

HOW DOES THE ONE WHO KNOWS THE HIGHER SELF, UNCONDITIONED BY THE "FIELD," REACT IN LIFE?

*24. He who thus knows the PURUSHA and PRAKRITI together with the qualities, in whatsoever condition he may be, he is not born again.*

In the previous stanza, it was said that the identification of the *Purusha* with the "Field" is the cause for Its participation in the tragic destinies of matter. If there were no contact, indeed, the *Purusha* would have been a mere observer of the world-of-matter without undergoing any suffering or sorrow. But the Infinite plays the part of the miserable mortal because of Its delusory imagination that It is directly conditioned by the mental and intellectual reactions.

These vivid experiences in the world outside leave impressions, to fulfill which the *Purusha* is born again and again either in the higher wombs of enjoyment or to suffer among the lower manifestations.

But he who has realised in himself: (a) that which is the Matter; (b) that which is the Spirit; (c) how the Spirit, deluded by its own preoccupations, gets identified with Matter and behaves as "Knower-of-the-Field" and also (d) the mysteries of the *gunas*, under the influences of which,