

experiences without the Grace of the Consciousness. Therefore, the Spirit (*Purusha*) is explained here as the cause for the experiences in life. In short, *Purusha* is the cause for *samsara*. The Spirit, functioning in a field as the "Knower" of it, suffers the sorrows of *samsara*. He who stands in the Sun suffers the heat; if he retires into the shade, he enjoys its coolness.

THUS, IT IS SAID IN THE ABOVE THAT THE "KNOWER-OF-THE-FIELD" (*PURUSHA*) IS THE ENJOYER OF THE PLEASURE AND PAIN --- *SAMSARA*. WHAT IS THIS *SAMSARA* DUE TO? --- THE LORD SAYS:

22. *The PURUSHA, seated in PRAKRITI, experiences the qualities born of PRAKRITI; attachment to the qualities is the cause of his birth in good and evil wombs.*

*PURUSHA RESTS SEATED IN PRAKRITI --- The Purusha (Spirit) has no samsara. But the "Knower of-the-Field," Purusha, when It identifies Itself with the "Field" (Prakriti), becomes the experiencer. He identifies with the body and the senses which are the effects of Prakriti.*

HE EXPERIENCES THE QUALITIES BORN OF *PRAKRITI* --- The sensations arising out of the matter-envelopments (*Prakriti*) such as pleasure and pain, heat and cold, success and failure etc., constitute the painful shackles on the "Knower-of-the-Field." The destinies of