

The word *param* should be connected with the remote word *jñānam*.

Pravaksyāmi, I shall speak; *bhūyah*, again—even though spoken of more than once in all the preceding chapters; of the *param*, supreme—it is supreme because it is concerned with the supreme Reality;—which is that?—*jñānam*, Knowledge; *uttamam*, the best—since it has the best result; *jñānānām*, of all knowledges—. ‘Of all knowledges’ does not mean ‘of humility’ etc. (13.7–11). What then? It means ‘among knowledges of all knowable things like sacrifice etc.’ They do not lead to Liberation, but this (Knowledge) leads to Liberation. Hence the Bhagavān praises it with the words ‘supreme’ and ‘best’, so as to arouse interest in the intellect of the listener.

Yat jñātvā, by realizing which, by attaining which Knowledge; *sarve*, all; *munayah*, the contemplatives, the monks (131) *gatāh*, reached, attained; *itah*, from here—when this bondage of the body had ceased; *parām*, the highest; *siddhim*, Perfection, called Liberation.

And the Bhagavān shows the infallibility of this Perfection:

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥२॥

2. Those who attain identity with Me by resorting to this Knowledge are not born even during creation, nor do they suffer pain during dissolution.

Āgatāh, those who attain; *mama sādharmaṃyam*, identity with Me the supreme Bhagavān, unity with My real nature—*sādharmaṃyam*, however, does not mean similarity of attributes, for, in the scripture *Gītā*, distinction between the Knower of the field and Bhagavān is not admitted; and this statement of the result is by way of eulogy—; *upāśritya*, by resorting to that is by following; *idam*, this; *jñānam*, Knowledge as described, that is, by following the means to Knowledge; *na*, are not; *upajāyante*, born, produced; *api*, even; *sarge*, during creation; nor do they *vyathanti*, suffer pain, that is they