

This obvious fact is explained by the Lord in this stanza, "YOU CANNOT SEE ME WITH THESE EYES OF YOURS; I GIVE THEE THE VISION DIVINE." There are very many critics who try to explain this "Divine-eye" through fantastic suppositions and ridiculous theories. Such commentators are certainly men, not much educated in the style of the Hindu scriptures, the *Upanishads*. Expressly and tacitly, all through the *Upanishads*, it is repeatedly explained that the subtler cannot be brought within the scope and compass of the instruments-of-perception given to man. The external sense organs can play freely only in the outer world-of-objects. Even when we ordinarily "see an idea" it is not done with our outer pair of eyes. The intellectual comprehension is meant here by the term "seeing" and the capacity of the intellect to comprehend is the 'Divine-eye.'

This "special-vision" is given to the Pandava Prince so that he may see "MY SUPREME YOGA-POWER" by which the whole Universe of multiplicity is being supported by the Lord's own form. Earlier, this particular *Yoga-Power* of the Lord, has been already described at two different places, (VII-12 and IX-4) almost in identical terms.

THE SCENE SHIFTS TO HASTINAPURA, IN THE PALACE OF DHRITARASHTRA: