

matter; but includes even their "modifications" such as desire, hatred, pleasure, pain, the assemblage of the body (*Samghata*), intelligence, steadfastness, etc. In short not only do the gross body, mind and intellect constitute the entire world-of-objects, but even the perceptions experienced through them, the world-of-objects, the emotions and thoughts are also included in the all-comprehensive term; the "Field" (*Kshetram*) --- "this body" (*Idam Shariram*).

Anything other than the subject belongs to the world-of-objects, and can be perceived as an object. Mental, emotional, and intellectual ideas are also the objects of our knowledge, and therefore, with reference to the Subject all that is seen, felt, or known are but objects. This entire world-of-objects is indicated in the Geeta in this chapter by the phrase "this body" --- the "Field."

In a word, the entire world of "knowable" together in a bunch, can be labelled as the Field (*Kshetra*). And the Knowing-Principle, seemingly functioning as the "Knower" (*Kshetrajna*), is the Subject. To distinguish the Subject from the world-of-objects, an exhaustive understanding of what constitutes the object is necessary. Hence this elaborate enumeration. The entire world-of-matter in the cosmos has been directly, as well as by implication, embraced in these two stanzas.

The following section, constituted of five consecutive verses together, lists twenty qualities, which in their