

Substratum (*Kutasthah*), in the presence of which, all these changes take place.

WHAT THEN ARE THESE FORMS AND QUALITIES WHICH ARE DESCRIBED HERE AS BORN OF PRAKRITI?

21. *In the production of the effect and the cause, PRAKRITI is said to be the cause; in the experience of pleasure and pain, PURUSHA is said to be the cause.*

IN THE PRODUCTION OF CAUSE AND EFFECT --- The 'effects' mentioned here are thirteen in number and are constituted of the five great elements, the five senses, mind, intellect and *ahamkara*. The macrocosmic gross elements in their *gunas* are themselves represented in the microcosm as the five *indriyas*. We had discussed this in the description of the Cosmic-Form of the Lord (Chapter XI). These sense organs cannot bring their stimuli of the outer world to the individual personality unless there is the converging point of all the *indriyas*, called the mind.

In order to respond properly to the stimuli, there must be a coordinating and understanding, discriminating and reasoning principle that governs the mind; and that principle is the intellect. In the world-of-objects, constituted of the elements, in the realm of the mind and in the responses sent out by the intellect, there must be a constant sense of I-ness, born out of the individual's