

Form of Lord Kṛṣṇa. It means that the dialogue between the Lord and Arjuna was more wondrous than what he had studied in the scripture; and more wonderful than the dialogue, was His Cosmic Form. Therefore Sañjaya has mentioned the dialogue as wonderful—‘saṁvādamimamadbhutam’ (18/76) and the Cosmic Form as very much wonderful—‘rūpamatyad bhūtam’.



*Link:—At the beginning of the Gītā, Dhṛtarāṣṭra indirectly wanted to ask the consequences of the war i.e., he wanted to know, whether his sons or those of Pāṇḍu, would win. Sañjaya answers the question in the next verse.*

**यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।**

**तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥**

**yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ  
tatra śrīrvijayo bhūtirdhruvā nītimatirmama**

Wherever, there is Kṛṣṇa, (the Lord of Yoga) and wherever, there is Arjuna, (the wielder of the bow); there rest prosperity, victory, glory and righteousness; such is my conviction. 78

*Comment:—*

'Yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ'— Sañjaya says to Dhṛtarāṣṭra, addressing him as the king, that where there is Lord Kṛṣṇa the protector, the adviser of Arjuna, the Lord of all Yogas, possessing great power, prosperity, learning and wisdom; and where there is Lord Kṛṣṇa's obedient and loving friend, Arjuna, the archer, there are prosperity, victory, glory and righteousness—such is his conviction.

When Lord Kṛṣṇa bestowed upon Arjuna, divine vision, Sañjaya addressed Him as 'Mahāyogeśvaraḥ' (the great Lord of Yoga). Now reminding Dhṛtarāṣṭra, of the same great Lord of Yoga, he uses the term 'Yogeśvaraḥ' (the Lord of Yoga). The Lord is the inspirer, who inspires archer Arjuna, who is obedient to Him.

The Lord has been called the Lord or the great Lord of Yoga, because He is the master of all Yogīs. He possesses, all virtues such as omniscience, prosperity, beauty and gracefulness, naturally in a bondless quantity. These virtues, are eternal and axomatic. All virtues culminate in Him.

When the war was declared, Bhīṣma was the first to blow his conch to declare the war, on behalf of Kaurava-army. It was proper on his part to do so, because he was the chief commander. But on behalf of Pāṇḍava-army, it was Lord Kṛṣṇa, the chariot-driver Who declared the war, by blowing the conch. From the worldly point of view, the Lord was only a charioteer. So what right had He to declare the war, by blowing a conch? But he did it and nobody resented it. It means that He was the chief of the Pāṇḍava-army, while Arjuna stood next to Him. So here Sañjaya mentions their names, in order to show their importance.

Throughout the gospel of the Gītā, the Lord addressed Arjuna as 'Pārtha' thirty-eight times, more than any other name. Similarly Arjuna has addressed the Lord as Kṛṣṇa nine times, more than any other form of address. Thus the term 'Pārtha,' is more loving to Lord Kṛṣṇa, while the term 'Kṛṣṇa' is more loving to Arjuna. Therefore, while concluding the Gītā Sañjaya, also uses these two terms.

'Tatra śrīrvijayo bhūtirdhruvā nīrmatirmama'—Wealth, splendour and prosperity, are included in the term 'Śrī'. Where there is Lord Kṛṣṇa, the husband to the goddess of wealth, there wealth is naturally in abundance.

The term 'Vijaya', denotes Arjuna, as well as bravery and valour etc. Where there is valorous Arjuna, there such characteristics, as heroism and vigour etc., naturally prevail, as these are the characteristics of members of the warrior class.

Similarly, where there is Lord Kṛṣṇa, the Lord of Yoga, there are glory, nobility, influence, competence and such other virtues; and where, there is righteous Arjuna, there are morality,

righteousness and firm policy etc. The fact is, that all virtues, such as prosperity, victory, glory and righteousness etc., are always present in Lord Kṛṣṇa, as well as, in Arjuna. This division has been done according to predominance of the virtues, of the two. Otherwise, all divine traits, such as prosperity, gracefulness, modesty, generosity and beauty etc., are naturally found, in boundless quantity, in both of them.

Saṅjaya answers the question of Dhṛtarāṣṭra, which he asked indirectly, by declaring that the victory of Pāṇḍu's sons, is certain without any doubt.

ज्ञानयज्ञः सुसम्पन्नः प्रीतये पार्थसारथेः ।  
अङ्गीकरोतु तत्सर्वं मुकुन्दो भक्तवत्सलः ॥  
नेत्रवेदखयुग्मे हि बहुधान्ये च वत्सरे ।  
संजीवनी मुमुक्षूणां माधवे पूर्णतामियात् ॥



ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे  
श्रीकृष्णार्जुनसंवादे मोक्षसन्न्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥  
om tatsaditi śrīmadbhagavadgītāsūpaniṣatsu brahmavidyāyām  
yogaśāstre śrīkṛṣṇārjunasaṁvāde mokṣasannyāsayogo  
nāmāṣṭādaśo'dhyāyaḥ

Thus with the words Om, Tat, Sat, the names of the Lord, in the Upaniṣad of the Bhagavadgītā, the knowledge of Brahma, the Supreme, the science of Yoga and the dialogue between Śrī Kṛṣṇa and Arjuna, this the eighteenth chapter (discourse) is designated:—

'The Yoga of Liberation by Renunciation'.

This discourse has been designated as 'Mokṣasannyāsayoga,' because in this discourse there is predominance of the description of devotion, in which even liberation or salvation, is renounced.

Words, letters and Uvāca (said) in the Eighteenth Chapter

(1) In the chapter in 'Athāṣṭādaśo'dhyāyaḥ, there are three

words, in 'Arjuna Uvāca' etc., there are eight words, in verses, there are nine hundred and eighty-nine words and there are thirteen concluding words. Thus the total number of the words, is one thousand and thirteen.

(2) In this chapter in 'Athāṣṭādaśo'dhyāyah' there are seven letters, in 'Arjuna Uvāca' etc., there are twenty-five letters, in verses there are two thousand, four hundred and ninety-six letters and there are forty-eight concluding letters. Thus the total number of the letters, is two thousand, five hundred and seventy-six. Each of the verses in this chapter, consists of thirty-two letters.

(3) In this chapter the term 'Uvāca' (said) has been used four times—'Arjuna Uvāca' twice, Śrībhagavānuvāca' once and 'Sañjaya Uvāca' once.

#### Metres Used in the Eighteenth Chapter

Out of the seventy-eight verses, of this chapter, in the first quarters of the twelfth, forty-sixth and fifty-second, verses 'ma-gaṇa' being used there, is 'ma-vipulā' metre; in the first quarter of the twenty-third, thirty-second, thirty-seventh, forty-first, forty-fifth, fifty-sixth and seventieth verses 'na-gaṇa' being used there, is 'na-vipulā' metre; in the first quarter of the thirty-third, thirty-sixth, forty-seventh and seventy-fifth verses 'bha-gaṇa' being used there, is 'bha-vipulā' metre; in the third quarter of the thirteenth verse 'ma-gaṇa' being used there is 'ma-vipulā' metre; in the third quarter of the twenty-sixth verse 'ra-gaṇa' being used there is 'ra-vipulā' metre; in the third quarter of the thirty-eighth and sixty-fourth verses 'na-gaṇa' being used there is 'na-vipulā' metre; in the first quarter of the forty-ninth verse 'ma-gaṇa' being used there is 'ma-vipulā' metre, while in the third quarter 'bha-gaṇa' being used there is 'bha-vipulā' metre. The remaining fifty-nine verses have the characteristics of right 'pathyāvaktra' Anuṣṭup metre.

