

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

icchā dveṣaḥ sukhaṁ duḥkhaṁ saṅghātaścetanā dhṛtiḥ  
etat-kṣetram samāseṇa savikāramudāhṛtam

Desire and aversion, pleasure and pain, the body and consciousness (life-breath), firmness: these comprise the Kṣetra, with its modifications, described briefly. 6

*Comment:—*

'**icchā**'—This term, denotes a passionate longing, for the acquisition of an object, a person or circumstances etc. First of all, the Lord mentions the evil in the form of desire, because this longing (desire) is the root of all evils, pains and sins.

'**Dveṣaḥ**'—Unfulfilment of desire and hurt to one's pride leads to anger. A subtle form of anger, is aversion. Thus the term 'aversion' includes, jealousy and anger etc.

'**Sukham**'—A feeling of pleasure aroused in the mind, by the appearance of agreeable circumstances, is called 'Sukha'.

'**Duḥkham**'—Agony, caused in the mind, by disagreeable circumstances, is 'Duḥkha'.

'**Saṅghātaḥ**'—This term, stands for a physical body consisting of twenty-four elements. After being born, the seeming existence of this body, is a modification and its constant change, is also a modification (Vikāra).

'**Cetanā**'—The term, refers to life-breath. It undergoes modifications. It remains calm in sattva mode but is disturbed when a man is overwhelmed with grief, worry and fear etc. This life-breath ever decays. Therefore, it is a modification.

Common people, call the creature having life-breath, as

same way. Half of each remains the same and the remaining half is divided into four parts and each of the parts is given to the other four elements. Thus the mixture of all the elements is known as the mixed element.

'Cetana' and without life-breath as 'Acetana'. Therefore, life-breath, is called 'Cetanā'.

'Dhṛtiḥ'—'Dhṛti', denotes firmness. It undergoes modifications. A man deviates from firmness, in unfavourable circumstances. Sometimes, he is firm, while other times he deviates from firmness. Sometimes he is more firm, sometimes less. Sometimes he holds virtues, sometimes vice. Being subject to change, it is modification of Kṣetra.

[This firmness of three modes viz., sāttvika, rājasika and tāmasika, has been described, from the thirty-third verse to the thirty-fifth verse of the eighteenth chapter. Sāttvika firmness, is very necessary, for spiritual progress.]

'Ētatkṣetram samāseṇa savikāramudāhṛtam'—As, in the first verse of this chapter, the expression 'Idaṁ śarīram', was used to show a distinction, between the self and the body, similarly the term 'Ētat', has been used to prove the distinction of the seer (self), from the seen (Kṣetra, and its modification).

In the fifth verse, the Lord described the Kṣetra, in the form of the world, while in this verse, He describes, it as a body with its modifications. Actually, the world and the body are one, and the same, as these belong to the same class. As, in the second verse of this chapter, the Lord described His identity with Kṣetrajña (soul), here he describes the identity of the body along with its modifications, with the world. In the twenty-first verse, instead of saying that the spirit is seated in the individual body, He declares, the spirit to be seated in cosmic Matter. This proves, that if a man assumes his identity with an individual body, he, automatically gets connected with cosmic matter, as the micro and macro parts are, one and the same. As a matter of fact, there is no micro (individual), only macro (cosmos), is there. The conception of individuality is a mistake. It means, that an individual body, and cosmic Matter, are the same. As waves of an ocean, are not different from the ocean, so is the individual

body, not different from the world. Therefore, the notion that individuality, is separate from cosmos, is a mistake.

### An Important Fact

When the Kṣetrajña (spirit), out of ignorance, assumes its affinity with Kṣetra (body), evils such as desire and aversion etc., are born, in the Kṣetra. In fact, Kṣetrajña by nature, is totally free, from all kinds of evils and modifications. It is affinity, between the two which is responsible, for all evils and modifications. If a striver, realizes that he is different from the body, and he has his identity with the Lord, he becomes free, from all evils and modifications.

On Self-realization, desire and aversion, are totally annihilated. Such a realized soul, is conscious of pleasure and pain viz., or favourable and unfavourable circumstances. But these do not cause any modification in mind viz., he does not feel, happy and sad.\*

The body of a liberated soul, becomes supremely holy and pious, and he has no affinity of 'I' and 'mine', with the body. His body remains alive, according to his destiny. Till the body lives, life-breath also lives. On working hard, life-breath becomes turbulent, otherwise, it is calm. The Sāttvika, firmness which subsisted during practice, remains even, on Self-realization. But on realization, the liberated soul has no affinity with modifications—'Cetanā' and 'Dhṛti', as he has no identity with the inner sense.

It means that four evils—desire, aversion, pleasure and pain—which were due to his identification with the body, are totally destroyed, on Self-realization. Three modifications—'Saṅghāta', 'Cetanā' and 'Dhṛti', remain in his life, but they do not affect him.

---

\* Knowledge of anything is not defective (as while having meal a man may know the taste of a dish) but attachment or aversion to it is defective.

**Appendix**—When the Self has affinity with kṣetra, evils such as desire, aversion; pleasure, pain etc., arise in kṣetrajñā—‘puruṣaḥ sukhaduḥkhānām bhokṛtve heturucyate’ (13/20). All evils such as desire and aversion etc., abide in the ego (knot between the sentient and the insentient). In ego also these evils abide in the insentient fragment only.

Here the Lord has called the body consisting of twenty-four elements and its seven modifications as ‘etat’ (this)—‘etatkṣetram’. It means that the Self is not identified with kṣetra but is totally different. The three bodies—gross, subtle and causal being within the term ‘etat’ are not the Self. Here a point needs special attention that when even ‘mahattattva’ (cosmic intelligence) and ‘mūla prakṛti’ (Primordial Matter) have been mentioned as ‘etat’, then ‘ego’ is certainly included in ‘etat’, there is no doubt about it. Nearer than ‘ego’ to the self is ‘Cosmic intelligence’ and nearer than ‘Cosmic intelligence’ is ‘Prakṛti’, that Prakṛti is also included in ‘etatkṣetram’. It means that ‘ego’ is not ‘the Self’ at all. The man, who discerns the Self and ego (kṣetra) as separate entities, is not born again and he realizes God (Gītā 13/23).



*Link:—When a man identifies himself with the body, evils such as desire and aversion, are born and they affect him. Therefore, the Lord, in the next five verses under the name of ‘Jñāna’ (Wisdom), enumerates twenty virtues to do away, with the assumed identity.*

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

amānitvamadambhitvamahimsā kṣāntirārjavam  
ācāryopāsanam śaucaṁ sthairyamātmavinigrahaḥ

Absence of pride, freedom from hypocrisy, non-violence,