

Link:— The Lord, in the previous three verses, called upon Arjuna to behold His cosmic form, four times by using the term 'Paśya' (see). But Arjuna in spite of his best efforts could behold nothing. So the Lord (knowing the cause of Arjuna's failure to see that form), bestowing upon him a gift of divine vision, for him, to behold His cosmic form.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

na tu mām śakyase draṣṭumanenaiva svacakṣuṣā
divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram

But you cannot view Me, with these human eyes of yours; therefore I grant you divine vision with which, behold My divine power of Yoga. 8

Comment:—

'Na tu mām śakyase draṣṭumanenaiva svacakṣuṣā'—Lord Kṛṣṇa, knew that His transcendent form, could not be seen, with ordinary human eyes, because their power is very poor and limited, and these can see, only the objects of nature such as men, beasts and birds etc., but cannot behold His form, which is beyond the reach of senses, mind and intellect.

'Divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram'— By His power of Yoga, the Lord bestowed upon Arjuna the divine faculty, in order to enable him to have a vision of the spiritual objects, beyond the reach of sense-organs, as well as, His cosmic form, with his human eyes.

The term, 'Paśya', has two meanings—to see with intellect (discrimination), and to see with one's eyes. In the verse of the ninth chapter, it is related perceiving with intellect, while here, the context is of seeing with eyes.

An Important Fact

Suppose the word 'Gītā', is written somewhere. An illiterate

person, just notices black marks, a man having knowledge of letters, can see the letters, but an educated person who is a scholar, and who has studied the Gītā, thoroughly, after having a look at the word 'Gītā', thinks of its chapters, verses and its gospel etc. Similarly, when the Lord bestowed upon Arjuna divine eyes, he could see the uncommon cosmic form of the Lord and its divinity, which are beyond the power, of ordinary intellect.

Now, a doubt, arises, when Arjuna said to Lord Kṛṣṇa, in the fourth verse, "If you think that it can be seen by me, then reveal to me, Your imperishable form", the Lord should have said as in the eighth verse, "You can't see Me with your human eyes, therefore, I give you divine eyes." But, the Lord ordered him to behold His cosmic form. When he was unable to behold that form, the Lord bestowed upon him divine eyes. Why?

The Lord has done so, in order to indicate how His grace extends to strivers, by degrees. Actually, the Lord is very much gracious. He showers His grace, upon His devotees, in various strange manners. In the Gītā the Lord, through his preachings by changing his attitude, towards his duty, described His divine glories, and aroused curiosity, in Arjuna. So by Lord's inspiration, Arjuna prayed to Him, to tell him once more, in detail, His power of Yoga and His glories, for he knew no satisfaction in hearing His sweet words. Having described His glories, the Lord announced that He stood holding the entire universe with a single fragment of His self. So Arjuna, prayed to Him to reveal to him His cosmic form, with infinite universes. Thus the Lord revealed His cosmic form, and ordered Arjuna again and again, to behold it. But, when Arjuna was unable to view the cosmic form, the Lord bestowed upon him divine eyes. It means that, when a devotee takes refuge, in the Lord, He shoulders the whole responsibility, of meeting all needs of the devotee.

Appendix—The verb 'paśya' has two meanings—'to know' and 'to see.' In the fifth verse of the ninth chapter this term in

the expression 'paśya me yogamaiśvaram' has been used in the sense 'to know' and here the expression 'paśya me yogamaiśvaram' this term means 'to see' the cosmic form of the Lord. It means that whatever is to be known, is God, and whatever is to be seen, is also God. There is nothing else besides God. In this chapter there is singularity of seeing the Lord's divine form rather than its description. Therefore Sañjaya at the end of the Gītā mentioned the singularity of the dialogue and also the singularity of the Lord's cosmic form (18/76-77).

The Lord's cosmic form was divine, therefore the Lord endowed Arjuna with divine eyes to behold His divine form.



Link:—In the next verse, Sañjaya describes to Dhṛtarāṣṭra the nature of the divine cosmic body, revealed by the Lord of Arjuna.

सञ्जय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

sañjaya uvāca

evamuktvā tato rājanmahāyogeśvaro hariḥ
darśayāmāsa pāthāya paramaṁ rūpamaiśvaram

Sañjaya said:

O King, having spoken thus, the Supreme Lord of Yoga, Hari (Kṛṣṇa), showed to Pārtha (Arjuna) His supremely divine form (Viśwarūpa).* 9

Comment:—

'Evamuktvā tato.....rūpamaiśvaram'—'Evamuktvā', denotes the topic of the preceding verse, when the Lord declared, "You

* Sañjaya was bestowed upon the divine vision by Vedavyāsa. So he also beheld the Lord's cosmic form (Gītā 18/77). Now Sañjaya, describes this cosmic form to Dhṛtarāṣṭra.