

That the knowledge of the identity of the Knower of the field and Bhagavān leads to Liberation has been stated in, ‘...by realizing which one attains Immortality’ (12). For what reason is it so? To point out that reason the (next) verse is begun:

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

26. O scion of the Bharata dynasty, whatever object, moving or non-moving, comes into being, know that to be from the association of the field and the Knower of the field!

Bharatarsabha, O scion of the Bharata dynasty; *yāvat kiñcit*, whatever; *sattvam*, object;—as to whether they are without exception, the Bhagavān says—*sthāvara-jangamam*, moving or non-moving; *sañjāyate*, comes into being; *viddhi*, know; *tat*, that; as originating *ksetra-ksetrajña-saṁyogāt*, from the association of the field and the Knower of the field.

Objection: What, again, is meant by this ‘association of the field and the Knower of the field’? Since the Knower of the field is partless like space, therefore Its conjunction with the field cannot be a kind of relationship like coming together of a rope and a pot through the contact of their parts. Nor can it be an intimate and inseparable relation as between a thread and a cloth, since it is not admitted that the field and the Knower of the field are mutually related by way of being cause and effect.

Reply: The answer is: The association of the field and the Knower of the field—which are the object and the subject, respectively, and are of different natures—is in the form of superimposition of each on the other as also of their qualities, as a consequence of the absence of discrimination between the real natures of the field and the Knower of the field. This is like the association of a rope, nacre, etc. with the superimposed snake, silver, etc. owing to the absence of discrimination between them. This association of the field and the Knower of the field in the form of superimposition is described as false knowledge. After having known