

सर्वक्षेत्रेषु *sarva kṣetreṣu* in all fields भारत *bhārata* O Bharata क्षेत्रक्षेत्रज्ञयोः *kṣetrakṣetrajñayoḥ* of the field and of the knower of the field ज्ञानम् *jñānam* knowledge यत् *yat* which तत् *tat* that ज्ञानम् *jñānam* knowledge मतम् *matam* is considered to be मम *mama* my

And know Me as the Kshetrajna in all Kshetras, O Bharata. The knowledge of Kshetra and Kshetrajna is deemed by Me as true knowledge. 2

— Prakriti and Purusha are called respectively as *Kshetra* and *Kshetrajna*—the non-self and the self. The former is insentient and the latter sentient. The Purusha identifies himself with the Prakriti and fancies that its characteristics are all his own. It is like the colour of a flower which seems transposed to a crystal kept near it: That Purusha is called a *Jivatman* who identifies himself with the Prakriti that he handles. The differentiation in Prakriti is infinite; for this reason the *Jivatmans* are also infinite.

The Cosmic Intelligence is Iswara. While He appears to be imbued with the characteristics of the Prakriti, He is actually untouched by it. He is the Innermost Self in all beings. The individual souls and the universe have no existence independent of Iswara. He is therefore the *Kshetrajna* in all the *Kshetrās*. Though containing everything in Himself, He is eternally free, pure and blissful.

*Jñāna* or knowledge is the true understanding of both—the *Kshetra* and the *Kshetrajna*. The knowledge pertaining to the *Kshetra* is classified as *Apara*