

battle-field and to the Wonder-Form of the Lord. The picture of Arjuna addressing the Lord with his hands folded, trembling with fear, singing songs of adoration, with a throat choked with fear and wonderment is effectively drawn. This passage, containing the following ELEVEN stanzas, represents one of the most beautiful prayers that we have in Hinduism. In fact, the words and the ideas expressed hereunder are so general in their import and significance that we can almost say that no better Universal Prayer can ever be conceived of, either in its concept, beauty, or cadence, or in the depth of the message in its words.

In these passages, the cognising power in Arjuna is steadily realising the diviner Truth behind the details of that Total-Form. When one watches and sees one's own reflection in a mirror, it is rarely that the observer sees the mirror-surface. When one watches the surface of the mirror, the reflection is either not at all available or, at best is only dimly recognised. So long as Arjuna is preoccupied with the details of the Universal-Form, he does not realise, or recognise, the Infinite which is the very core of the *Vishwaroopa*. In these passages, it is evident that Arjuna has started sensing the deeper meaning that lies behind the cosmic wonder represented to him in his vision Divine.

*37. And why should they not, O Great-souled One, bow to Thee, greater (than all else), the Primal Cause even of Brahma, O*