

(witness), 'anumantā' (permitter) etc., is to express unity that the Self is only one. In the topic of knowledge the description of both Prakṛti and Puruṣa is important. Therefore here all the terms such as 'upadraṣṭā', 'anumantā' and 'īśvara' etc., are to be taken to stand for (denote) Puruṣa.



*Link:—Having described 'Prakṛti' and 'Puruṣa', from the nineteenth verse to the twenty-second verse, the Lord in the next verse, declares the reward of knowing the two, in reality.*

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha  
sarvathā vartamāno'pi na sa bhūyo'bhijāyate

He who thus knows Puruṣa (Spirit) and prakṛti (nature) together with its modes, though he acts in everyway (whatever state of life he may be in), he is not born again. 23

*Comment:—*

'Ya evaṁ veti puruṣaṁ prakṛtiṁ ca guṇaiḥ saha sarvathā vartamāno'pi na sa bhūyo'bhijāyate'—Here the term 'Evam' (thus), denotes that the Spirit is different from, the body. He who knows this difference in reality, while performing his duty according to his caste, creed, stage of life and circumstances etc., is not reborn. He knows that prakṛti with its evolutes, modifications and instruments etc., which appears in the form of universe, is different from the Self. So he is not born again, because attachment to the modes of nature, is the cause of its birth (Gītā 13/21).

Here, the expression 'Sarvathā vartamāno'pi' (acts in anyway), does not involve forbidden actions, because he who knows prakṛti, with its modes as different from the self, can have no desire to gain the unreal. When he has no desire, forbidden actions

cannot be performed by him, because desire is the only cause of forbidden actions (Gītā 3/37).

The Lord, exhorts a striver, to know the self in reality and that there is no action, in the self. So he can be neither an agent, nor an experiencer. When he realizes, that he is not an agent (doer), his pride of doership comes to an end, and so he has no desire for fruit of action, which are naturally performed by him according to the ordinance of the scriptures. Having transcended the guṇas, (modes of nature), he is not born again.

**Appendix**—The expression ‘dehe’smin puruṣaḥ paraḥ’ used in the preceding verse is explained in this verse. He whose discrimination has been aroused viz., ‘dehe’smin puruṣaḥ paraḥ’ has been realized, he, in spite of performing his duty according to his order—stage of life (varṇāśrama), remains untainted. In fact a man (the Self) is untainted, but being attached to the modes, he gets tainted and follows the cycle of birth and death (13/21). The modes are related with Prakṛti, not with Puruṣa (13/19-20).

The term ‘api’ used in the expression ‘sarvathā vartamāno’pi’ means that he, in spite of acting in every way, like the person who is attached to the world, remains unaffected (Gītā 3/25).

‘Na sa bhūyo’bhijāyate’—As butter once churned out of the curd does not become curd by mixing it with whey again, similarly having renounced relationship with the modes born of Prakṛti, a man is not bound by modes again. He merges into Brahma viz., as Brahma is free from birth and death, so does he become free from the cycle of birth and death.

In the thirty-first verse of the sixth chapter the expression used is ‘sarvathā vartamāno’pi sa yogī mayi vartate’, while here the expression is ‘sarvathā vartamāno’pi na sa bhūyo’bhijāyate’. In the expression ‘sa yogī mayi vartate’, the words used in the sixth chapter, are in the context of attainment of love, while in the expression ‘na sa bhūyo’bhijāyate’ the words used here, are in the context of Self-realization. In both states of love and

Self-realization, there is no attachment to modes. The difference in the two is that in Self-realization, there is emancipation from birth and death but in love besides emancipation (salvation), the devotee attains oneness with God.



*Link:—In the preceding verse, the Lord explained that the true knowledge of prakṛti and Puruṣa, is the means of being free, from rebirth. Now, curiosity arises, whether there is any other means also to be free from rebirth i.e., to attain salvation. So, the Lord mentions four means, in the next two verses.*

**ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।**

**अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥**

**dhyānenātmani paśyanti kecidātmānamātmanā  
anye sāṅkhyena yogena karmayogena cāpāre**

Some perceive God in their own self by the self through meditation; others by the discipline of knowledge, and still others by the discipline of action. 24

*Comment:—*

'Dhyānenātmani paśyanti kecidātmānamātmanā'—Strivers, by meditation on the Supreme Soul, Who is formless and attributeless, as well as, endowed with attributes and form etc., (as described in the twenty-seventh and twenty-eighth verses of the fifth chapter, from the tenth to the twenty-eighth verses of the sixth chapter and from the eighth to the fourteenth verses of the eighth chapter), according to their faith and taste, realize, the self or God.

As by knowledge of the distinction between, Prakṛti and Puruṣa, one's affinity with Prakṛti is eliminated, so is this affinity, discarded by meditation. No meditation is possible, when mind is either in a deluded state, or in the volatile state. Meditation begins, in the non-volatile state. When the mind is concentrated in the self, that is the state of trance, in which there is no thought, of the world,