

Spiritual exuberance and the experience thereof is the common inheritance of all. Exclusiveness and favouritism have no place in it. Arjuna is beset with a worldly problem. The solution for it has to be found on the background of the cosmic functioning of the Lord. Along with it a peep into the beyond also is provided for him by the grace of the Almighty. Each man finds the reflection of his own face in the mirror. Similarly Arjuna finds problems peculiar to himself solved in the cosmic setting. His peculiar case is no doubt a solitary incident fittingly solved by the Lord.

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।

एवं रूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८

न वेद-यज्ञ-अधि-अयनैः न दानैः न च क्रियाभिः न तपः-भिः उग्रैः ।

एवम्-रूपः शक्-यः अहम् नृ-लोके द्रष्टुम् त्वत् अन्येन कुरु-प्र-वीर ॥

*na vedayajñādhyayanair na dānair*

*na ca kriyābhīr na tapobhīr ugraiḥ ।*

*evam rūpaḥ śakya aham nṛloke*

*draṣṭum tvad anyena kurupravīra ॥*

न *na* not वेदयज्ञ अध्ययनैः *veda yajña adhyayanaiḥ* by the study of the Vedas and of Yajna न *na* not दानैः *dānaiḥ* by gifts न *na* not च *ca* and क्रियाभिः *kriyābhīḥ* by rituals न *na* not तपोभिः *tapobhīḥ* by austerities उग्रैः *ugraiḥ* severe एवं रूपः *evam rūpaḥ* in such form शक्यः *śakyaḥ* (am) possible अहम् *aham* I नृलोके *nṛloke* in the world of men द्रष्टुम् *draṣṭum* to be seen त्वत् *tvat* than thee अन्येन *anyena* by another कुरुप्रवीर *kurupravīra* O great hero of the Kurus