

*16. I see Thee of boundless form on every side, with manifold arms, stomachs, mouths and eyes; neither the end, nor the middle, nor also the beginning do I see; O, Lord of the Universe, O, Cosmic-Form.*

A limited human intellect is not the instrument with which one can perceive in one sweep the Infinite majesty of the Universal-Form. It must necessarily stand staggered at the vastness of the concept and the significances of Its sheer dimensions. That the Lord is the ONE dynamic Truth behind every organ of activity and in every existent thing is indicated here when Arjuna says "I SEE THEE OF BOUNDLESS FORM ON EVERY SIDE, WITH MANIFOLD ARMS, STOMACHS, MOUTHS AND EYES." This is not to be construed as a caricature of Truth. This warning is necessary for all hasty artists, who, inspired by the theme, generally rush to this field of thought, to represent this Cosmic Form with their brushes and colours. And they all but fail miserably!

The Universal Oneness is not an object of perception; it is only a fact to be realised or apprehended. This is endorsed by the the very words of Arjuna that immediately follow in the stanza, "NEITHER THE END, NOR THE BEGINNING, NOR THE MIDDLE OF THEE DO I SEE." The description of the Truth --- from which all names and forms arise, in which they exist, and into which they all merge back at the end of their temporary play --- cannot be better done in any other way and those who, with sympathetic understanding, get at the real import of these