

*Bhārata*, O scion of the Bharata dynasty; *yah*, he who; *asammūḍhah*, being free from delusion; *jānāti*, knows; *mām*, Me, Bhagavān, having the aforesaid qualifications; *purusottamam*, the supreme Person; *evam*, thus, in the way described, as ‘I am this One’; *sah*, he; is *sarva-vit*, all-knowing—he knows everything through self-identification with all—, i.e. (he becomes) omniscient; and *bhajati*, adores; *mām*, Me, existing in all things; *sarva-bhāvena*, with his whole being, that is with his mind fixed on Me as the Self of all.

Now then, having stated in this chapter the knowledge of the real nature of the Bhagavān, which has Liberation as its fruit, it is being eulogized:

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।  
एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥२०॥

20. O sinless one, this most secret scripture has thus been uttered by Me. Understanding this, one becomes wise and has his duties fulfilled, O scion of the Bharata dynasty.

This *guhyatamam*, most secret, that is most mystical;—what is that?—*śāstram*, scripture—. Although the *Gītā* as a whole is spoken of as the scripture, still this chapter itself is here referred to as such, and this for eulogy as is evident from the context. For, not only has the entire meaning of the scripture *Gītā* been stated here in brief, but the whole purport of the Vedas also has been comprehended here. And it has been said, ‘He who realizes it is a knower of the Vedas’ (1), ‘I alone am the object to be known through all the Vedas’ (15). (Thus, this most secret scripture) *iti uktam*, has thus been uttered; *mayā*, by Me; *anagha*, O sinless one.

O scion of the Bharata dynasty, *buddhvā*, understanding; *etat*, this, the scripture which has the purport as has been revealed; *syāt*, one becomes; *buddhimān*, wise; and *krta-kṛtyah*, has his duties fulfilled; but not otherwise. The meaning is that whatever a Brāhmana has to do as a consequence of his special birth (as a Brāhmana), all that becomes accomplished when the reality of the