

‘Jñānānām jñānamuttamam’—This expression means that this wisdom is superior to Sāttvika, Rājasa and Tāmasa knowledge and also to the earthly as well as unearthly knowledge and is the Supreme. No other wisdom besides this can lead a striver to the attainment of the highest perfection. There is nothing else besides God—this realization is the attainment of the highest perfection. It means that for the man who has attained the highest perfection, actions and objects lose their existence totally and nothing remains in his view except that divine entity which really exists.



इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।  
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

idaṁ jñānamupāśritya mama sādharmyamāgatāḥ  
sarge'pi nopajāyante pralaye na vyathanti ca

Those, who having taken refuge in this wisdom and have merged into My Being, are not born again, at the time of a new creation, nor do they suffer, at the time of final dissolution. 2

*Comment:—*

‘Idaṁ jñānamupāśritya’—In the preceding verse, the term ‘wisdom’ was qualified by the adjectives, supreme and best. Having acquired that wisdom, a man’s doubts perish, and he becomes, an embodiment of wisdom.

‘Mama sādharmyamāgatāḥ’—Having acquired that wisdom, people enter into the Lord’s Being i.e., they become free from doership and enjoyership, like the Lord and realize that they are uniform and untainted, like Him.

The wise, become uniform and untainted, like the Lord, but they cannot create, sustain and destroy the universe, like Him. Some of the Yogīs by the practice of Yoga, acquire some exceptional power, but that cannot be on a par with, the Lord’s power, which is but natural. The power of a Yogī, is limited,

while that of the Lord is unlimited, as He is, omnipotent.

**'Sarge'pi nopajāyante'**—Here, the term 'api' (also), denotes that the wise are not born, even at the time of creation, when different worlds come into existence, and their masters or officers are born. Those wise men, being free from contact with the Guṇas, are not born, because it is contact with the Guṇas which determines, one's birth.

**'Pralaye na vyathanti ca'**—At the time of final dissolution, all beings are scorched or drowned by floods. There is commotion and lamentation in the entire universe. But, those wise men are not tormented, they do not undergo any commotion or lamentation.

They are neither born, at the time of new creation, nor are tormented at the time of final dissolution, because their contact with Prakṛti and its Guṇas, which is the cause of birth, death and lamentation etc., is totally, renounced.

**Appendix**—Till affinity with the causal body, persists in mediation, a striver attains 'nirvikalpa sthiti' (a state of trance) and when this affinity goes away, then there is natural transcendental awareness—'nirvikalpa bodha'. There is relapse from the 'nirvikalpa sthiti' but from 'nirvikalpa bodha' there is no such relapse. It means that there is deviation in 'nirvikalpa sthiti' but there is never any such deviation at all in 'nirvikalpa bodha'; this transcendental awareness ever remains the same. This fact has been pointed out here by the expression 'sarge'pi nopajāyante pralaye na vyathanti ca'.

There are new creation and final dissolution in 'Prakṛti'. Having attained God, Who transcends 'Prakṛti', there is no effect of the new creation and final dissolution because that God-realized soul has no affinity with 'Prakṛti'. That state, when there is no affinity with 'Prakṛti', is also called 'ātyantika pralaya'. It means that when a man has affinity with the body, the evolute

of 'Prakṛti', he becomes dependent\* and follows the cycle of birth and death; but having totally renounced affinity with the evolute of 'Prakṛti', he becomes independent, unconcerned and is freed from birth and death forever.

'Mama sādharmyamāgatāḥ'—This expression means that as God is Truth-Consciousness-Bliss solidified, so do the self-realized exalted souls become Truth-Consciousness-Bliss solidified.



*Link:—Those who have become one with God, are not born again, at the time of creation. But, what about those who are born? The process of their emanation, is described, in the next verse.*

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

mama yonirmahadbrahma tasmingarbhāṁ dadhāmyaham  
sambhavaḥ sarvabhūtānāṁ tato bhavati bhārata

My primordial matter (prakṛti), known as the great Brahma, is the womb of all creatures; in which, I place the seed of all life. The birth of all beings, follows from this combination of matter and Spirit. 3

*Comment:—*

'Mama yonirmahadbrahma'—Here, the primordial Matter (Prakṛti), has been called 'Mahad Brahma', because of the following factors:—

(1) The Lord is beyond the great and the small, therefore, He is the subtlest, as well as the grossest. In the entire universe, besides the Lord the largest entity, is the primordial matter. So, the primordial matter (mūla Prakṛti), has been called 'Mahad Brahma'.

(2) The primordial matter is called 'Mahad Brahma', because

\* 'Kāryate hyavaśaḥ karma sarvaḥ prakṛtijairguṇaiḥ' (3/5)

'Avaśaṁ prakṛtervaśāt' (9/8)

Rātryāgame'vaśaḥ pārtha prabhavatyaharāgame' (8/19).