

- [91] *Strength*—physical; *power*—mental; *etc.* refers to omniscience and will.
- [92] From the statement, '*jñāsyasi*, you will know', in the earlier verse, one may conclude that the Bhagavān is speaking of indirect or theoretical knowledge. The word '*idam*, this' rules out such a conclusion; and it has also been said that this Knowledge is '*savijñānam*, combined with direct experience, realization'; it is Consciousness.
- [93] *For perfection*: for the rise of Knowledge through the purification of the mind.
- [94] Prakṛti here does not mean the Pradhāna of the Sāṅkhyas.
- [95] *Mahat* means Hiranyagarbha, or Cosmic Intelligence.
- [96] *Associated*, that is of the nature of.
- [97] Like cloth formed by threads constituting its warp and woof.
- [98] For *sattva*, *rajas*, and *tamas* see note under 2.45 as also Chapters 14, 17 and 18.—Tr.
- [99] See note on p.22.—Tr.
- [100] See note on p.48.—Tr.
- [101] 'One who, being in distress and seeking to be saved from it, takes refuge (in Me).'
- [102] That is one who, already having intellectual knowledge, aspires for Liberation.
- [103] Aṣṭ. omits this word.—Tr.
- [104] Here Aṣṭ. adds the word Nārāyaṇa.—Tr.
- [105] Aṣṭ. takes the portion '*svabhāvataḥ yo yām devatā-tanum śraddhayā arcitum icchatī*' with the next verse.—Tr.
- [106] *At present*, after being embodied as an Incarnation.
- [107] In verse 13 the reason for the non-realization of the supreme, unqualified Brahman was stated. The present verse