

favourable, as well as unfavourable circumstances. So, one should perceive His grace, in all the circumstances and should, neither limit it to favourable circumstances, nor enjoy it.

Attachment to happiness, also binds a striver (Gītā 14/6), because it is an obstacle to attainment of the state, which transcends the three Guṇas (modes of nature). So a striver, should not enjoy happiness, which is derived out of spiritual discipline. He should rather remain engaged, in the discipline scrupulously. By doing so, in the course of time, he will have disinclination for that happiness. But, if a striver cautiously remains detached from that happiness, he can attain the Supreme Bliss instantly.



Link:— In the next verse, the Lord explains, that besides His grace, there is no other means, to have a vision of His cosmic form.

न वेदयज्ञाध्ययनैर्न दानै-
 न च क्रियाभिर्न तपोभिरुग्रैः ।
 एवंप्रपन्नः शक्य अहं नृलोके
 द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

na vedayajñādhyayanairna dānai-
 rna ca kriyābhirna tapobhirugraiḥ
 evaṁrūpaḥ śakya ahaṁ nṛloke
 draṣṭuṁ tvadanyena kurupravīra

Arjuna, in this mortal world, I could not be seen in this form, by anyone, other than you, either through the study of the Vedas, or of rituals, or by gifts, sacrifices or austere penances. 48

Comment:—

'Kurupravīra'—The Lord, addresses Arjuna as 'Kurupravīra' (great hero of the Kurus), because among all the Kurus, he was the noblest, as it was only he, who was curious to listen to the gospel of the Gītā, to have a vision of His cosmic form and to

know Him, in reality. One who wants to see Him, and to know Him is noble.

'Na vedayajñādhyayanairna dānairna ca kriyābhirna tapobhirugraiḥ'—The study of the Vedas, the performance of sacrifice with due ceremony, enjoined by the scriptures, offering charity, observing fasts, undergoing severe bodily and mental suffering as austere penances, etc., cannot enable a man, to behold the Lord's cosmic form, because all of these have a beginning and an end. Thus, their fruit is also perishable. How then, can they enable a man, to behold the Lord's cosmic form, which is infinite, imperishable, eternal and divine? The eternal form can be beheld, only by His grace, because His grace is also eternal.

In the Gītā there is a general description of sacrifice, charity and penance. In the twenty-eighth verse of the eighth chapter and in the fifty-third verse of this chapter, there is description of the study of the Vedas, performance of sacrifice, offering charities and undergoing penance. In addition, to these four, in this verse, there is description of actions also. In the twenty-eighth verse of the eighth chapter, there is the use of seventh inflexion and plural number, in other cases, generally there is the use of first inflexion and plural number, while in this verse, there is use of third inflexion and plural number, which means, that the practice of each of the above-mentioned methods or even all the means together made time and again cannot be conducive, to the vision of the Lord's cosmic form. The reason is, that the vision of His cosmic form, is not the fruit of any action.

As by these meritorious deeds, a man cannot be qualified to have a vision of the Lord's cosmic form, similarly His four-armed form, cannot seen by these means, (11/53), it can be seen only by exclusive devotion (11/54). Even the gods, are always eager to behold it. But there is a difference between the two forms. By having a vision of the four-armed form, a devotee can develop love and devotion for the Lord, but by beholding

the cosmic form he is scared and so he cannot develop love and devotion. Therefore, the four-armed form, can be seen by unswerving devotion, while the cosmic form can be beheld only by His grace.

'Evaṁrūpaḥ śakya ahaṁ nṛloke draṣṭuṁ tvadanyena'— It does not mean, that Arjuna could view the cosmic form of the Lord, by any means, such as study of the Vedas or by rituals or by gifts, sacrifice or austere penance. But it means, that this form can be seen, only by His grace.

Saṅjaya, had also a vision of the Lord's cosmic form, but that was possible by divine vision, offered to him by sage Vyāsa's grace. It means, that the grace of the Lord, saints and devotees, is more significant than the meritorious acts, of strivers. They shower their grace, on all of us without any motive.

Some people, have a misconception that the Lord did not reveal, His cosmic form to Arjuna, but He only told him that infinite universes, vast in a limb of His cosmic body. But actually it is not so. The Lord, Himself asked Arjuna, "Behold within this cosmic body of Mine, the entire creation" (11/7). When Arjuna in spite of his best efforts, could not behold it, Lord Kṛṣṇa said to him, "You cannot see Me, with these gross eyes of yours; therefore I vouchsafe to you divine eyes" (11/8). Then the Lord, by bestowing upon Arjuna divine eyes, revealed to him His cosmic form. Saṅjaya also said, "Arjuna saw in the body of that Supreme Deity, held in one limb, the whole universe with its manifold divisions" (11/13). Arjuna also having a vision of the Lord's cosmic form, said, "I behold, in Your body all the gods and multitudes of different beings, Brahmā perched on his lotus-seat, Śiva, all the sages and celestial serpents" (11/15). Thus, we see that Lord Kṛṣṇa, by granting divine eyes, revealed to Arjuna His cosmic form. It was not by the eye of wisdom, that Arjuna perceived Him (Gītā 13/34;15/11), it was only by divine eyes, that he beheld Him. The reason is, that by an eye

of wisdom, one can distinguish the real from the unreal, but it is only by the divine eye that one could behold Him.



Link :—Lord Kṛṣṇa in the next verse orders Arjuna to behold His divine gentle form in order to remove his fear.

मा ते व्यथा मा च विमूढभावो
 दृष्ट्वा रूपं घोरमीदृङ्ममेदम्।
 व्यपेतभीः प्रीतमनाः पुनस्त्वं
 तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

mā te vyathā mā ca vimūḍhabhāvo
 dr̥ṣṭvā rūpaṁ ghoramīdṛṅmamedam
 vyapetabhiḥ prītamanāḥ punastvaṁ
 tadeva me rūpamidam prapaśya

On seeing such a frightening form of Mine, be neither afraid nor bewildered. With a fearless and complacent mind, behold once again the same four-armed form of Mine. 49

Comment:—

'Mā te vyathā mā ca vimūḍhabhāvo dr̥ṣṭvā rūpaṁ ghoramīdṛṅmamedam'— Lord Kṛṣṇa, says to Arjuna that seeing His dreadful form, with mouths terrible with teeth, in which the chief warriors are rushing headlong, and some are seen sticking in the gaps between the teeth, with their heads crushed, and He, devouring all the worlds with His flaming mouths, licking them on all sides, he should neither be afraid nor bewildered, and he should rather be pleased. It means, that it was proper on his part to feel delighted, as he had felt (11/45) by thinking of the grace, instead of being bewildered.

Arjuna had said 'I am terror-struck' (11/23) and 'I am terrified at heart' (11/24). So in response to Arjuna's feeling of terror, Lord Kṛṣṇa says, "Don't be terrified."