

Anyone who hankers after some human objective resorts to some rite such as the Agnihotra etc., austerity or charity, which is the means to its attainment. This yogī, however, accepts only Me as his refuge; rejecting any other means, he keeps his mind fixed on Me alone.

*Srnu*, hear; *tat*, that, which is being spoken of by Me; as to *yathā*, how, the process by which; you who, having become thus, *jñāsyasi*, will know; *mām*, Me; *asaṁśayam*, with certainty, without doubt, that the Bhagavān is such indeed; and *samagram*, in fullness, possessed of such qualities as greatness, strength, power, majesty, etc. (91) in their fullness.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।  
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

2. I shall tell you in detail of this Knowledge which is combined with realization, (92) after experiencing which there remains nothing else here to be known again.

*Aham*, I; *vaksyāmi*, shall tell; *te*, you; *aśesatah*, in detail, fully; of that (Knowledge) about Myself, which is *idam*, this; *jñānam*, Knowledge; which is *savijñānam*, combined with realization, associated with personal enlightenment; *yat jñātvā*, after experiencing which Knowledge; *avaśisyate*, there remains; *na anyat*, nothing else, anything that can be a means to human ends; *jñātavyam*, to be known; *bhūyah*, again; *iha*, here. (In this way) the Bhagavān praises that Knowledge which is intended to be spoken, in order to draw the attention of the hearer.

Thus, ‘he who knows Me in reality becomes omniscient.’ This is the idea. Therefore Knowledge is difficult to attain because of its super-excellent result.

How so? This is being answered:

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।  
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥