

*Mahabharata* tries to paint for us the mental attitude and the inward sympathies of Sanjaya. We have stated earlier that Sanjaya is "OUR OWN SPECIAL CORRESPONDENT." His sympathies are clearly with the Pandavas, the friends of the Lord. This tendency in Sanjaya is unquestionably revealed when he addressed his own master merely as "O King" (*Rajan*) while he uses the terms, (a) *Mahayogeshwara* ... "the Great Lord of Yoga" and (b) *Harih* ... "the one who maintains the champions of Truth by destroying the powers of falsehood," to indicate Lord Krishna. The implied suggestions of these words point at a bloodless murder of the blind old King!

With Sanjaya's words, the crowd of listeners and students of Geeta are shifted from the field of the battle to the palace of the battle-monger. This is perhaps necessary to remind the readers that the philosophy of the Geeta has an intimate practical application to life. Sanjaya informs Dhritarashtra that the Great Lord of Yoga showed to Arjuna his Supreme *Ishwara*-form. Sanjaya entertains a thin hope that, at least on hearing that the Lord of the Universe is on the side of his nephews, the blind King will foresee the sure defeat of his sons and, in his discrimination, will cry a halt to the impending disastrous war.

IN A ROUGH OUTLINE SANJAYA DESCRIBES THE LIST OF THINGS THAT WERE VISIBLE WITHIN THE FRAMEWORK OF THE DIVINE CHARIOTEER: