

is called imperishable by having affinity with the perishable, is called—‘śarīrī’ (embodied soul) by having relation with ‘śarīra’ (body), is called ‘draṣṭā’ by being related with ‘dṛśya’, is called ‘sākṣī’ (witness) by having connection with ‘sākṣya’ (object to be witnessed) and is called a doer (kartā) by being connected with instruments (karaṇa). In fact that entity is nameless. That is mere awareness.



*Link:—In the next verse, the Lord explains what that Kṣetrajña is.*

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata  
kṣetrakṣetrajñayorjñānam yattajjñānam matam mama

Know Me as the knower of self (Kṣetrajña) in all the bodies (Kṣetras), Arjuna. The Knowledge of Kṣetra and Kṣetrajña, is considered true knowledge, by Me. 2

*Comment:—*

'Kṣetrajñam cāpi mām viddhi sarvakṣetreṣu bhārata'—In all Kṣetras (fields or bodies), 'I am', consists of two parts 'I', and 'am'. In 'I am' 'I' is Kṣetra (which has been mentioned as 'Etat', in the preceding verse), while 'am', the knower of 'Tness, is Kṣetrajña (which has been called the knower, by the term, 'Yah vetti'. It is called 'am', because of the use of the word 'I'. If it is not used with 'I', it will not remain 'am', but it will remain 'Is'. The reason is that, 'Is' is called 'am' because of its use with 'I'. Therefore, in fact, 'Kṣetrajña' (am), has its affinity with God (Is). So the Lord declares, "Know Me, as Kṣetrajña, in all Kṣetras."

The object, known is called 'Jñeya', and that 'Jñeya' is known, through an organ. There are two types of organs—outer and inner. A man, knows objects with outer organs (ears, eyes etc.) and knows the outer organs with inner organs (mind, intellect etc.).

The inner organ, has four faculties—mind, intellect, cogitation and ego. Out of these ego is the subtlest. Ego is known by luminous 'Kṣetrajña'. This 'Kṣetrajña', is an embodiment of God.

Here the Lord, uses the term 'Viddhi' (know), to impress upon Arjuna, that he should know that he has his identity with Him, not with the body. As he identifies himself, with the body and regards the body as his own, so should he identify himself with Him (oversoul), and regard Him, as his own. As the self (soul), and the Lord, have been identified here, they have also been identified in the seventeenth verse of the second chapter, when the Lord declares, for the soul, "Know that to be imperishable, by which all the universe is pervaded" and in the fourth verse of the ninth chapter, when He declares for Himself, "All this universe is pervaded by Me." Thus the Lord, identifies the Kṣetrajña (His portion), with Himself. Further in the thirty-fourth verse of this chapter, he explains the identity of bodies and world (the evolutes of prakṛti), with prakṛti (matter). The Lord, exhorts Arjuna to have a disinclination for the body, which is a portion of prakṛti and an inclination instead for Him, because he is His portion.

In fact, a body has its identity with the world, while the soul (Kṣetrajña), has its identity with the Lord. But the man (soul), by assuming his identity with the body, regards himself as separate, from the Lord. So the Lord, wants Arjuna to know the truth, about the body and the soul.

By the term 'Api' (also), the Lord emphasizes the significant fact, that in the scriptures He is described as, all pervasive. No doubt, an all pervasive God, He is. But, in different bodies as different souls also is He. The gist of this comment is, that the individual soul, is not different from, the oversoul. The individual soul is He Himself, and one should realize his identity, with Him.

Man, himself is different from the world, but he has his identity, with the Lord. So, he can know the world in reality,

when he observes the world, being detached from it. But, he can have a true knowledge of the Lord, by identifying himself, with Him.

'Kṣetrakṣetrajñayorjñānam yattajñānam matam mama'—The Kṣetra (body), has its identity with the world, while the Kṣetrajña (Soul) has its identity with the Lord—this is true knowledge. By the expression 'Matam mama', He wants to lay emphasis upon the point that knowledge of several languages, scripts, arts and sciences etc., and even, of the whole world, is not, true knowledge, because this knowledge, entraps a man into the world, though it may be useful. True knowledge, enables him to renounce his affinity with the body, and be free, from the cycle of birth and death. The self, is different from the body and one, with the cosmic soul. This is true knowledge.

**Appendix**—Kṣetrajña (soul) and Brahma (the Absolute) are one. Having relationship with one 'kṣetra', this soul is called 'kṣetrajña' and when it is free from the relationship of all 'kṣetras', it is 'Brahma'.

'idam śarīram kaunteya kṣetram'—This expression proves that there is identification of the body (kṣetra) with infinite universes (the entire creation) and the expression 'kṣetrajñam cāpi mām viddhi' proves that the Self is identified with the endless, boundless and limitless God. Therefore anything which is farthest from us (the Self) is the body and any entity which is nearest is God. It means that the body and the world are one and the Self and God are one (Gītā 15/7). This is knowledge.

The term 'mām' has been used for Brahma which means that Brahma and God are not two but only one—'mayā tatamidaṁ sarvaṁ jagadavyaktamūrtinā' (Gītā 9/4) 'all this universe is pervaded by Me in My unmanifest form'. The Supreme Reality, which pervades endless universes without being tainted, is Brahma and He, Who is the master of endless universes, is God.



*Link:—In the preceding verse, the Lord said that knowledge of Kṣetra and Kṣetrajña, is true knowledge. In the next verse, He further explains the distinction, between the two and asks Arjuna to listen to Him.*

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।  
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

tatkṣetram yacca yāḍṛkca yadvikāri yataśca yat  
sa ca yo yatprabhāvaśca tatsamāsenā me śṛṇu

What is that Kṣetra, what is it like, what are its modifications, whence comes out of what, and also, who that Kṣetrajña is, and what its glory is; hear briefly from Me. 3

*Comment:—*

'Tatkṣetram'—The term 'Tat' (that), denotes, first the topic discussed earlier, and secondly, it denotes distance. What has been termed 'Idam', in the first verse of this chapter, has been termed 'tat', here. Kṣetra does not pervade everywhere nor does it remain forever and it is decaying every moment, even now—it shows its distinctiveness and distance from the self.

'Yacca'—What is that Kṣetra, is described, in the fifth verse of this chapter.

'Yāḍṛkca'—What is it like', has been described in the twenty-sixth and twenty-seventh verses, as emanated and perishable (liable to appear and disappear).

'Yadvikāri'—Though being evolutes of prakṛti, twenty-three elements, have also been called modifications, yet here, the term, refers to modifications, such as desire and aversion etc., which have been enumerated, in the sixth verse and which are born of assumed affinity, between Kṣetra and Kṣetrajña.

'Yataśca yat'—Whence is what—This expression, conveys the intention of the Lord, to trace the origin of this Kṣetra, and it has been described, in the second half of the nineteenth verse.