

The term *mad āśrayaḥ* connotes complete indifference to the fruits of action, fame, name and such like earthly acquisitions and a staunch attachment to the Lord alone.

Samagram signifies the glory, might, energy, overlordship and similar divine attributes of Iswara.

He who perceives the perfect functioning of a government cannot help appreciating it. Similarly one's admiration is carried on to a divine level when one devotes oneself to the study of the cosmic functioning of the Lord.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २

ज्ञानम् ते अहम् स-वि-ज्ञानम् इदम् वक्ष्यामि अ-शेष-तः ।

यत् ज्ञा-त्वा न इह भूयः अन्यत् ज्ञा-तव्यम् अव-शिष्यते ॥

*jñānam te 'ham savijñānam idam vakṣyāmy aśeṣataḥ ।
yaj jñātvā ne 'ha bhūyo 'nyaj jñātavyam avasiṣyate ॥*

ज्ञानम् *jñānam* knowledge ते *te* to thee अहम् *aham* I
सविज्ञानम् *savijñānam* combined with realization इदम्
idam this वक्ष्यामि *vakṣyāmi* will declare अशेषतः *aśeṣataḥ*
in full यत् *yat* which ज्ञात्वा *jñātvā* having known न *na*
not इह *iha* here भूयः *bhūyaḥ* more अन्यत् *anyat* anything
else ज्ञातव्यम् *jñātavyam* what ought to be known
अवशिष्यते *avasiṣyate* remains

I shall teach you in full this knowledge combined with realization, which being known, nothing more here remains to be known. 2

Whatever is comprehended with the aid of the senses, mind and intellect is *jnana* or knowledge.