

AFTER THE ABOVE INTRODUCTORY WORDS, EXPRESSING HIS SENSE OF WONDER, REVERENCE, AND DEVOTION, ARJUNA IS NOW EXPRESSING DIRECTLY HIS INTELLECTUAL DEMAND TO THE LORD:

*16. You should indeed, without reserve, tell me of Your Divine glories by which You exist pervading all these worlds.*

The Prince is convinced that the Lord is the Essence without which the multiple world cannot exist. At the same time, when he looks out into the world through his familiar instruments of the intellect, mind and body, he recognises nothing but ideas, feelings and objects; and they are anything but divine.

When a building is illuminated on a ceremonial occasion, we see many points of light emanating from the innumerable coloured bulbs of varying intensity, but, when we are told that all of them are sustained and fed by the same electricity, it would be quite natural for the ignorant to demand that he be shown the electricity in each of its manifestations! As the Cosmic-man (*Ishwara*), the Lord is both Transcendental (*Vibhuti*), and Immanent (*Yoga*), in all names and forms that constitute *Samsara*. This can be felt by a heart of faith but cannot be comprehended by the intellect, even if it be sharp. Naturally, Arjuna asked Krishna for an exhaustive discourse upon "YOUR COSMIC-GLORY, *VIBHUTI*, BY