

conclusion of the purport of the whole Scripture, we shall explain this elaborately under the verse, ‘...in brief indeed, O son of Kuntī, ... which is the supreme consummation of Knowledge’ (ibid. 50). It is needless here to expatiate further. Hence we conclude.

The next verse, ‘(Hear about)... what that field is,’ etc., summarizing the purport of the chapter dealing with the ‘field’ taught in the verses beginning from ‘This body...’ etc., is being presented. For it is proper to introduce briefly the subject-matter that is sought to be explained.

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।  
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥३॥

3. Hear from Me in brief about (all) that as to what that field is and how it is; what its changes are, and from what cause arises what effect; and who He is, and what His powers are.

*Srnu*, hear, that is, having heard, understand; *me*, from Me, from My utterance; *samāśena*, in brief; about (all) *tat*, that—the true nature of the field and the Knower of the field, as they have been described; as to *yat*, what; *tat*, that—*tat* stands for that which has been indicated as ‘This body’ (in verse 1); *ksetram*, field is, which has been referred to as ‘this’; *ca*, and; *yādrk*, how it is along with its own qualities; *yadvikāri*, what its changes are; *ca*, and; *yatah*, from what cause; arises *yat*, what effect (—*arises* is understood—); *sah ca yah*, and who He, the Knower of the field indicated above, is; *ca*, and; *yat-prabhāvah*, what His powers are. *Yat-prabhāvah* is He who is possessed of the powers arising from the adjuncts. The word *ca* has been used (throughout) in the sense of *and*.

For making the intellect of the hearer interested the Bhagavān praises that true nature of the field and the Knower of the field which is intended to be taught:

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।  
ब्रह्मसूत्रपदैश्चैव हेतुमद्विर्विनिश्चितैः ॥४॥