

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः॥१७॥

17. Of them, the man of Knowledge, endowed with constant steadfastness and one-pointed devotion, excels. For I am very much dear to the man of Knowledge, and he too is dear to Me.

Tesām, of them, among the four; *jñānī*, the man of Knowledge, the knower of Reality, is *nitya-yuktah*, endowed with constant steadfastness as a result of being a knower of Reality; and he also becomes *eka-bhaktih*, endowed with one-pointed devotion, because he finds no one else whom he can adore. Consequently, that person of one-pointed devotion *viśisyate*, excels, becomes superior, that is he surpasses (the others).

Hi, since; I, the Self, am *priyah*, dear; *jñāninah*, to the man of Knowledge; therefore *aham*, I; am *atyartham*, very much; *priyah*, dear to him. It is indeed a well known fact in the world that the Self is dear. The meaning, therefore, is that Vāsudeva, being the Self of the man of Knowledge, is dear to him. And *sah*, he, the man of Knowledge, being the very Self of Me who am Vāsudeva; is very much *priyah*, dear; *mama*, to Me.

‘If that be so, then the other three—the afflicted and the others are not dear to Vāsudeva?’ ‘This is not so!’ ‘What then?’

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥१८॥

18. All of these, indeed, are noble, but the man of Knowledge is the very Self. (This is) My opinion. For, with a steadfast mind, he is set on the path leading to Me alone who am the super-excellent Goal.

Sarve ete, all of these three, without exception; are *eva*, indeed, *udārāḥ*, noble, that is; they are verily dear to Me. For, no devotee of Mine can become disagreeable to Me who am Vāsudeva. But the man of Knowledge becomes very much dear. This is the difference.