

of Bhagavān spoken of in, 'Māyā of Mine ... difficult to cross' (7.14). The word *eva* (itself) is used for singling out Prakṛti (Nature). The Prakṛti divided eightfold (94) is this much alone. The word *ca* (and) is used for joining the various categories.

The *daśa*, ten; *indriyāni*, organs : The five organs, ear etc., which are called sense-organs since they produce perception, and the (other) five organs—organ of speech, hands, etc.—which are called motor-organs since they accomplish actions. They are ten. *Ekam ca*, and the one—which is that?—the mind, the eleventh, possessed of the power of thinking etc. (see fn. on p. 144). *Ca*, and; the *pañca*, five; *indriya-gocarāḥ*, objects of the senses—such objects as sound etc. The followers of the Sāṅkhya call these which are such the twenty-four categories.

Thereafter, the Bhagavān now says that even those qualities which the Vaiśeṣikas speak of as the attributes of the Ātman are certainly the attributes of the field, but not of the Knower of the field:

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

6. Desire, repulsion, happiness, sorrow, the aggregate (of body and organs), sentience, fortitude—this field, together with its modifications, has been spoken of briefly.

Icchā, desire: Having experienced again an object of that kind which had given him the feeling of pleasure earlier, a man wants to have it under the idea that it is a source of pleasure. That is this desire which is an attribute of the internal organ, and is the 'field' since it is an object of knowledge.

So also *dvesah*, repulsion: Having experienced again an object of that kind which he had earlier felt as a cause of sorrow, he hates it. That is this repulsion, and it is surely the 'field' since it is an object of knowledge. Similarly, *sukham*, happiness—which is favourable, tranquil, having the quality of *sattva*—is the 'field' since it is an object