

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४

क्षेत्र क्षेत्र ज्ञयो एवम् अन्तरम् ज्ञान चक्षुषा ।

भूत प्र-कृति-मोक्षम् च ये विदुः यान्ति ते परम् ॥

*ksetra ksetrajñāyor evam antaram jñāna cakṣusā ।
bhūtaprakṛti mokṣam ca ye vidur yānti te param ॥*

क्षेत्रक्षेत्रज्ञयो *ksetra ksetrajñāyor* between the Kshetra and the Kshetrajna एवम् *evam* thus अन्तरम् *antaram* distinction ज्ञानचक्षुषा *jñāna cakṣusā* by the eye of knowledge भूतप्रकृतिमोक्षम् *bhūta prakṛti mokṣam* the liberation from the Prakṛiti of being च *ca* and ये *ye* who विदुः *viduḥ* know यान्ति *yānti* go ते *te* they परम् *param* the Supreme

They who perceive with the eye of wisdom this distinction between the Kshetra and Kshetrajna and the deliverance of beings from the Prakṛiti, they go to the Supreme. 34

The doctor has to understand first the nature of the disease and the peculiarities of the patient before he could effect a radical cure. If either the ailment or the ailing person be not properly known, the treatment becomes ineffective to that extent. More earnest and more accurate ought to be the study of the *Kshetra* and *Kshetrajna* by the spiritual aspirant. The distinction between these two has to be clearly understood. Above all, the development of the intuitive faculty by means of a co-ordinated and devotionally tuned spiritual life is most imperative. For, the divine eye alone opens up the vista to Truth. Mere book learning leads the aspirant nowhere.