

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.

'Sa ca'—'Sa' (that), denotes Kṣetrajña, mentioned in the second half of the first verse, and we are advised to listen to the Lord, regarding that Kṣetrajña.

'Yah'—The term 'Yah' (Who), conveys the intention of the Lord, to reveal its true character, as has been enumerated in the second half of the twentieth verse, and also in the twenty-second verse.

'Yatprabhāvaśca'—The power (glory), of the soul, has been described, in the verses thirty-first to thirty-third of the chapter.

'Tatsamāsenā me śṛṇu'—The term, 'Tat', here stands both for Kṣetra and Kṣetrajña. So the Lord asks Arjuna to hear from Him, the description of four points about Kṣetra, and two points about Kṣetrajña.

In the first two verses of this chapter, there is a brief description of Kṣetra and Kṣetrajña, which has been called 'knowledge', by Him. But detailed description starts, from the third verse, and so Lord Kṛṣṇa asks Arjuna, to listen to what, He says on Kṣetra and Kṣetrajña.

In this verse, the Lord orders Arjuna, to hear the four points regarding Kṣetra while only two points—who that Kṣetrajña is and what his powers (glories) are, regarding Kṣetrajña. Now a doubt arises, why the Lord has not discussed the powers (glories), of Kṣetra and why He has not described the nature of Kṣetrajña, its modifications, and origin. The explanation is, how Kṣetra which decays every moment, can have any glory. Worldly people, out of ignorance attach importance to riches. Actually, it has no power or glory. So the Lord has not described it. The Lord has started that the Kṣetrajña, is imperishable, therefore, his nature is also imperishable. So, there is no need to describe his nature, separately, the nature is included in, 'who that Kṣetrajña is'. Kṣetrajña, does not undergo any modifications, the modifications such as desire and aversion etc., appear in

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—Ṛk, Yajuh, Sāma and Atharva, including their Saṁhitā (Hymnical texts), as well as Brāhmaṇa (the theological portion of