

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।  
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥

19. Know both Nature and also the individual Ātman (105) to be verily without beginning; know the modifications as also the qualities as born of Nature.

*Viddhi*, know; *ubhau*, both; *prakṛtim* Nature; and also the *purusam*, individual Ātman;—these two; Nature and the Ātman, the aspects of Bhagavān—to be *apī*, verily; *anādī*, without beginning. Those two that have no beginning (*ādī*), are *anādī*. Since the Bhagavānhood of Bhagavān is eternal, therefore it is logical that even His aspects also should have eternality. For Bhagavān's Bhagavānhood consists verily in having the two aspects. Those two aspects through which Bhagavān becomes the cause of creation, continuance and dissolution of the Universe, and which are beginningless, are the sources of mundane existence.

Some interpret the phrase *anādī* in the *tatpurusa* (106) sense of *na ādī*, *not primeval* (*not cause*). (According to them) thereby indeed is established the causality of Bhagavān. Again, if Nature and Ātman themselves be eternal, the mundane existence would surely be their creation, and the causality of the mundane existence would not be Bhagavān's.

That is wrong because, there being nothing to rule over before the emergence of Nature and Ātman, there will arise the contingency of Bhagavān ceasing to be Bhagavān! And if the mundane state be uncaused (107) there arises the contingency of the absence of Liberation, (108) the scriptures becoming useless, and the absence of bondage and freedom. On the other hand, all these become justifiable if Bhagavān and the two aspects be eternal.

How?

*Viddhi*, know; the *vikārān*, modifications that will be spoken of—the intellect etc., the body and the organs; *ca eva*, as also; *gunān*, the qualities (*sattva* etc.)—manifest in the form of the mental states