

Rājan, O King, Dhritarashtra; *uktvā*, having spoken *evam*, thus, in the manner stated above; *tatah*, thereafter; *harih*, Hari, Nārāyana; *mahā-yogeśwarah*, the great Master of Yog—who is great (*mahān*) and also the master (*īśvara*) of Yog; *darśayāmāsa* showed; *pārthāya*, to the son of Prthā; the *paramam*, supreme; *aiśvaram*, divine; *rūpam*, form, the Cosmic form:

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

10. Having many faces and eyes, possessing many wonderful sights, adorned with numerous celestial ornaments, holding many uplifted heavenly weapons;

A form *aneka-vaktra-nayanam*, having many faces and eyes; *aneka-adbhuta-darśanam*, possessing many wonderful sights; as also *aneka-divya-ābharanam*, adorned with numerous celestial ornaments; and *divya-aneka-udyata-āyudham*, holding many uplifted heavenly weapons. This whole portion is connected with the verb ‘(He) showed’ in the earlier verse.

Moreover,

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

11. Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

Divya-mālya-ambara-dharam, wearing heavenly garlands and apparel—the Bhagavān wearing celestial flowers and clothing; *divya-gandha-anulepanam*, anointed with heavenly scents; *sarva-āścaryamayam*, abounding in all kinds of wonder; *devam*, resplendent; *anantam*, infinite, boundless; and *viśvato-mukham*, with faces everywhere—He being the Self of all beings. ‘He showed (to Arjuna)’, or ‘Arjuna saw’, is to be supplied.