

Link:—Why do people think of the Lord as an ordinary man? The explanation comes next.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

**nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ
mūḍho'yaṁ nābhijānāti loko māmajamavyayam**

Veiled, by My divine potency (Yoga Māyā), I am not manifest to all. Hence ignorant folk do not recognize Me, as one unborn and imperishable Supreme. 25

Comment:—

'Mūḍho'yaṁ nābhijānāti loko māmajamavyayam'—I am unborn and imperishable (i.e.,) free from birth and death. But, I stage a play of My revelation, and disappearance. In spite of being unborn, I incarnate and in spite of, being imperishable, I disappear, in the same way as the sun rises and sets. Thus, those who know Me without birth and death, are undeluded (Gītā 10/3, 15/19). But those, who regard Me, as the Lord of creation, yet an ordinary mortal, subject to birth and death, are fools (Gītā 9/11).

The reason, why a man does not regard the Lord, as unborn and imperishable, is that he by forgetting his real affinity with Him, by error he has accepted his affinity with this body, "I am this body and this body is mine." It is because, of this veil, that he regards the Lord, as born and dead.

Men do not regard Him, as unborn and imperishable, because of two factors—One, is that He is concealed by His divine potency, and the second is due to their own folly. It can be explained, by an illustration. A man, remains confined to his house which is shut. He is free to go out of his house. But, he is unable to cross the walls round the city, when the gate of the walls, is shut. But, a king can open the gate of the city, and also force the sentry to open the gate of his house. Similarly, a

man can get rid of his folly. But he can realize God only, by God's grace. Only, he whom God enables to realize Him, can know Him. If a man surrenders himself to Him, He removes his ignorance, as well as, His deluding potency.

'Nāhaṁ prakāśaḥ sarvasya yogamāyāsamāvṛtaḥ'—I, am not manifest, to a group of ignorant people, because they instead of recognizing Me, as unborn and imperishable Supreme-Spirit, neglect Me considering Me, as an ordinary man. It means, that I hide myself in My divine potency, to those, who regard Me as mortal, and I am not manifest to them. But, I am manifest to those, who having faith in Me, regard Me as unborn, imperishable and the Lord, of the whole creation.

The Lord's divine potency, is strange and uncommon. Men see God, who is hidden by His divine potency, according to their own sentiments.*

Here, the Lord has declared, that those who do not recognize Him as unborn and imperishable, are ignorant, while in the second verse of the tenth chapter, He declares, that neither gods nor great sages, know the secret of His birth. So, a doubt arises why the Lord has declared, those who do not recognize Him as unborn and imperishable, as ignorant, while He has not declared those gods and sages ignorant, who do not know, the secret of His birth. The clarification is, that the Lord Himself, has declared, that He is the origin of all the gods and great sages, and as a child cannot see the birth of his father, the gods and sages, cannot know the secret of His birth; but men can accept Him, as unborn and imperishable. If they do not do so, they are called, ignorant.

* When Lord Kṛṣṇa along with Balarāma came to the arena, he seemed diamond-hard to wrestlers, a virtuous person to common men, Cupid, the god of love to women, a kinsman to cowherds, a strict ruler to the cunning kings, a child to elderly people, death to Kāṁsa, gigantic to the ignorant, cosmic soul to the ascetics and favourite God to the devotees of the Vṛṣṇi clan. (Śrīmadbhā. 10/43/17)

Appendix—The fools who don't believe the existence of God, the Lord during the period of His incarnation being manifest to all others, is not manifest to them—ye yathā mām prapadyante tāmstathaiva bhajāmyaham' (Gītā 4/11). In fact God does not want to remain unrevealed, but those who do not believe Him, how can He reveal Himself to them?

During the period of His incarnation, though He appears as a common human being of this world, yet He ever remains unworldly. But because of their attachment and aversion, the Lord appears to be an ordinary man to the ignorant people viz., He does not appear as an incarnation of God to them.



Link:—The Lord, is veiled by His divine potency, to those who do not recognize Him, as unborn and imperishable. But none can remain covered, with a veil before Him—This fact is mentioned, in the verse that follows.

वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

vedāham samatītāni vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana

I Know, O Arjuna, the created beings of the past, the present and the future, but the ignorant one, does not know Me. 26

Comment:—

'Vedāham samatītāni vartamānāni cārjuna bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana'—Here, the Lord has used three adjectives, to express the past, the present and the future for the beings, but for Himself, He has used only the present. It means that in God's eye, the past, the future and the present are simply present. So, He knows all the beings of the past, the future and the present. As in a movie, the incidents, for persons seeing a movie seem to occur in the past, the future and the