

answered the questions in a very singular manner, then he put thirty-five questions altogether (Śrīmadbhā. eleventh canto, nineteenth chapter, twenty-eighth to thirty-second verses).

‘Hṛṣyāmi ca muhurmuḥuḥ’—Sañjaya could never get a chance to listen to such facts pertaining to actions, knowledge and devotion any other where, therefore Sañjaya was thrilled with joy again and again after listening to this dialogue.

Sañjaya knew the Lord in reality. When Dhṛtarāṣṭra asked Sañjaya about it, Sañjaya answered—

**māyām ca seve bhadraṁ te na vṛthā dharma mācare,  
śuddha bhāvaṁ gato bhaktyā śāstrād vedmi janārdanam.**

(Mahābhārata, Udyoga. 69/5)

O King! may you live happily! I am never fraudulent. I don’t indulge in hypocrisy. My heart has been purified by God’s devotion; therefore I know Lord Kṛṣṇa in reality as He is mentioned in the scripture.

Thus first Sañjaya knew Lord Kṛṣṇa in reality, by studying the scripture; but afterwards he knew Him in reality, having directly heard the dialogue between Him and Arjuna.



**तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।**

**विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥**

**tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ  
vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ**

And recapitulating again and again, that most wonderful cosmic form of Hari (Keśava), great is my astonishment, O, King; and I am overwhelmed and thrilled with joy over and over again. 77

*Comment:—*

‘Tacca saṁsmṛtya saṁsmṛtya rūpamatyadbhutaṁ hareḥ vismayo me mahān rājan hṛṣyāmi ca punaḥ punaḥ’—In the preceding verse, Sañjaya declared the dialogue between Lord

Kṛṣṇa and Arjuna to be wonderful, while here he declares His cosmic form, to be the most wonderful. Why? The reason is, that the dialogue can be studied even now but His cosmic form cannot be beheld now.

In the ninth verse of the eleventh chapter Sañjaya called Lord Kṛṣṇa the great Lord of Yoga, while here he declares that remembering again and again that most wonderful form of Hari (Kṛṣṇa), great is his astonishment. It is natural to be astonished, beholding the cosmic form of the Lord of Yoga. Further Lord Kṛṣṇa, revealed to Arjuna His cosmic form out of compassion, while Sañjaya was able to behold that cosmic form, by great sage Vyāsa's grace.

Though the Lord revealed, His cosmic form to mother Kausalyā, when he incarnated as Rāma, to mother Yaśodā and also to Duryodhana etc., in the assembly of the Kauravas. When He incarnated as Lord Kṛṣṇa, yet those cosmic form were not so terrifying and wonderful as that was seen by Sañjaya, because in the latter form, principal warriors were rushing head-long into the Lord's fearful mouth, set with terrible tusks and some were seen stuck between His teeth with their heads crushed. In the latter form, it was seen that both the armies were being slaughtered. Remembering such a wonderful form of Lord Kṛṣṇa, Sañjaya was thrilled with joy, again and again and he declared, that it was only by great sage Vyāsa's grace, that he could behold His cosmic form.

**Appendix**—The Lord revealed to Arjuna His Cosmic Form which was within limits. Had Arjuna not been confused with fear, the Lord would have revealed His Cosmic Form in more details. But Sañjaya was wonder-struck after beholding even that Cosmic Form.

Sañjaya first knew the glory of the Lord, having studied the scripture; then he listened to the wondrous dialogue between Lord Kṛṣṇa and Arjuna; and then he beheld the most wonderful Cosmic

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.