

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛṇmatparamo madbhaktaḥ saṅgavarjitaḥ  
nirvairaḥ sarvabhūteṣu yaḥ sa māmēti pāṇḍava

O Pāṇḍava (Arjuna), he who acts for My sake, depends on Me, is devoted to Me, has no attachment and is free from malice, towards all beings, reaches Me. 55

*Comment:—*

[The five points mentioned in this verse, can be divided into two parts (i) Attachment to the Lord (ii) Detachment from the world. The first part includes, the first three points 'works for Me', 'depends on Me' and is 'devoted to Me', while the second part, includes the last two points—'no attachment' and 'freedom from malice'.]

'Matkarmakṛt'—It means, that all the spiritual pursuits, such as utterance of the Lord's name, loud chanting, meditation, good company and study of the sacred books, as well as, performing mundane duties, according to one's caste, creed and stage (order) of life, should be performed, for the Lord's sake.

Actually, the division of actions into spiritual ones and mundane ones, is external. All the actions, whether spiritual or mundane, should be performed for the Lord's sake, only because the body, senses, mind and intellect etc., with which one performs actions, have been given to him by God, and they are His. So he should perform actions, with the power given by Him, according to His ordinance, in order to please Him, by becoming merely an instrument in His hands.

'Matparamaḥ'— 'Matparamaḥ', is he who regarding the Lord as the Supreme, depends, only on Him.

'Madbhaktaḥ'— He is devoted to the Lord i.e., he has admitted his relationship with the Lord, that only He is his and he only

is His. This relationship, develops devotion for Him.

Such a devotee, beholds the Lord pervading everywhere, all the time in all persons, things and his own self. From the angle, that God is everywhere, He is also here. Being at all times, He is now. Pervading all beings and things, He is also in him. As He belongs to all, He is also his. He, who has such a belief, is the Lord's devotee.

'Saṅgavarjitaḥ nirvairāḥ sarvabhūteṣu yaḥ'—The devotee, who works for the Lord's sake, depends on Him and is devoted to Him, he becomes free from attachment and desires.

Further, when a devotee realizes, that he is a fragment of the Lord, his devotion for Him is aroused, and then he becomes free from attachment. Having detachment and conviction, that God pervades all beings, he becomes free, from malice towards all of them, even on his receiving the worst treatment. He beholds the Lord's will and grace, in every dealing. Thus, his affinity with the world, is renounced and he attains God.

'Sa māmeti'—This expression, includes the three points—to know Him in reality, to behold Him, and to attain Him; as explained in the preceding verse. It means, that he attains the object of human life, by reaching Him.

### An Important Fact

The Lord, at the end of the ninth chapter, said to Arjuna, "Fix your mind on Me, be devoted to Me, adore Me, bow down to Me, thus making yourself steadfast in Me, and entirely depending on Me, you will come to Me" (9/34).

After disclosing this secret, Lord Kṛṣṇa, wanted to reveal more secrets to his devotee Arjuna and so He revealed these, in the tenth and the eleventh chapters.

If man, depends on the perishable and kaleidoscopic, matter (prakṛti) and its evolutes, the body and the world, he has

disinclination, for the imperishable and eternal Lord. The tenth and the eleventh chapters aim, at removing this disinclination and conducing one towards the Lord.

A man possesses two kinds of power—of thinking, and of beholding. Both of these are to be utilized for devotion to God. So Lord Kṛṣṇa, preached, in the tenth chapter, that whatever speciality or merit or glory a person perceives, in a thing or a being, and when a thought comes to his mind, he should think of the Lord, only.

In the eleventh chapter, He, by revealing His cosmic form to Arjuna, means to preach that a devotee should behold Him pervading everywhere, in different forms and names etc., because this entire universe is a part of His cosmic form.

Arjuna, prayed to Lord Kṛṣṇa, two times. In the seventeenth verse of the tenth chapter, he asked, "In what various aspects are you to be thought of, by me?" So, the Lord mentioned His divine glories, that he could think of Him, in those glories.

At the beginning of the eleventh chapter Arjuna, said, "I want to see Your divine form." So the Lord revealed to Arjuna, His cosmic form by offering him divine vision.

It means, that a striver should think only of the Lord, and should behold everyone and everything, as the manifestation of the Lord, only.

**Appendix**—The nature of the devotion, by which the four-armed God can be beheld, is that a striver having renounced attachment to the world should totally depend on God. The expression 'matkarmakṛt' means dependence on God with the gross (physical) body; 'matparamah' means—dependance on God with the subtle and the causal bodies and 'madbhaktah' means dependence of the self on God, because 'I am God's and God is mine'—this acceptance is through

the self itself. 'Sa māmeti'—this expression means attainment of the entire form of God.



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥११॥  
*om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyāṁ  
yogaśāstre śrīkṛṣṇārjunasaṁvāde viśvarūpadarśanayogo  
nāmaikādaśo'dhyāyaḥ*

Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the scripture of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this is the eleventh designated discourse: 'The Yoga of the vision of the Cosmic Form.'

**Words, letters and Uvāca (said) in the Eleventh Chapter—**

(1) In this chapter in 'Athaikādaśo'dhyāyaḥ' there are three words, in 'Arjuna Uvāca' etc., there are twenty-two words, in verses there are eight hundred and fifty-one words, and there are thirteen, concluding words. Thus the total number of the words, is eight hundred and eighty-nine.

(2) In this chapter in 'Athaikādaśo'dhyāyaḥ' there are seven letters, in 'Arjuna Uvāca' etc., there are seventy letters, in verses there are two thousand, one hundred and ninety-three letters and there are fifty concluding words. Thus the total of the letters, is two thousand three hundred and twenty. In this chapter, out of fifty-five verses, in the first verse there are thirty-three letters, in each of the verses from the fifteenth to the fiftieth, there are forty-four letters and there are thirty-two letters, in each of the remaining eighteen verses.

(3) In this chapter the term 'Uvāca' has been used eleven times— four times 'Arjuna Uvāca', four times 'Śrībhagavānuvāca' and three times 'Sañjaya Uvāca'.

### Metres Used in the Eleventh Chapter

Out of the fifty-five verses, in this chapter, there is '**anuṣṭup**' metre, in nineteen verses; '**upendravajrā**' metre, in three verses, and '**upajāti**' metre, in thirty-three verses.

Out of the nineteen verses, having '**anuṣṭup**' metre; in the first quarter of the first and fifty-fifth verses 'bha-gaṇa' being used there is '**bha-vipulā**' metre; in the first quarter of the eleventh and fifty-third verses 'na-gaṇa' being used there is '**na-vipulā**', metre, and in the first quarter of the tenth verse 'na-gaṇa', and in the third quarter 'bha-gaṇa' being used there is '**saṁkīrṇa-vipulā**', metre. The remaining fourteen verses (2/9, 12—14, 51-52, 54) possess the characteristics, of right '**pathyāvaktra**' Anuṣṭup metre.

Out of the remaining thirty-six verses, the twenty-eighth, twenty-ninth and forty-fifth verses have '**upendravajrā**' metre, while the remaining thirty-three verses (15—27, 30—44, 46—50) have the characteristics of right, '**upajāti**' metre.

