

the Vedas) and Upaniṣads (the portions of the different branches of the Vedas which contain discourses on Divine knowledge), these have described the Kṣetra, and the Kṣetrajña, separately.

'Brahmasūtrapadaīścaiva hetumadbhirvinīścitaīḥ'—There is also a reasoned exposition, of the truth about Kṣetra and Kṣetrajña, in the Brahmasūtras.

The Lord, means to say, that He is describing the Kṣetra and Kṣetrajña, in brief. But if anyone wants to go into details, he should consult the above-mentioned sacred scriptures.



Link:—In the third verse, Lord Kṛṣṇa ordered Arjuna to listen to the six points on Kṣetra and Kṣetrajña. Out of those six points, He describes the two points on Kṣetra 'What that Kṣetra is' and 'what its modifications are', in the next two verses.

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥
mahābhūtānyahankāro buddhiravyaktameva ca
indriyāṇi daśaikam ca pañca cendriyagocarāḥ

The five great elements, and the ego, the intellect, the Primordial Matter (Nature), the ten senses, the mind and five objects of senses (this is Kṣetra, which includes twenty-four elements). 5

Comment:—

'Avyaktameva ca'—Here, the term 'Avyakta', stands for Primordial Matter, (Nature). Primordial Nature, being the cause of cosmic intelligence and being the evolute of none, is only 'prakṛti'.

'Buddhiḥ'—This term, stands for cosmic intelligence. It is 'prakṛti' as it gives birth to ego, and being an evolute of Primordial Nature, it is 'Vikṛti'. It means, that this cosmic intelligence is, 'Prakṛti-Vikṛti'.

'Ahaṅkārah'—This term, stands for the cosmic ego. Being the

cause of five subtle elements, it is 'prakṛti' and being an evolute of intelligence, it is 'Vikṛti'. So it is 'Prakṛti-Vikṛti'.

'Mahābhūtāni'—The five great (subtle) elements, are—ether, air, fire, water and earth. These are of two kinds—mixed and unmixed. If each of the elements is divided into five parts, and then one part of each is mixed, that is a mixed element.* If they remain separate, they are called unmixed. Here, the five elements, are unmixed. The five elements, are also known as, subtle elements (sūkṣma mahābhūta) and subtle forms of matter (tanmātrās).

These elements, being the cause of ten senses, one mind and five objects of senses, are called prakṛti while being the evolute of ego they are Vikṛti. Thus these elements are 'Prakṛti-Vikṛti'.

'Indriyāṇi daśa'—The tongue, hands, feet, the generative organ and the organ of defecation—these are, the five organs of action; while senses of hearing, touch, sight, taste and smell, constitute the five senses of perception. Being the effect of five subtle elements but being the cause of none, these are 'Vikṛti.'

'Ekam ca'—The term 'Ekam', stands for the mind. It, being the evolute of five elements and being cause of none, is 'Vikṛti'.

'Pañca cendriyagocarāḥ'—Sound, touch, colour, taste and smell, the objects of five senses of perception being the effects, not the cause, are 'Vikṛti'.

Thus, the five subtle elements, ego and intellect—these seven are Prakṛti-Vikṛti, the Primordial Matter, is Prakṛti and ten senses, mind, and five objects of senses—these sixteen are Vikṛtis. These twenty-four elements, constitute the Kṣetra. A meagre portion of this Kṣetra, is this human body, which has been termed as 'Idam śarīram' (this body), in the first and 'tat-kṣetram', (that Kṣetra), in the third verse.



* Ether is divided into two parts, out of the two parts one part remains as ether while the other half is divided into four parts and each of the parts is given to air, fire, water and earth. Other four elements are also divided in the