

The gospel can be preached in two ways—by utterance and by demonstration. In the tenth chapter the Lord described His entire form and declared, “I stand supporting the entire universe with a single fragment of Myself”. Now in this chapter Arjuna requests Lord Kṛṣṇa to show him His cosmic form.



मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho  
yogeśvara tato me tvaṁ darśayātmānamavyayam

O Lord if You, think that this cosmic form could possibly be seen by me, then, O Lord of Yoga, reveal to me that imperishable form. 4

*Comment:—*

'Prabho'—The term 'Prabho', means Omnipotent. Arjuna uses this vocative 'Prabho', for Lord Kṛṣṇa to indicate, that He is Omnipotent. So, even if he is not agreeable, the Lord, by His grace and power could enable him, to have a vision of His divine form.

'Manyase yadi tacchakyaṁ mayā draṣṭumiti'—Arjuna says to Lord Kṛṣṇa, that even if He does not reveal His divine form to him, he will believe His words, that His form is the same as He has described, but he is not qualified and deserving to behold it. Thus, Arjuna does not doubt the Lord's statement in the least, rather he has full faith in it. So he prays to Him, to reveal to him His divine form, if He thinks it possible for him, to see it.

'Yogeśvara'—By using the address 'Yogeśvara', Arjuna says that He is the Lord of all Yogas (Disciplines), such as the Disciplines of Devotion, of Action, of Meditation, of Knowledge etc. So by His power, He could enable him, to behold His divine Cosmic Form.

Arjuna, in the seventeenth verse of the tenth chapter, used the term 'Yogin' but now he uses the term 'Yogeśvara' (the Lord of Yoga) i.e., the Master of all the Yogas, because now there is a lot of change in his attitude, towards the Lord.

'Tato me tvaṁ darśayātmānamavyayam'— Arjuna prays to Lord Kṛṣṇa, to reveal to him His imperishable form, from which infinite universes emanate, in which they remain established, and in which they again merge.

**Appendix**—The cosmic form of the Lord has been called 'avyaya' (imperishable) which proves that the entire universe is the Lord's manifestation. Being imperishable it does not cease to be totally (Gītā 15/1). In fact the mutable (the unreal) and the immutable (the real)—both combinedly is the entire form of God—'sadasaccāhamarjuna'. Insentience appears because of one's own attachment and ignorance.



*Link:—After listening to Arjuna's humble prayer, the Lord asks him to behold His Cosmic Form.*

श्रीभगवानुवाच

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।  
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

śrībhagavānurvāca

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ  
nānāvidhāni divyāni nānāvarṇākṛtīni ca

The Blessed Lord said:

Behold My forms, O Pārtha (Arjuna), hundreds and thousands, multifarious and divine, of various colours, sizes and shapes. 5

*Comment:—*

'Paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ'—Listening to