

*The Blessed Lord said: 19. Alas! Now I will declare to you My Divine glories, immanent, in their prominence; O best of the Kurus, there is no end to the details of My extent.*

The elaborate and exhaustive reply of Krishna, which forms the bulk of this chapter, explains the exact identity of the Self in individual beings and things and in the combination of things and beings. It must be carefully noted that in the following stanzas, while he explains his Immanence (*Yoga*) and Transcendence (*Vibhuti*), he is very careful to indicate two factors at one and the same time: (1) His Supreme importance in individual things, and (2) the fact that without Him none of the constituent members of an assemblage, or of a community, will have any synchronised existence or organised life.

The word "alas" (*Hanta*) with which the section opens, expresses the Divine Master's loving sympathy and anxious consideration for Arjuna's seeming incapacity to realise in himself THAT which is ever the nearest to him. The usual translation "O *Kurushreshtha*" (*Hanta Kurushreshtha*) cannot be accepted without the sacrifice of a volume of significance inherent that exclamation --- *Hanta* meaning "alas."

Even though there is no end to the infinite variety of the Self's manifestations in plurality --- where all the time It gets projected out, either through the Total-mind (*Ishwara*), or through the individual-mind (*Jiva*) --- the All-