

*vyapāśrayah sarva-bhūtesu*, dependence on any object, from Brahmā to an unmoving thing, to serve any purpose. *Vyapāśrayah* is the same as *vyapāśrayanam*, dependence, which is possible of being created by action prompted by necessity. (For him) there is no end to gain by depending on any particular object, due to which there can be some action for that purpose.

‘You (Arjuna) are not established in this fullest realization which is comparable to a flood all around.’

तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
असक्तो ह्याचरन् कर्म परमापयेति पूरुषः ॥१९॥

19. Therefore, remaining unattached, always perform the obligatory duty, for, by performing (one’s) duty without attachment, a person attains the Highest.

Since this is so, therefore, *asaktah*, remaining unattached; *samācara*, perform; *satatam*, always; *kāryam*, the obligatory; daily *karma*, duty; *hi*, for; *ācaran*, by performing; (one’s) *karma*, duty; *asaktah*, without attachment, by doing work as a dedication to Bhagavān; *purusah*, a person; *āpnoti*, attains; *param*, the Highest, Liberation, through the purification of the mind. This is meaning.

And (you should perform your duty) for the following reason also:

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥२०॥

20. For Janaka and others strove to attain Liberation through action itself. You ought to perform (your duties) keeping also in view the prevention of mankind from going astray.

*Hi*, for; in the olden days, the learned Ksatriyas, *janakādayah*, Janaka and others such as Aśvapati; *āsthītāh*, strove to attain; *saṁsiddhim*, Liberation; *karmanā eva*, through action itself.

If it be that they were possessed of the fullest realization, then the meaning is that they remained established in Liberation while