiritual realization. If He is known by faith, belief, devotion and God's grace etc., then also He is known by Spiritual realization only. The reason is that 'knowing' is done by knowledge.

Here the term 'jñānagamyam' may also mean that He is attained by twenty virtues which have been mentioned from the seventh verse to the eleventh verse of this chapter.



Link:—Having given a brief description of Kṣetra (Body),

knowledge and the knowable (worth knowing), from the first verse to the seventeenth verse, the Lord now concludes, the topic, in the next verse, by pointing out the reward of knowing this topic.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ
madbhakta etadvijñāya madbhāvāyopapadyate

Thus the Kṣetra (body), knowledge (jñāna) and the object of knowledge (the knowable) have been briefly described; and knowing this in reality, My devotee reaches Me. 18

Comment:—

'Iti kṣetraṁ tathā jñānaṁ jñeyaṁ coktaṁ samāsataḥ'—The Kṣetra, has been described, in the fifth and sixth verses of this chapter; the twenty virtues which have been mentioned, from the seventh verse to the eleventh verse, have been declared knowledge and God, Who is the object of knowledge, has been discussed, from the twelfth verse to the seventeenth verse. Thus they have been briefly described, by the Lord.

'Madbhakta etadvijñāya madbhāvāyopapadyate'—A devotee, having known the Kṣetra, knowledge in the form of twenty virtues, and the knowable (God) in reality, attains the Lord or realizes his identity with Him. His assumed affinity, with the Kṣetra (body) is renounced, by knowing the true nature of Kṣetra, his sense of individuality vanishes, by having a deep insight into knowledge, consisting of the twenty virtues, and he attains God viz., realizes his identity with Him, by knowing the Knowable.



Link:—In the first and the second verses, the Kṣetra and the Kṣetrajña, were described in brief. The Lord reverts to the same