

intellects; *sarvasya*, of all, of all creatures. For these three are, indeed, perceived there.

This verse is begun for concluding the topic under discussion:

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।  
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥१८॥

18. Thus has been spoken of in brief the field as also Knowledge and the Knowable. By understanding this My devotee becomes qualified for My state.

*Iti*, thus; *uktam*, has been spoken — commencing from ‘I shall speak of that which is to be known’ (12) and ending with ‘It is spoken of as beyond darkness’ (17); *samāsatah*, in brief; the *ksetram*, field—beginning with the ‘great elements’ and ending with ‘fortitude’ (5,6); *tathā*, as also; *jñānam*, Knowledge—beginning from ‘humility’ (7) and ending with ‘contemplation on the Goal of the knowledge of Reality’ (11); and the *jñeyam*, Knowable.

All this has been stated by way of summarizing the purport of the Vedas and the *Gītā*. Who is fit for this true knowledge? The answer is: *madbhaktah*, My devotee, who attributes the fact of being the Self of all to Me who am Bhagavān, Vāsudeva, the Omniscient, the supreme Teacher, (and) whose conviction has been saturated with the idea that whatever he sees, hears or touches, all that verily is Bhagavān Vāsudeva. *Vijñāya*, by understanding; *etaṁ*, this, the aforesaid true knowledge; he *upa-padyate*, becomes qualified; *mad-bhāvāya*, for My State (*bhāva*)—the State of being the supreme Self; for that State of Mine. He attains Liberation.

There in the Seventh Chapter have been presented the two aspects (104) of Bhagavān, viz. the higher and the lower, characterized as the field and the Knower of the field. And it has also been said, ‘(Understand thus) that all things have these as their source’ (7.6). The explanation as to how creatures have the two aspects, the field and the Knower of the field, as their source is now being stated: