

not defiled.

*Yathā*, as; *sarva-gatam*, the all-pervading; *ākāśam*, space;—though pervasive, still, *na upalipyate*, is not defiled, does not come into contact; *sauksmyāt*, because of its subtlety; *tathā*, similarly; *ātmā*, the Self; *avasthitah*, present, *sarvatra*, everywhere; *dehe*, in the body; *na*, is not; *upalipyate*, defiled.

Further,

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

33. As the single sun illumines this whole world, similarly, O descendant of the Bharata dynasty, the Knower of the field illumines the whole field.

*Yathā*, as; *ekam*, the one; *raviḥ*, sun; *prakāśayati*, illumines; *imam*, this; *krtsnam*, whole; *lokam*, world *tathā*, similarly;—who?—*ksetrī*, the Knower of the field, that is the supreme Self, though one; *prakāśayati*, illumines; *krtsnam*, the whole; *ksetram*, field, from the ‘great elements’ to ‘fortitude’ (cf. 5-6).

Here the illustration of the sun serves to highlight two aspects of the Self, viz. that, like the sun, the Self is one in all the fields, and that It remains unaffected.

This verse is meant for summarizing the idea of the whole of this chapter:

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

34. Those who know thus through the eye of wisdom the distinction between the field and the Knower of the field, and the annihilation of the Matrix of beings,—they reach the Supreme.

Ye, those who; *viduh*, know; *evam*, thus, in the manner described above; *jñāna-cakṣusā*, through the eye of wisdom—the eye is the realization in the form of the knowledge of the Self, which arises from