

3. Among thousands of men a rare one endeavours for perfection. Even of the perfected ones who are diligent, one perchance knows Me in truth.

Sahasresu manusyānām, among thousands, among a multitude of men; *kaścīt*, a rare one; *yatati*, endeavours; *siddhaye*, for perfection. (93) *Siddhānām api*, even of the perfected ones; *yatatām*, who are diligent—they (those diligent ones themselves) being (considered to be) verily perfect because they are striving for Liberation; of them—; *kaścīt*, one perchance, indeed; *vetti*, knows; *mām*, Me; *tattvatah*, in truth.

Having drawn the attention of the hearer by arousing interest, the Bhagavān says:

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

4. This Prakṛti of Mine is divided eight-fold thus: earth, water, fire, air, space, mind, intellect and also egoism.

Iyam, this; *prakṛtiḥ*, Prakṛti, (94) the divine power called Māyā; *me*, of Mine, as described; *bhinnā*, is divided; *aṣṭadhā*, eight-fold; *iti*, thus: *bhūmih*, earth—not the gross earth but the subtle element called earth, this being understood from the statement, ‘Prakṛti (of Mine) is divided eight-fold’. Similarly, the subtle elements alone are referred to even by the words *water* etc.

Apah, water; *analah*, fire; *vāyuh*, air; *kham*, space; *manah*, mind. By ‘mind’ is meant its source, egoism. By *buddhiḥ*, intellect, is meant the principle called *mahat* (95) which is the source of egoism. By *ahankārah*, egoism, is meant the Unmanifest, associated (96) with (Cosmic) ignorance. As food mixed with poison is called poison, similarly the Unmanifest, which is the primordial Cause, is called egoism since it is imbued with the impressions resulting from egoism; and egoism is the impelling force (of all). It is indeed seen in the world that egoism is the impelling cause behind all endeavour.