

- [10] Although Nārada and the other sages are already mentioned by the words ‘all the sages’, still they are named separately because of their eminence. Asita is the father of Devala.
- [11] *Prabhavam* in the Commentary is the same as *prabhāvam*, glory, the unqualified State.
- [12] Here *Yog* stands for the results of Yog, viz. omniscience, omnipotence, etc.; one possessed of these is a yogī. (See Comm. on 10.7)
- [13] In addition to what has been said in the seventh and ninth chapters.
- [14] The verbal root *ard* has got a second meaning, ‘to pray’.
- [15] See also under 1.24.—Tr.
- [16] *Āśaya*—that in which are contained the impressions of meditations (*upāsanās*), actions and past experiences.
- [17] viz. Dhātā, Mitra, Aryamā, Rudra, Varuna, Sūrya, Bhaga, Vivasvān, Pūsā, Savitā, Tvastā and Visnu.—Tr.
- [18] The seven groups of Maruts are Āvaha, Pravaha, Vivaha, Parāvaha, Udvaha, Saṁvaha and Parivaha.—Tr.
- [19] It is the medium for the manifestation of Consciousness.
- [20] Aja, Ekapāda, Ahirbudhnya, Pinākī, Aparājita, Tryambaka, Maheśvara, Vrsākapi, Śambhu, Harana and Ívara. Different Purānas give different lists of eleven names.—Tr.
- [21] Bhagavān of wealth. Yaksas are a class of demigods who attend on him and guard his wealth.
- [22] According to the V.P. they are: Āpa, Dhruva, Soma, Dharma, Anila, Anala (Fire), Pratyūsa and Prabhāsa. The Mbh. and the Bh. given a different list.—Tr.
- [23] *Om* is the best because it is the name as well as the symbol of Brahman.