

which the last member is defined or qualified by the first, without losing its original independence.—V.S.A.

[107] *Uncaused*, that is not caused by Nature and Ātman, but by Bhagavān independently of those two aspects.

[108] If Bhagavān were Himself the sole cause of mundane existence, independently of His two aspects, then it would be endless because there would be nothing to prevent liberated Ātman(s) from being put under bondage again.

[109] Five sense organs, five motor organs, mind, intellect and ego.

[110] The eleven organs (five sensory, five motor, and mind) and the five objects (sound etc.).

[111] *Mahat*, egoism, and the five subtle elements.

[112] *Bhunkte*, lit. enjoys, here means ‘experiences’.—Tr.

[113] See Śankarācārya’s Comm. on this.—Tr.

[114] Verse 12 deals with the refutation of alien elements, and verse 13 with the superimposition of qualities belonging to others.

[115] viz. enjoyment, or Liberation.—Tr.

[116] Aṣṭ reads *atah* in place of *antah*. So the translation of the sentence will be: Therefore He is also referred to as the transcendental Self in the Upanisads.—Tr.

[117] Since all actions arise from ignorance, they are on the same level so far so they are opposed to Knowledge; that is, there can be no such distinction among actions as ‘those which have started yielding results’ and ‘those that have not’.

[118] See 18.66: ‘I shall free you from all sins,’ etc.—Tr.

[119] *Kleśas*, evils—see note under 8.19—Tr.

[120] The internal organ bearing the reflection of Consciousness.