

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

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\* 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.

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—'vyāsaprasādācchrutavānetadguhyamaharṇ 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 ॥