

Link:—Lord Kṛṣṇa, supporting Arjuna's view, expressed in the above verse, explains the rarity of the vision, of His four-armed divine form.

श्रीभगवानुवाच

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

śrībhagavān uvāca

sudurdarśamidaṁ rūpaṁ dr̥ṣṭavānasi yanmama
devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ

The Blessed Lord said:

It is exceedingly difficult to observe this form of Mine which you have seen. Even, the gods are always, keen to behold it. 52

Comment:—

'Sudurdarśamidaṁ rūpaṁ dr̥ṣṭavānasi yanmama'—Here, the form of the Lord which has been delineated is the four-armed one, because even the gods cannot think of the cosmic form; and as far as the human form, is concerned, how can it be difficult for the gods to see it, when even a man can behold it? So here reference is to His four-armed divine form, which has already been mentioned as 'divine form' (11/45) and 'His own form' (11/50).

'Devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ'—The Lord, has declared here, that it is exceedingly difficult to see His four-armed divine form. In the fifty-third and fifty-fourth verses, He says that neither by the study of Vedas, nor by penance, by charity, nor by ritual can, He be seen, in this form. Then, He declares that He can be seen in this form, by unswerving devotion. Now a doubt arises, why the gods cannot see Him, when they are always eager to behold Him. The answer is that their eagerness does not involve, exclusive devotion. Their aim

is to enjoy heavenly pleasure which they hanker after. Their eagerness, is just like worldly human beings, who want to behold the Lord, while hankering after worldly pleasure and prosperity. If a traveller while travelling, finds a jewel, and gets lost in, it without reaching the destination, the gods attach secondary importance to salvation, and so they cannot behold the Lord, as they are too much entangled in pleasure.

The gods cannot behold the Lord, by having eagerness, because they are proud of the high status of their divine abode, bodies and pleasures etc. Therefore, Arjuna, in the fourteenth verse of the tenth chapter, said, "O Lord, neither the gods nor demons know Your manifestation." Thus Arjuna, has taken both of them as belonging to the same category. It means, that as the gods possess prosperity, the demons possess magical power. But, prosperity or power is not conducive, to the Lord's vision. He, can be seen by exclusive devotion (11/54), both by the gods and human beings.

By the expression 'Devā api, the Lord means to say, that virtuous actions can lead to higher regions, rather than to God-realization.

Appendix—Though the bodies of gods are heavenly, yet God's body is more singular (more divine) than gods' bodies. The bodies of gods are material, effulgent while God's body is divine. God's body is truth-knowledge-bliss solidified, eternal, unearthly and very divine.* Therefore even gods are always been to behold God. As common people are fond of visiting new places, so are gods fond of beholding God but they have no love (devotion) for Him. It means that as devotees want to behold God by unswerving devotion, the gods don't want to behold Him in this way. Therefore God is subservient to His

* cidānandamaya deha tumhārī, bigata bikāra jāna adhikārī.

(Mānasa, Ayodhyā. 127/3)

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