

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

52. This form of Mine which you have seen is very difficult to see; even the gods are ever desirous of a vision of this form.

*Idam*, this; *rūpam*, form; *mama*, of Mine; *yat*, which; *dr̥ṣṭavān asi*, you have seen; is *sudur-darśam*, very difficult to see. *Api*, even; the *devāh*, gods; are *nityam*, ever; *darśana-kānksinah*, desirous of a vision; *asya*, of this; *rūpasya*, form of Mine. The idea is that though they want to see, they have not seen in the way you have, nor will they see!

Why so?

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

53. Not through the Vedas, not by austerity, not by gifts, nor even by sacrifice can I be seen in this form as you have seen Me.

*Na vedaih*, not through the Vedas, not even through the four Vedas—*rk*, Yajus, *Sāma* and *Atharvan*; *na tapasā*, not by austerity, not by severe austerities like the *Cāndrāyana*; not *dānena*, by gifts, by gifts of cattle, land, gold, etc.; *na ca*, nor even; *ijyayā*, by sacrifices or worship; *śakyah aham*, can I; *dr̥ṣṭum*, be seen *evaṁvidhah*, in this form, in the manner as was shown; *yathā*, as; *dr̥ṣṭavān asi*, you have seen *mām*, Me.

‘How again, can You be seen?’ This is being answered:

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

54. But, O Arjuna, by single-minded devotion am I—in this form—able to be known and seen in reality, and also be entered into, O destroyer of foes.