

*sarva-harah*).—Tr.

[31] Some translate this as ‘the splendour of the splendid’.—Tr.

[32] Some translate this as ‘the victory of the victorious’.—Tr.

[33] The result of *sattva*, viz. virtue, knowledge, detachment, etc.

[34] The clan to which Shri Krishna belonged, known otherwise as the Yādavas.

[35] Here Aṣṭ. adds *yādavānām*, of the Yādavas.—Tr.

[36] All living beings.

[37] The Universe is called a *foot* of His by virtue of His having the limiting adjunct of being its efficient and material cause.

[38] As the material and the efficient cause of all things.

[39] A Form constituted by the whole of creation has been presented in this chapter for meditation. Thereby the unqualified transcendental Reality, implied by the word *tat* (in *tattvamasī*) and referred to by the latter portion of the Commentator’s quotation (viz. *tripādasyāmṛtam divi*: The immortal three-*footed* One is established in His own effulgence), becomes established.