

sacrifices, and therefore, they were the only popular concepts of God even in the minds of the educated. Oftentimes and everywhere, "means" have a tendency to get misunderstood as the very "goal." Arjuna, here in his true understanding, indicates the Infinite, the Source of all potentialities, the Lord, as nothing other than Krishna, the Infinite.

That the Supreme Lord, in fact, expressing through various functions, Himself plays the part of these *Deities*, is an acceptable view from the standpoint of *Vedanta*. In our own times it is usual for the devotees to invoke the Lord and assert that 'the Lord of their heart' is the Lord of all Lords. To this Lord of all Lords, Arjuna prostrates.

*40. Salutations to You, before and behind! Salutations to You on every side! O All! You, Infinite in Power, and Infinite in Prowess, pervade all; wherefore You are the All.*

The Supreme dwells everywhere within, without, above, below and around, and there is no place where He is not. This is not an original idea at all. This has been the constant state of actual experience of all the great *Rishis* of the *Upanishads*.

The Lord, to whom Arjuna thus mentally prostrates from all sides, is not only the All-pervading Essence like space in the Universe, but is also the "womb" from which all power and daring flow out. Wherever there is an incentive