

loving devotees, but He is not subservient to gods.



Link:—The Lord, clarifies the same point, which has already been described, in the preceding verse.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

nāhaṁ vedairna tapasā na dānena na cejyayā
śakya evaṁvidho draṣṭuṁ drṣṭavānasi mām yathā

Neither by the study of Vedas, nor by penance, nor charity, or ritual could I be viewed in this form, as you have. 53

Comment:—

'Drṣṭavānasi mām yathā'—The Lord, says to Arjuna, that he has seen His four-armed divine form, only by His grace. He seeks to convey that a devotee, can have His vision, only by His grace, not by any other qualification.

'Nāhaṁ vedairna tapasā na dānena na cejyayā śakya evaṁvidho draṣṭuṁ'—A man can buy an article for a hundred rupees, only if its cost to the shopkeeper is less than a hundred rupees. Similarly, if the Lord can be bought by means of Vedas, or penance or charity or ritual, it means that He is cheaper than these meritorious deeds. But, actually it is not so, all these meritorious acts, cannot equal the Lord, in cost. He is far superior, to all merit and deed. How can, He be bought by a human being, or an object resting in a negligible fragment of the universe, created by Him? He can be attained, only by His grace. The Lord showers His grace, on a person, when he, renouncing his pride of his possessions and resources, surrenders himself to Him. In that case, the Lord reveals Himself immediately. Till a man attaches importance to material things, ability, power and understanding etc., and relies upon these, the Lord remains, afar

in spite of, being the nearest.

Here, the vision of the Lord's four-armed form, rather than the cosmic form, has been declared as rare, because the cosmic form has already been glorified in almost identical words, in the forty-eighth verse. If we take it as praise of the cosmic form, it means that we expose the Lord to a charge of repetition. Also in the next verse the Lord Himself explains, that He can be seen in this form by exclusive devotion. The cosmic form cannot be viewed by exclusive devotion, because how can a devotee have exclusive devotion, for His cosmic form, when even the valiant devotee Arjuna, was terrified of that form, while having divine vision?



Link:—When the Lord cannot be seen by any meritorious deed, how can He be seen then? Lord Kṛṣṇa, suggests the means, in the next two verses.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

**bhaktyā tvananyayā śakya ahamevaṁvidho'rjuna
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa**

By unswerving devotion only can I be seen in this form (with four-arms) and known in its essence and even its merger, O scorcher of foes. 54.

Comment:—

'Bhaktyā tvananyayā śakya ahamevaṁvidho'rjuna'—Here, the term 'Tu' (Indeed), has been used, to emphasize the point that the four-armed form, holding a conch, a disc, a mace and a lotus each in one of the hands, cannot be seen by any meritorious deeds, but only by exclusive devotion.

Exclusive devotion means, dependence on God only, without