

*Tu*, but, O Arjuna; *bhaktyā*, by devotion—. Of what kind? To this the Bhagavān says: *Ananyayā*, by (that devotion which is) single-minded. That is called single-minded devotion which does not turn to anything else other than the Bhagavān, and owing to which nothing else but Vāsudeva is perceived by all the organs. With that devotion, *aham śakyah*, am I able; *evamvidhah*, in this form—in the aspect of the Cosmic form; *jñātum*, to be known—from the scriptures; not merely to be known from the scriptures, but also *draṣṭum*, to be seen, to be realized directly; *tattvena*, in reality; and also *praveṣṭum*, to be entered into—for attaining Liberation; *parantapa*, O destroyer of foes.

Now the essential purport of the whole scripture, the *Gītā*, which is meant for Liberation, is being stated by summing it up so that it may be practised:

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

55. O son of Pandu, he who works for Me, accepts Me as the supreme Goal, is devoted to Me, is devoid of attachment and free from enmity towards all beings—he attains Me.

*Pandava*, O son of Pandu; *yah*, he who; *mat-karma-kṛt*, works for Me: work for Me is *mat-karma*; one who does it is *mat-karma-kṛt*—.

*Mat-paramah*, who accepts Me as the supreme Goal: A servant does work for his master, but does not accept the master as his own supreme Goal to be attained after death; this one, however, who does work for Me, accepts Me alone as the supreme Goal. Thus he is *matparamah*—one to whom I am the supreme Goal—.

So also he who is *madbhaktah*, devoted to me: He adores Me alone in all ways, with his whole being and full enthusiasm. Thus he is *madbhaktah*—.

*Sanga-varjitah*, who is devoid of attachment for wealth, sons, friends, wife and relatives. *Sanga* means fondness, love; devoid of them—.