

of Consciousness.

[135] In reality, though nescience has no connection with the Self, yet, since there is none other with which it can become associated and since it has no independence, therefore the Commentator imagines it as an attribute of the Self.

[136] Here Aṣṭ. adds '*asangam saktam iva*, (makes) the Unattached attached, as it were'.—Tr.

[137] *Jñāna*, derived in the sense of 'that through which one knows,' means an instrument of knowledge, and not Consciousness.

(Ś.:) *Knowledge* arising from the study of the import of various scriptures; or, *jñānam*, means the scriptures, through which the supreme Bhagavān is known and which leads to devotional practices, but not to steadfastness in (the absolute) Brahman.

[138] If knowledge were a natural attribute of the Self, then there can be no question of the latter again becoming bound through association with the former.

[139] See Ā.G.—Tr.

[140] That is without exception.—M.S.

[141] That is of non-discrimination.

[142] *Tu* is used to exclude *rajas* and *tamas*.—Ś.

[143] The worlds of Brahmā, etc., which are free from the impurity of predominance either of *rajas* or *tamas*.

[144] Knowledge acquired through the sense-organs.

[145] Absence of discrimination.

[146] Those who are endowed with sense-knowledge and actions consequent on the preponderance of *rajas*.

[147] A variant reading is *vrttisthāh*.—Tr.