

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

having the least dependence on one's own ability, power, intellect or resources etc. This exclusive devotion, is not determined either by the mind or intellect or senses etc., but by one's own self. Restlessness for a vision of the Lord, is specially contributory to the attainment of divine vision. One cannot feel at ease, without His vision, even for a moment. One should become restless, for beholding the Lord. That restlessness for the Lord, burns the sins of infinite births. For such devotees, who have an exclusive devotion, for the Lord, He declares, "He who always and constantly thinks of Me with exclusive devotion, to that Yogī always absorbed in Me, I am easily attainable" (Gītā 8/14); and "To those, who worship Me alone, thinking of none else, who are ever devout, I provide, gain and security" (Gītā 9/22).

Exclusive devotion also means, no dependence on adoration or meditation or spiritual discipline, for God-realization. Then why to worship the Lord and meditate on Him? These are the means, to do away one's pride. When pride is destroyed, the Lord's grace, manifests itself and it is by His grace, that a devotee attains Him.

'Jñātum draṣṭum ca tattvena praveṣṭum'—The Lord, can be known, seen and attained, by exclusive devotion.

The Lord, can also be known in reality, and attained through knowledge (wisdom) (Gītā 18/55) but He cannot be forced to reveal Himself, to such a devotee.

'Jñātum' (to be known), means, that a devotee knows the Lord in reality, that all is God (Gītā 7/19) and He is, being and non-being, both (Gītā 9/19). It does not mean, that the Lord is encompassed by the devotee's intellect, but He penetrates his intellect fully.

'Draṣṭum' means, that a devotee can behold the Lord in any form, such as Lord Viṣṇu, Lord Rāma or Lord Kṛṣṇa.

'Praveṣṭum' means, that a devotee realizes his identity,

with the Lord or he enters the sport of the Lord. To enjoy His sport the desire of the devotee, and the will of the Lord, are the chief factors.

In that case, though all his desires are destroyed, yet the Lord fulfils, not only his spiritual desire, but also mundane desire, if any. Before beholding the Lord, Dhruva and Vibhīṣaṇa, both had a desire to rule over the kingdoms. Their worldly desires, were satisfied by the Lord. It means that the Lord, first satisfies the desire of a devotee, and then by His own sweet will enables, him to attain perfection. In that case, nothing remains to be known, to be done and to be acquired by him.

An Important Fact

The keen desire of a devotee for God-realization, rouses the desire, in the Lord to meet His devotee. None can create, any hurdle in the Lord's desire, to meet His devotee. Then, He removes all obstacles of a devotee, by His grace and reveals Himself to him, without consideration of his eligibility.

Appendix—Where the Lord has mentioned the Supreme State of Knowledge (Jñāna), there by knowledge, a striver knows Him in essence (tattva) and merges unto Him—thus there are two attainments; but here by devotion a striver knows him in essence, sees Him and merges into Him—there are three attainments. By devotion God can also be seen—this is the special feature of devotion, while having attained even the Supreme State of Knowledge, God is not seen. Therefore there is special glory of devotion. By devotion God in His entire form is attained.

In the attainment of Brahma (the Absolute)—‘knowing’ and ‘entering’—there are two attainments but in the attainment of ‘Samagra’ (entire God) ‘knowing’, ‘entering’ and ‘seeing’—there are three attainments. The reason is that in the finite, there is finitude and in the entire there is entirety.

