

द्रष्टुं त्वदन्येन कुरुप्रवीर॥४८॥

48. Not by the study of the Vedas and sacrifices, not by gifts, not even by rituals, not by severe austerities can I, in this form, be perceived in the human world by anyone (59) other than you, O most valiant among the Kurus.

Na veda-yajña-adhyayanaih, not by the study of the Vedas and sacrifices, (that is) not by the methodical study of even the four Vedas and the study of the sacrifices—since the study of the sacrifices is achieved by the very study of the Vedas, the separate mention of the study of sacrifices is for suggesting detailed knowledge of sacrifices; (60) so also, *na dānaih*, not by gifts—in such forms as distributing wealth equal to the weight of the giver; *na ca kriyābhih*, not even by rituals—by Vedic and other rituals like Agnihotra etc.; nor even *ugraih tapobhih*, by severe austerities such as Cāndrāyana (61) etc. which are frightful; *śakyah aham*, can I; *evam rūpam*, in this form—possessing the Cosmic form as was shown; *drasṭum*, be perceived; *nrloke*, in the human world; *tvad-anyena*, by anyone other than you; *kuru-pravīra*, O most valiant among the Kurus.

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

49. May you have no fear, and may not there be bewilderment by seeing this form of Mine so terrible. Becoming free from fear and gladdened in mind again, see this very earlier form of Mine.

Mā te vyathā, may you have no fear; and *mā vimūḍha-bhāvah*, may not there be bewilderment of the mind; *drstvā*, by seeing, perceiving; *idam*, this *rūpam*, form; *mama*, of Mine; *īdrk ghoram*, so terrible, as was revealed. *Vyapetabhīh*, becoming free from fear; and becoming *prīta-manāh*, gladdened in mind; *punah*, again; *prapaśya*, see; *idam*, this; *eva*, very; *tat*, earlier; *rūpam*, form; *me*, of Mine, with