

*10. With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).*

*11. Wearing divine garlands (necklaces) and apparel, anointed with divine unguents, the All-wonderful, Resplendent, Endless, facing all sides.*

When a painter at his easel tries to express his artistic ideas through the medium of colour he invariably begins by outlining his theme roughly on the canvas. Later on, inch by inch, he adds more and more details to make the canvas sing the song of his message. Similarly in the word-picture of the literary artist, Vyasa, this stanza containing Sanjaya's words, represents the rough outline of the Universal Form of the Lord.

The Vision appearing before Sanjaya is no vision for a mortal intellect to live comfortably by. An ordinary man must feel dazed with wonderment and fear at this august and mighty Vision. The total Cosmos is no easy subject-matter for the mind to conceive of or for the intellect to comprehend, and therefore, when it comes as it does in the Geeta, in the stark realism of the Vision, Sanjaya stammers these phrases.

"DIVINE HIS GARLANDS AND ROBES" --- "DIVINE THE PERFUME OF HIS ANOINTMENT" --- "ALL MARVELLOUS, THE LORD, BOUNDLESS AND