

can't see Me with your human eyes, therefore I give you divine eyes. With these behold My divine power, of Yoga."

In the fourth verse, Arjuna addressed Lord Kṛṣṇa as the Lord of Yoga, while here Sañjaya addresses Him as the Supreme Lord of Yoga. It means, that the Lord revealed His hundreds and thousands of multifarious divine forms, while Arjuna wanted to behold only one. If a devotee, has a little inclination towards the Lord, He by His limitless power, enhances that inclination.

The form, which was called by Arjuna, in the third verse, as divine, has been called by Sañjaya here, as supremely divine. It means that the Lord Kṛṣṇa, the great Lord of all the Yogas, reveals such an uncommon, singular, and wonderful cosmic form, that even such a valiant, steady and self-controlled warrior, as Arjuna, who has been granted divine vision by the Lord, has to say it is hard to gaze at (11/17), 'My mind is tormented by fear' (11/45), and the Lord had to console him by asking him to be free from fear (11/49).

Appendix—Sañjaya calls Lord Kṛṣṇa 'mahāyogeśvara' by which he means that Lord Kṛṣṇa is the Lord of all Yogas. There is no Yoga whose lord He is not. All Yogas are within Him.

Arjuna called Lord Kṛṣṇa 'Yogeśvara' (11/4), but Sañjaya calls Him 'mahāyogeśvara'. The reason is that Sañjaya already knew Lord Kṛṣṇa really and more deeply than Arjuna knew. More than Sañjaya the Lord was known to Vedavyāsajī. It was by the grace of Vedavyāsajī that Sañjaya heard the dialogue between Lord Kṛṣṇa and Arjuna—'vyāsaprasādācchrutavānetadguhyamaham param' (Gītā 18/75). More than Vedavyāsajī, the Lord knew Himself by Himself (Gītā 10/2, 15).



Link:— Sañjaya describes the Lord's supreme divine form in the next two verses.

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

anekavaktranayanamanekādbhutadarśanam
anekadivyaḥbharanam divyānekodyatāyudham
divyamālyāambaradharam divyagandhānulepanam
sarvāścaryamayam devamanantam viśvatomukham

That Supreme Deity of countless mouths and eyes, presenting many a wonderful sight, decked with unlimited divine ornaments, wielding many divine weapons, wearing divine garlands and clothes, besmeared all over with divine perfumes, all wonderful and infinite with faces on all sides. Such a divine cosmic form, the Lord revealed to Arjuna. 10-11

Comment:—

'Anekavaktranayanam'—All the mouths and eyes of the Supreme Deity, were divine. The mouth, eyes, arms and legs etc., of other beings, seen in his cosmic body were also His, because He had revealed Himself, as the Supreme Deity is His cosmic form.

'Anekādbhutadarśanam'—In the cosmic body of the Lord, innumerable, unusual and marvellous forms, shapes and colours, were beheld by Arjuna.

'Anekadivyaḥbharanam'—All the ornaments of diverse forms on hands, feet, ears, noses and necks in the cosmic body of the Lord, were divine, because the Lord revealed Himself in ornaments.

'Divyānekodyatāyudham'—The Lord held, in His raised hands, many divine weapons, such as discus, club, bow, arrows and spear etc.

'Divyamālyāambaradharam'—The Lord in his cosmic form, had many divine garlands of flowers, gold, silver, pearls, gems etc., around His neck, and was clad in various kinds of divine costumes of red, yellow, green, white, brown, and many other colours.

'Divyagandhānulepanam'—The Lord in his cosmic form, was besmeared with divine fragrances, such as musk, sandal and vermilion pastes on His face, head, as well as, all over his body.

'Sarvāścaryamayam devamanantaṁ viśvatomukham'— The cosmic body, revealed by the Lord, was infinite and unbounded by space and the innumerable faces, forming part of that body covered all sides. Everything in the cosmic form, was wondrous.

If a man thinks that he is bathing in the Ganges at Haridvāra, though there is neither Haridvāra nor the Ganges, yet his mind forms different images of Haridvāra, the Ganges, bridge and people bathing there, similarly, the Lord manifested Himself in numberless forms, with ornaments, weapons, garlands, clothes and perfumes etc.

It is mentioned in the Śrīmadbhāgavata, that when Brahmā, the creator, stole some calves and the cowherds of Lord Kṛṣṇa, the Lord manifested Himself, not only as calves and cowherds, but also as canes, horns, flutes, clothes and ornaments (Śrīmadbhā. 10/13/19).

Appendix—In the second chapter there is mention of the marvellous nature of the soul which is a fragment of God (Gītā 2/29). Here is the mention of the wondrous (marvellous) form of the Lord. The more the Lord is beheld, the more singularity is perceived in Him. The singularity of the Lord is infinite (endless).



Link:—In the next verse, Sañjaya describes the effulgence, of the Lord's cosmic form.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya bhavedyugapadutthitā
yadi bhāḥ sadṛśī sā syādbhāstasya mahātmanah