

It does not mean that Vyasa, the author of the Geeta, is propounding a new theory, and is making the Lord of his own creation testify to the veracity of it. It only means that this intellectual realisation of the Universal-Oneness has not been gained by anyone placed in the same circumstances as those of Arjuna in the war-front. Mentally shattered, physically worn-out, emotionally upset --- the miserable condition of Arjuna and this Arjuna-state of utter despondency are, in fact, far removed from the favourable conditions for a single-pointed intellectual quest, without which the underlying Principle of Oneness in the multiplicity of the gross world, cannot easily be comprehended. But Krishna had, due to his tremendous powers, given the required 'eye-of-wisdom' to Arjuna and made him realise, in a chance moment of mental pause, the vision of the Cosmic Form.

WHAT WAS AT THE BACK OF THE MIND OF THE LORD, WHEN HE EXPRESSED THIS STANZA, IS CLEAR FROM THE FOLLOWING:

*48. Neither by the study of the VEDAS and sacrifices, nor by rituals, nor by severe austerities, can I be seen in this form in the world of men by any other than yourself, O great hero among the Kurus.*

Explaining why Arjuna deserves a special congratulation for having gained this extraordinary experience, the Lord says that none can 'SEE' this Universal-Form merely