

अहमादिर्हि देवानां महर्षीणां च सर्वशः॥२॥

2. Neither the gods nor the great sages know My majesty. For, in all respects, I am the source of the gods and the great sages.

*Na sura-ganāh*, neither the gods—Brahmā and others; *viduh*, know;—what do they not know?—*me*, My; *prabhavam* (*prabhāvam*), majesty, abundance of godly power—or, derived in the sense of ‘coming into being’, it means origin. Nor even the *maharsayah*, great sages, Bhrgu and others (3), know. Why do they not know? This is being stated: *Hi*, for; *sarvaśah*, in all respects; *aham*, I; am *ādih*, the source, the cause (4); *devānām*, of the gods; *ca*, and; *maharsīnām*, of the great sages.

Besides,

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।  
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते॥३॥

3. He who knows Me—the birthless, the beginningless, and the great Bhagavān of the worlds, he, the undeluded one among mortals, becomes freed from all sins.

*Yah*, he who; *vetti*, knows; *mām*, Me; *ajam*, the birthless; and *anādim*, the beginningless: Since I am the source of the gods and the great sages, and nothing else exists as My origin, therefore I am birthless and beginningless. Being without an origin is the cause of being birthless. He who knows Me who am thus birthless and beginningless, and *loka-maheśwaram*, the great Bhagavān of the worlds, the transcendental One devoid of ignorance and its effects; *sah*, he; the *asammūḍhah*, undeluded one; *martyesu*, among mortals, among human beings; *pramucyate*, becomes freed; *sarva-pāpaih*, from all sins—committed knowingly or unknowingly.

‘For the following reason also I am the great Bhagavān of the worlds:’

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।