

*Yah*, one who; *vetti*, knows; *tattvataḥ*, truly, that is just as it is; *etām*, this, aforesaid; *vibhūtim*, majesty, (divine) manifestations;<sup>7</sup> and *yogam*, yoga, action, My own ability to achieve<sup>8</sup>—or, the capacity for mystic powers, the omniscience resulting from yoga (meditation), is called yoga; *saḥ*, he; *yujyate*, becomes imbued with; *avikampena*, unwavering; *yogena*, Yoga, consisting in steadfastness in perfect knowledge.<sup>9</sup> There is no *samśayaḥ*, doubt; *atra*, about this.

With what kind of unwavering Yoga does he become endowed? This is being answered:

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।  
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

8. I am the origin of all; everything moves on owing to Me. Realizing thus, the wise ones, filled with fervour, adore Me.

*Aham*, I, the supreme Brahman called Vāsudeva; am the *prabhavaḥ*, origin; *sarvasya*, of all, of the whole world; *sarvam*, everything, the whole world of changes, consisting of continuance, destruction, action and enjoyment of the fruits of action; *pravartate*, moves on; *mattaḥ*, owing to Me alone. *Matvā*, realizing; *iti*, thus; the *budhāḥ*, wise ones, the knowers of the supreme Reality; *bhāva-samanvitāḥ*, filled with fervour—*bhāva* is the same as *bhāvanā*, meaning ardent longing for the supreme Reality; filled (*samanvitāḥ*) with that, i.e. imbued with that; *bhajante*, adore; *mām*, Me.

Besides,

<sup>7</sup> Omnipresence.

<sup>8</sup> God's omnipotence. (God's power of accomplishing the impossible.—M.S.)

<sup>9</sup> After realizing the Personal God, he attains the transcendental Reality; the earlier knowledge leads to the latter.

मच्चिन्ता मदगतप्राणा बोधयन्तः परस्परम् ।  
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

9. With minds fixed on Me, with lives dedicated to Me, enlightening each other, and always speaking of Me, they derive satisfaction and rejoice.

*Maccittāḥ*, with minds fixed on Me; *mad-gataprāṇāḥ*, with lives (*prāṇas*) dedicated to Me, or having their organs, eyes etc. absorbed in Me, that is having their organs withdrawn into Me; *bodhayantaḥ*, enlightening; *parasparam*, each other; and *nityam*, always; *kathayantaḥ*, speaking of; *mām*, Me, as possessed of qualities like knowledge, strength, valour, etc; *tusyanti*, they derive satisfaction; and *ramanti*, rejoice, get happiness, as by coming in contact with a dear one.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

10. To them who are ever devoted and worship Me with love, I grant that possession of wisdom by which they reach Me.

*Tēṣām*, to them, who, becoming devotees, adore Me in the manner described earlier; *satata-yuktānām*, who are ever devoted, ever attached, who have become free from all external desires; and *bhajatām*, who worship—. Is it because of hankering for possessions? The Lord says: No, (they worship) *prīti-pūrvakam*, with love. To them who worship Me with that (love), *dadāmi*, I grant; *tam*, that; *buddhi-yogam*, possession of wisdom—*buddhi* means full enlightenment with regard to My real nature; coming in possession (*yoga*) of that is *buddhi-yoga*; *vena*, by which possession of wisdom consisting in full enlightenment; *upayānti*, they reach, realize as their own Self; *mām*, Me, the supreme God who is the Self. Who do so? *Tē*, they, who adore Me through such disciplines as fixing their minds on Me, etc.