

him, because of his assumed affinity with Kṣetra. So, there is no question of describing his modifications, as Kṣetrajña is immutable or without modifications. Kṣetrajña is non-dual, beginningless and eternal. As, he has no origin, so no question arises of describing from whom, he has originated.

Appendix—The Lord by the expression ‘tatsamāsenā me śṛṇu’ means to say that a striver need not know more and more. In knowing more, more time will be spent but less spiritual discipline will be practised.



Link:—Where have the Kṣetra and the Kṣetrajña been described in detail? The answer is given, in the next verse.

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

ṛṣibhīrbahudhā gītāṁ chandobhīrvividhaiḥ pṛthak
brahmasūtrapadaiścaiva hetumadbhīrviniścitaiḥ

The truth, about the Kṣetra and Kṣetrajña, has been sung by the seers in manifold ways; it has been stated separately in different Vedic chants and also in the conclusive and reasoned texts of the Brahmasūtras, clearly. 4

Comment:—

'Ṛṣibhīrbahudhā gītāṁ'—The ancient seers, to whom the Vedic chants have been revealed, and who are authors of scriptures, jurisprudence and other religious texts, have expounded in detail, the true meaning of 'Kṣetra' and 'Kṣetrajña', by the terms, the insentient and the sentient, the unreal and the real, the body and the soul, and the perishable and imperishable, etc.

'Chandobhīrvividhaiḥ pṛthak'—The term 'Chandobhīḥ' (Vedic chants), with the adjective 'Vividhah' (Various), refers to the four Vedas—R̥k, Yajuh, Sāma and Atharva, including their Saṁhitā (Hymnical texts), as well as Brāhmaṇa (the theological portion of

the Vedas) and Upaniṣads (the portions of the different branches of the Vedas which contain discourses on Divine knowledge), these have described the Kṣetra, and the Kṣetrajña, separately.

'Brahmasūtrapadaīścaiva hetumadbhirvinīścitaiḥ'—There is also a reasoned exposition, of the truth about Kṣetra and Kṣetrajña, in the Brahmasūtras.

The Lord, means to say, that He is describing the Kṣetra and Kṣetrajña, in brief. But if anyone wants to go into details, he should consult the above-mentioned sacred scriptures.



Link:—In the third verse, Lord Kṛṣṇa ordered Arjuna to listen to the six points on Kṣetra and Kṣetrajña. Out of those six points, He describes the two points on Kṣetra 'What that Kṣetra is' and 'what its modifications are', in the next two verses.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥
mahābhūtānyahankāro buddhiravyaktameva ca
indriyāṇi daśaikam ca pañca cendriyagocarāḥ

The five great elements, and the ego, the intellect, the Primordial Matter (Nature), the ten senses, the mind and five objects of senses (this is Kṣetra, which includes twenty-four elements). 5

Comment:—

'Avyaktameva ca'—Here, the term 'Avyakta', stands for Primordial Matter, (Nature). Primordial Nature, being the cause of cosmic intelligence and being the evolute of none, is only 'prakṛti'.

'Buddhiḥ'—This term, stands for cosmic intelligence. It is 'prakṛti' as it gives birth to ego, and being an evolute of Primordial Nature, it is 'Vikṛti'. It means, that this cosmic intelligence is, 'Prakṛti-Vikṛti'.

'Ahaṅkārah'—This term, stands for the cosmic ego. Being the