

The Seed of the Mundane Life — 21

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१

पुरुषः प्रकृति-स्थः हि भुङ्क्ते प्रकृति-जान् गुणान् ।

कारणम् गुण-सङ्गः अस्य सद-असद्-योनि-जन्मसु ॥

puruṣaḥ prakṛtistho hi bhunṅkte prakṛtijān guṇān ।

kāraṇam guṇasaṅgo 'sya sad asat yoni janmasu ॥

पुरुषः *puruṣaḥ* Puruṣa प्रकृतिस्थः *prakṛtisthaḥ* seated in Prakṛiti हि *hi* indeed भुङ्क्ते *bhunṅkte* enjoys प्रकृतिजान् *prakṛtijān* born of Prakṛiti गुणान् *guṇān* Gunas कारणम् *kāraṇam* the cause गुणसङ्गः *guṇasaṅgaḥ* attachment to the Gunas अस्य *asya* of his सत् असत् योनि जन्मसु *sat asat yoni janmasu* of birth in good and evil wombs

Puruṣa seated in Prakṛiti, experiences the Gunas born of Prakṛiti; attachment to the Gunas is the cause of his birth in good and evil wombs. 21

He who is exposed to the sun gets heat and he who is exposed to rain gets wet. Similarly the *Jivatman* gets identified with Prakṛiti and imagines that its qualities are all his own. The varying sensations such as happiness and misery and the modifications of the mind such as delusion and discrimination—these are all the outcome of clinging to the one or the other of the Gunas. It is this attachment again that prolongs the cycle of birth. By adhering to the superior Guna, the *Jivatman* is born as a celestial or fully evolved human being. By holding on to the inferior Guna, he is born as an animal or bird. Getting stuck in mingled Gunas, he is born as a mediocre man.