

wonderful हरेः *hareḥ* of Hari विस्मयः *vismayaḥ* wonder मे *me* my महान् *mahān* great राजन् *rājan* O king हृष्यामि *hr̥ṣyāmi* (I) rejoice च *ca* and पुनः *punaḥ* again पुनः *punaḥ* again

And as often as I recall that most wonderous form of Hari, great is my astonishment, O king, and I rejoice again and again. 77

It was by chance that Sanjaya was blessed with the vision of the cosmic form of the Lord, which is rare to be had even by yogis and devotees. Incidental though this vision was, it was a rare gift inducing him to the path of yoga. In fact all the *Jivatmās* are having at all times an infinitesimal aspect of the vision of the cosmic form of Iswara. But they do not know how to avail themselves of that ray of vision for further spiritual progress. Every individual can recapitulate a sublime vision of Nature, a sublime experience or a sublime state of mind, that came by him in the course of his life on earth. That divine contact is a speck of the vision of the cosmic form. By meditating on that exalted state, he can make rapid progress in his *sādhana*. The exalted vision that Sanjaya had on a macrocosmic scale is provided on a microcosmic scale to all the discerning *sadhakas*. Availing themselves of it, cogitating on it, rejoicing at it and being absorbed in it is a means of growing in yoga.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८

यस्य योग-ईश्वरः कृष्णः यत्र पार्थः धनुः-धरः ।

तत्र श्रीः वि-जयः भूतिः ध्रुवा नीतिः म(न्)-तिः मम ॥