

same thought in this chapter, in a fresh phraseology as the "Field" and its "Knower," it is repeated that they together constitute the womb-of-all-beings.

Matter (*Prakriti*) and Spirit (*Purusha*) are both beginningless. Matter and Spirit are the two aspects of *Ishwara*, the Lord. As the Lord is Eternal, it is but natural that His nature --- Matter and Spirit --- should also be Eternal, meaning beginningless. It is these two, in their inter-play, that project Creation, continue to preserve it, and dissolve the Universe created by them. Thus, the play of Matter and Spirit is the cause of *samsara* and the Substratum for both of them is the Lord, the Light of lights.

Subjectively, when the creative power in me, ordered by my *vasanas* (*avidya*), comes to play in the field of its expression, dynamised by its "Knower," it projects a world of experience, which I maintain and destroy according to the nature, the condition and qualities governing the Matter-Spirit factors in me.

All forms and qualities are born of Matter. All forms and emanations (*vikaras*) which have been explained (XIII-6 and 7) already and all qualities (*gunas*) such as those which express themselves as pleasure, pain, delusion and such other mental states, spring from Matter (*Prakriti*). In short, 'Matter' is that out of which all forms and qualities come into existence. All changes and modifications belong to the realm of 'Matter' and the *Atman* is the Changeless