

of bodies and organs for subserving the ends, viz. enjoyment and Liberation, of the individual Ātman. That aggregate is this body. That is what is meant:

Shri Hari said:

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

1. O son of Kuntī, this body is referred to as the ‘field’. Those who are versed in this call him who is conscious of it as the ‘knower of the field’.

The Bhagavān specifies the body as the object referred to by the pronoun *idam* (this). O son of Kuntī, (this body) *abhidhīyate*, is referred to; *ksetram iti*, as the field—because it is protected (*tra*) against injury (*ksata*), or because it perishes (*ksi*), wastes away (*ksar*), or because the results of actions get fulfilled in the body as in a field (*ksetra*). The word *iti* is used in the sense of ‘as’.

They—who?—*tadvidah*, who are versed in this, who know the ‘field’ and the ‘knower of the field’; *āhuh*, call; *tam*, him, the knower; *yah*, who; *vetti etat*, is conscious of, *knows*, it, the body, the field—makes it, from head to foot, an object of his knowledge; makes it an object of perception as a separate entity, through knowledge which is spontaneous or is acquired through instruction; *ksetrajña iti*, as the knower of the field. As before, the word *iti* is used in the sense of ‘as’. They call him as the knower of the field.

It is that the field and the knower of the field thus mentioned are to be understood through this much knowledge only? The answer is, no.

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

2. And, O scion of the Bharata dynasty, understand Me to be the ‘Knower of the field’ in all the fields. In My opinion, that is Knowledge