

(thou) विकारान् (all) modifications च and गुणान् Gunas च and एव also प्रकृतिसंभवान् born of Prakriti विद्धि know (thou.)

Know thou that Prakriti and Purusha are both beginningless; and know thou also that all modifications and Gunas are born of Prakriti.

[*Modifications—Vikâras*: From Buddhi down to the physical body.]

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ॥

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

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कार्यकरणकर्तृत्वे In the production of the body and the senses प्रकृतिः Prakriti हेतुः the cause उच्यते is said (to be) पुरुषः Purusha सुखदुःखानां of pleasure and pain भोक्तृत्वे in the experience हेतुः the cause उच्यते is said (to be).

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.

[*Senses*—five organs of perception, five of action, mind, intellect and egoism.

*Purusha*: the Jiva is meant here.

*Kârya*: The effect, the physical body. *Karana*: Senses. Some read Kârana, and explain 'Kârya and Kârana' as 'cause and effect.']

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ॥

कारणं गुणसंगोऽस्य, सदसद्योनिजन्मसु ॥२१॥