

- [130] The distinction of Knowledge from meditation that was being discussed.
- [131] The word *rājā* means a king, or figuratively, the greatest; or, derived from the root *rāj*, to shine, it may mean shining.—Tr.
- [132] Aṣṭ. omits the word *sādhana*, disciplines.—Tr.
- [133] *Subject-matter*—that the Self, which has no contact with anything, is the substratum of creation, continuance and dissolution.
- [134] During creation, continuance and dissolution
- [135] *As before*: as in previous cycles of creation.
Cf.: *Sūryā-candramasau dhātā yathā pūrvam akalpayat, divam ca prthivīm cāntariksamatho svah.*
(rg. 10.190.3; Tai. Ār. 10.1.14)—Tr.
- [136] See under 8.19, introductory Commentary.—Tr.
- [137] This is according to Śankarācārya's commentary on this verse. Ā.G. interprets *kevala* as non-dual.—Tr.
- [138] During creation, continuance and dissolution.
- [139] Aṣṭ. omits this portion. —Tr
- [140] *Supreme heaven*, the heart; that is He is inscrutable.
- [141] *Besides*, in the next birth...
- [142] The habit to cut, break, drink, eat, etc. is characteristic of fiends. The habit of stealing others' wealth, etc. is characteristic of demons.
- [143] *Glorifying* through the study of the Vedānta and repetition of *Om*.
- [144] Vows such as celibacy.
- [145] Virtuous actions.
- [146] Brahman, which has to be known, is realizable through *Om*, regarding which fact the three Vedas are the authority. The *ca*