

एतत् *etat* this क्षेत्रम् *kṣetram* field समासेन *samāśena* briefly सविकारम् *savikāram* with modifications उदाहृतम् *udāhṛtam* has been described

The great elements, egoism, intellect, as also the unmanifested, the ten senses and the one mind, and the five objects of the senses; 5

Desire, hatred, pleasure, pain, the aggregate, intelligence, firmness — the Kshetra has been thus briefly described with its modifications. 6

*The great elements.* The ether, the air, the fire, the water and the earth — these are the elements constituting the infinite universe. In their gross form they are not equally distributed everywhere. But in their subtle state they permeate the whole universe. They are for this reason called the great elements.

*Egoism.* It is the cause of the five elements. The Self projects the non-Self and identifies Itself with it. This identification is egoism. When the Pure Consciousness thinks of Itself as the materialized consciousness, it is egoism. *Intellect* is the *tattva* or principle of determination. It is from this principle that egoism emanates. It is also known as the *Mahat*.

*The Unmanifested* is technically called *avyaktam* or *mūla prakṛiti*. That which is in the unmodified state is the meaning of this term. This principle is the cause of *buddhi* or the intellect. These are all the powers of Iswara.

“Verily this divine illusion of Mine, made up of the Gunas is hard to surmount,” said the Lord in