

reflection of the All-pervading, Absolute and Perfect Intelligence—the Supreme Spirit. ]

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ॥

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

XIII. 23.

यः Who एवम् thus पुरुषम् the Purusha गुणैःसह with Gunas प्रकृतिं Prakriti च and वेत्ति knows सः he सर्वथा in whatever way वर्तमानः living अपि even भूयः again न not अभिजायते is born.

He who thus knows the Purusha and Prakriti with Gunas, whatever his life, is not born again.

[ *Whatever his life &c.*: Whether he is engaged in duties and acts, prescribed or forbidden, he is not born again. For, the acts, the seeds of rebirth, of a knower of Truth are fried by the fire of knowledge, and thus cannot be effective causes to bring about births. In his case they are mere semblances of Karma; a burnt cloth, for instance, cannot serve the purposes of a cloth. ]

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ॥

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

XIII. 24.

केचित् Some ध्यानेन by meditation आत्मनि in their own intelligence आत्मना by the purified heart आत्मानम् the Self पश्यन्ति behold अन्ये others सांख्येन-योगेन by the path of knowledge अपरे others च again कर्मयोगेन by Karma Yoga.

Some by meditation behold the Self in their own intelligence by the purified heart, others by the path of knowledge, others again by Karma Yoga.