

I am the *balam*, strength, ability, virility; *balavatām*, of the strong. That strength, again, is *kāma-rāga-vivarjitam*, devoid of passion and attachment. *Kāmah* is passion, hankering for things not at hand. *Rāgah* is attachment, fondness for things acquired. I am the strength that is devoid of them and is necessary merely for the maintenance of the body etc., but not that strength of the worldly which causes hankering and attachment.

Further, *bhūtesu*, among creatures; I am that *kāmah*, desire—such desires as for eating, drinking, etc. which are for the mere maintenance of the body etc.; which is *dharma-aviruddhah*, not contrary to righteousness, not opposed to scriptural injunctions; *bharatarsabha*, O scion of the Bharata dynasty.

Moreover,

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि॥१२॥

12. Those things that indeed are made of (the quality of) *sattva*, and those things that are made of (the quality of) *rajas* and *tamas*, know them to have sprung from Me alone. However, I am not in them; they are in Me!

Ye bhāvāh, those things; *sāttvikāh eva*, that indeed are made of (the quality of) *sattva*; and *ye rājasāh*, those that are made (of the quality) of *rajas*; and *tāmasāh*, those that are made of (the quality of) *tamas*—whatever things are made (of *sattva*, *rajas* and *tamas*) according to the creatures's own actions: *viddhi*, know; *tān*, them, all without exception; *mattah eva iti*, to have sprung from Me alone when they come into being. Although they originate from Me, still, *tu*, however; *aham*, I; am *na tesu*, not in them—I am not subject to them, not under their control, as are the transmigrating beings. *Te*, they, again; *mayi*, are in Me, subject to Me, under My control. (98)

‘The world does not know Me, the supreme Bhagavān, even though I am of this kind, and am eternal, pure, intelligent and free by nature, (99) the Self of all beings, free from all qualities, the cause of