

of happiness, sorrow and attachment; as *prakṛti-sambhavān*, born of Nature. Nature, *Māyā*, is the power of Bhagavān, which is the cause of the modifications and which consists of the three qualities. Those modifications and qualities, which have that Nature as their source, —know those modifications and qualities as ‘born of Nature’, as transformations of Nature.

Which again, are those modifications and qualities born of Nature?

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।  
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

20. With regard to the source of body and organs, Nature is said to be the cause. The Ātman is the cause so far as enjoyership of happiness and sorrow is concerned.

*Kārya-karana-kartṛtve*, with regard to the source of body and organs: *Kārya* is the body, and *karana* are the thirteen (109) organs existing in it. Here, by the word *kārya* are understood the aforesaid elements that produce the body as also the objects which are modifications born of Nature. And since the qualities—which are born of Nature and manifest themselves as happiness, sorrow and delusion—are dependent on the organs, (therefore) they are implied by the word *karana*, organs. The *kartṛtvam*, (lit) agentship, with regard to these body and organs consists in being the source of the body and organs. With regard to this source of the body and organs, *prakṛtiḥ*, Nature; *ucyate*, is said to be; the *hetuḥ*, cause, in the sense of being the originator. Thus, by virtue of being the source of body and organs, Nature is the cause of mundane existence.

Even if the reading be *kārya-kāraṇa-kartṛtva*, *kārya* (effect, modification) will mean anything that is the transformation of something; and *kāraṇa* (cause) will be that which becomes transformed. So the meaning of the compound will be: ‘with regard to the source of the effect and the cause’.