

Why is this so? In answer the Bhagavān says: *Tu* but; *jñānī*, the man of Knowledge; is *ātmā eva*, the very Self, not different from Me. This is me, My; *matam*, opinion, conviction. *Hi*, for; *yuktātmā*, with a steadfast mind—having his mind absorbed in the idea, ‘I am verily Vāsudeva, the Bhagavān, and none else’, that man of Knowledge *āsthitaḥ*, is set on the path leading to, he is engaged in ascending to, going to; *mām eva*, Me alone, to the supreme Brahman; who am the *anuttamām gatim*, super-excellent Goal to be reached.

The man of Knowledge is being eulogized again:

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।  
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

19. At the end of many births the man of Knowledge attains Me, (realizing) that Vāsudeva is all. Such a high-Ātmaned one is very rare.

*Ante*, at the end, after the completion; *bahūnām*, of many; *janmanām*, births, which became the repository for accumulating (103) the tendencies leading to Knowledge; *jñānavān*, the man of Knowledge, who has got his Knowledge matured; directly *prapadyate*, attains; *mām*, Me, Vāsudeva, who am the inmost Self; (realizing)—in what way?—*iti*, that; Vāsudeva is *sarvam*, all. *Sah*, such a one, who realizes Me (104) thus as the Self of all; is *mahātmā*, a high-Ātmaned one. There is none else who can equal or excel him. Therefore he is *su-durlabhah*, very rare among thousands of men, as it has been said (in verse 3).

The reason why one does not realize that all this is verily Vāsudeva, the Self, is being stated:

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।  
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

20. People, deprived of their wisdom by desires for various objects and guided by their own nature, resort to other deities following the relevant methods.