# Overcoming Fear

## Slokam (Chapter 4, Sloka 10)

वीतरागभयक्रोधा मन्मया मामुपाश्रिता: |

बहवो ज्ञानतपसा पूता मद्भावमागता: || 10||

## Translation

Being free from attachment, fear, and anger, becoming fully absorbed in Me, and taking refuge in Me, many persons in the past became purified by knowledge of Me, and thus attained My divine love.

## Commentary

Previosuly, Lord Krishna explained that those who truly know the divine nature of his birth and pastimes attain him. He now confirms that legions of human beings in all ages became God-realized by this means. They achieved this goal by purifying their minds through devotion. Shree Aurobindo put it very nicely: “You must keep the temple of the heart clean, if you wish to install therein the living presence.” The Bible states: “Blessed are the pure in heart, for they shall see God.” (Matthew 5.8) [v11]

Now, how does the mind get purified? By giving up attachment, fear, and anger, and absorbing the mind in God. Actually, attachment is the cause of both fear and anger. Fear arises out of apprehension that the object of our attachment will be snatched away from us. And anger arises when there is an obstruction in attaining the object of our attachment. Attachment is thus the root cause of the mind getting dirty.

This world of Maya consists of the three modes of material nature—sattva, rajas, and tamas (goodness, passion, and ignorance). All objects and personalities in the world come within the realm of these three modes. When we attach our mind to a material object or person, our mind too becomes affected by the three modes. Instead, when we absorb the same mind in God, who is beyond the three modes of material nature, such devotion purifies the mind. Thus, the sovereign recipe to cleanse the mind from the defects of lust, anger, greed, envy, and illusion, is to detach it from the world and attach it to the Supreme Lord. Hence, the Ramayan states:

“Without devotion to God, the dirt of the mind will not be washed away.” Even the ardent propagator of jñāna yog, Shankaracharya, stated:

“Without engaging in devotion to the lotus feet of Lord Krishna, the mind will not be cleansed.”

## Sloka (Chapter 11, Sloka 50)

सञ्जय उवाच |

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूय: |

आश्वासयामास च भीतमेनं

भूत्वा पुन: सौम्यवपुर्महात्मा || 50||

## Translation

## Sanjay said: Having spoken thus, the compassionate son of Vasudev displayed His personal (four-armed) form again. Then, He further consoled the frightened Arjun by assuming His gentle (two-armed) form.

## Commentary

Shree Krishna hid the vision of his cosmic form, and manifested before Arjun in his four-armed form, which is adorned with a golden diadem, disc, mace, and lotus flower. It is the repository of all divine characteristics such as majesty, omniscience and omnipotence. The four-armed form of Shree Krishna evokes the sentiment of awe and reverence, much like the sentiments of the citizens of a kingdom toward their king. However, Arjun was a sakhā (friend) of Shree Krishna, and devotion dominated by the sentiment of awe and reverence would never satisfy him. He had played with Shree Krishna, eaten with him, confided his private secrets to him, and shared loving personal moments with him. Such blissful devotion of sakhya bhāv (devotion where God is seen as a personal friend) is infinitely sweeter than aiśhwarya bhakti (devotion where God is revered as the distant and almighty Lord). Hence, to conform to Arjun’s sentiment of devotion, Shree Krishna finally hid even his four-armed form, and transformed into his original two-armed form.

Once in the forest of Vrindavan, Shree Krishna was engaging in loving pastimes with the gopīs, when he suddenly disappeared from their midst. The gopīs prayed for him to come back. Hearing their supplications, he manifested again, but in his four-armed form. The gopīs thought him to be the Supreme Lord Vishnu, and accordingly they paid their obeisance. But they moved on, not being attracted to spend any further time with him. They had been habituated to seeing the Supreme Lord Shree Krishna as their soul-beloved, and this form of his as Lord Vishnu held no attraction for them. However, Radharani came onto the scene, and upon seeing her, Shree Krishna became overwhelmed in love for her, and could no longer maintain his four-armed form. His two arms automatically disappeared and he resumed his two-armed form. In this verse too, Shree Krishna returned to his most attractive two-armed form.

## Sloka (Chapter 18, Sloka 30)

बहिरन्तश्च भूतानामचरं चरमेव च |

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् || 16||

## Translation

## He exists outside and inside all living beings, those that are moving and not moving. He is subtle, and hence, He is incomprehensible. He is very far, but He is also very near.

## Commentary

“The Supreme Brahman does not walk, and yet He walks; He is far, but He is also near. He exists inside everything, but He is also outside everything.”

Previously, Shree Krishna said that to know God is true knowledge. However, here He states that the Supreme Entity is incomprehensible. This again seems to be a contradiction, but what He means is that God is not knowable by the senses, mind, and intellect. The intellect is made from the material energy, so it cannot reach God who is Divine. However, if God Himself bestows His grace upon someone, that fortunate soul can come to know Him.

## Sloka (Chapter 13, Sloka 18)

ज्योतिषामपि तज्ज्योतिस्तमस: परमुच्यते |

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् || 18||

## Translation

## He is the source of light in all luminaries, and is entirely beyond the darkness of ignorance. He is knowledge, the object of knowledge, and the goal of knowledge. He dwells within the hearts of all living beings.

## Commentary

Here, Shree Krishna establishes the supremacy of God in different ways. There are various illuminating objects, such as the sun, moon, stars, fire, jewels, etc. Left alone, none of these have any power to illuminate. When God imparts the power to them, only then can they illumine anything.

The Kaṭhopaniṣhad says:

“God makes all things luminous. It is by His luminosity that all luminous objects give light.”

God has three unique names: Ved-kṛit, Ved-vit, and Ved-vedya. He is Ved-kṛit, which means, “One who manifested the Vedas.” He is Ved-vit, which means, “One who knows the Vedas.” He is also Ved-vedya which means, “One who is to be known through the Vedas.” In the same manner, Shree Krishna describes the Supreme Entity as the jñeya (the object worthy of knowing), jñāna-gamya (the goal of all knowledge), and jñāna (true knowledge).