

What has been presented in, ‘...also understand Me to be the Knower of the field’ (2), has been explained and concluded.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

23. He who knows thus the Person and Nature along with the qualities will not be born again, in whatever way he may live.

Sah yah, he who; *vetti*, knows, in the manner described; the *purusam*, Person, that Self possessed of the characteristics stated above, as ‘I myself (am That)’; and knows *prakrtim*, Nature as described above, which is characterized as ignorance; to have been eradicated by Knowledge, *saha*, along with; *gunaih*, the qualities which are its modifications; *na abhijāyate*, will not be born; *bhūyah*, again—after the fall of this body of the man of realization, he does not become born again for (taking) another body, that is he does not take up another body; *sarvathā api*, in whatever way; *vartamānah*, he may live. From the word *api* it is understood that, it goes without saying that one who is firm in his own duty is not reborn.

Objection: Though it has been said that there is absence of rebirth after the dawn of Knowledge, still it is not illogical that actions done (in the present life) before the rise of Knowledge and those done subsequently, as also those done in the many past lives, should be destroyed without yielding their results? Hence there should be three births! For destruction of acquired merit is not logical, to the same extent as actions that have produced the present birth and are yielding their proper results (cannot be destroyed). Besides, it is not understood that actions have distinctions (117). Therefore, the actions of the three kinds, without exception, will produce three births or they all collectively will produce one birth. Otherwise, if the acquired merits become destroyed, it will lead to loss of faith everywhere as well as to the purposelessness of scriptures. Therefore it has been illogical to say, ‘he will not be born again.’