

from the bad, the agreeable from the disagreeable. That which creates the sense of agency is the egoism, without which action is impossible. The individuality of one is based on the peculiarities of these three internal organs.

The eightfold *Prakriti* mentioned here is elaborated into twenty-four categories by the Samkhya system of philosophy.

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५

अ-परा इयम् इतः तु अन्याम् प्र-कृतिम् विदु-षि मे पराम् ।

जीव-भू-ताम् महा-बाहो यया इदम् धार्यते जगत् ॥

apare 'yam itas tv anyām prakṛtiṁ viddhi me parām ।
jīvabhūtām mahābāho yaye 'daṁ dhāryate jagat ॥

अपरा *aparā* lower इयम् *iyam* this इतः *itah* from this तु *tu* but अन्याम् *anyām* different प्रकृतिम् *prakṛtiṁ* nature विद्धि *viddhi* know मे *me* my पराम् *parām* higher जीवभूताम् *jīvabhūtām* the very life-element महाबाहो *mahā-bāho* O mighty-armed यया *yayā* by which इदम् *idaṁ* this धार्यते *dhāryate* is upheld जगत् *jagat* world

This is My lower prakriti, but different from it, know, O mighty-armed, My higher prakriti—the life element by which this universe is upheld. 5

All the five elements and the three internal organs put together form the inferior constituent of the Lord. The cosmic life principle or the sum total of the *Jivatman* is His superior constituent. An example elucidates this truth. The smoke that emanates from fire is its lower nature, and the spark its higher nature. The characteristics of the fire are