

having in mind this very dharma (virtuous path) to be the purport of the *Gītā*, it has been said by the Bhagavān Himself in the *Anugītā*, ‘That very virtuous path is quite adequate for the realization of the state of Brahman’ (17) (Mbh. Aś. 16.12). Moreover, there itself it has been further said, ‘One who is neither a follower of virtue, nor even of vice,’ and indeed, not even engaged in good and bad; ‘He who remains absorbed in the same posture, (18) silent, (19) and without thinking of anything’ (20) (op. cit. 19.1, 7). It has also been said, ‘Knowledge is distinguished by renunciation’ (21) (op. cit. 43.25). Here (in the *Gītā*) as well, at the end it has been said to Arjuna, ‘Abandoning all forms of rites and duties, (22) take refuge in Me alone’ (18.66).

That dharma, characterized by action and enjoined for different castes and stages of life, even though it is meant for achieving prosperity and attaining heaven etc., yet, when performed with the attitude of dedication to Bhagavān and without hankering for (selfish) results, leads to the purification of the internal organ. (23) And, in the case of a person with a purified internal organ it becomes the cause even of final Liberation, by becoming the means for the attainment of fitness for steady adherence to Knowledge (*jñānanisṭhā*) and the cause of rise of Knowledge. Thus also, having this very meaning in view (24) (the Bhagavān) will say, ‘Dedicating actions (rites and duties) to Brahman (Bhagavān) ...’ (5.10); ‘Giving up attachment, the yogīs undertake work (rites and duties) ...for the purification of oneself (of their hearts)’ (ibid. 11).

This scripture, viz the *Gītā*, while particularly revealing the two-fold dharma having Liberation as its goal and the supreme Reality, Brahman, called Vāsudeva, as its subject-matter, comes to have a special purpose (*prayojana*), relationship (*sambandha*), (25) and subject-matter (*visaya*). Since from a clear knowledge of its purport all the human ends become fulfilled, therefore an effort is being made by me to expound it.

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