

Jñātvā, knowing; *yat*, which—by acquiring which Knowledge imparted by them; O Pandava, *na vāsyasi*, you will not come under; *moham*, delusion; *punah*, again; *evam*, in this way, in the way you have come under delusion now. Besides, *yena*, through which Knowledge; *draksyasi*, you will see directly; *bhūtāni*, all beings; *aśesena*, without exception, counting from Brahmā down to a clump of grass; *ātmani*, in the Self, in the innermost Self, thus—‘These beings exist in me’; and *atha*, also; see that these are *mayi*, in Me, in Vāsudeva, the supreme Bhagavān. The purport is, ‘You will realize the identity of the individual Self and Bhagavān, which is well known in the Upanisads.’

Moreover, the greatness of this Knowledge is:

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

36. Even if you be the worst sinner among all sinners, still you will cross over all the wickedness with the raft of Knowledge alone.

Api cet asi, even if you be; *pāpa-kṛt-tamah*, the worst sinner, extremely sinful; *sarvebhyah*, among all; *pāpebhyah*, the sinners (*pāpa*, lit. sin, means here sinner) ; still *santarisyasi*, you will cross over; *sarvam*, all; the *vrjinam*, wickedness, the ocean of wickedness, sin; (40) *jñāna-plavena eva*, with the raft of Knowledge alone, by using Knowledge alone as a float. Here, (41) righteousness (formal religious observance), too, is said to be an evil in the case of one aspiring for Liberation.

How Knowledge destroys sin is being told with the help of an illustration:

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

37. O Arjuna, as a blazing fire reduces pieces of wood to ashes, similarly the fire of Knowledge reduces all actions to ashes.