

truth do I promise to you. (For) you are dear to Me.

Bhava manmanā, have your mind fixed on Me; be *mad-bhaktah*, My devotee; be a *madyājī*, sacrificer to Me, be engaged in sacrifices to Me; *namaskuru*, bow down; *mām*, to Me. Offer even your salutations to Me alone. Continuing thus in them, by surrendering all ends, means and needs to Vāsudeva only, *esyasi*, you will come; *mām*, to Me; *eva*, alone. (This) *satyam*, truth: do I *pratijāne*, promise; *te*, to you, i.e. in this matter I make this true promise. For, *asi*, you are; *priyah*, dear; *me*, to Me.

The idea conveyed by the passage is: Having thus understood that the Bhagavān is true in His promise, and knowing for certain that Liberation is the unfailing result of devotion to the Bhagavān, one should have dedication to Bhagavān as his only supreme goal.

Having summed up surrender to Bhagavān as the highest secret of steadiness in Karma-Yog, thereafter, with the idea that complete realization, which is the fruit of adherence to Karma-Yog and which has been enjoined in all the Upanisads, has to be spoken about, the Bhagavān says:

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

66. Abandoning all forms of rites and duties, take refuge in Me alone. I shall free you from all sins. (Therefore) do not grieve.

Sarva-dharmān, all forms of rites and duties: Here the word *dharma* (righteousness) includes *adharma* (unrighteousness) as well; for, what is intended is total renunciation of all actions, as is enjoined in Vedic and Smṛti texts like, ‘One who has not desisted from bad actions’ (Ka. 1.2.24), ‘Give up religion and irreligion’ (Mbh. Śā. 329.40), etc.

Parityajya, abandoning all rites and duties; (252) *śaranam vraja*, take refuge; *mām ekam*, in Me alone, the Self of all, the same in all, existing in all beings, the Bhagavān, the Imperishable, free from being in the womb, birth, old age and death—by knowing that I am