

represented so long by the FORM, he experiences, no doubt, an Infinite Joy, but at that very moment he is overtaken by the emotion of "fear." This is the experience of every seeker during the days of his early attempts at getting over the evil of spiritual 'ignorance.' The new realm of joy lived within is, no doubt, absolutely blissful, but a sudden sense of fear exiles him back to body-consciousness and the consequent mental agitation.

At the dawn of his experience Divine, the limited ego, escaping all its limitations, enters into a world unknown to it so far, and it experiences with all joy the vastness of its own dynamism. Arjuna expresses his idea when he says, "I AM DELIGHTED, HAVING SEEN WHAT WAS UNSEEN BEFORE." But in the earlier attempts, a seeker is not fit to maintain for long his equilibrium in that Divine Realm, and his mind seemingly dissolved to enter the STILL-MOMENT-OF-MEDITATION, revives again to flutter into activity, and we find, almost always, that it is the emotion of "fear" that the mind first experiences, when, with a dreadful shudder it crystallizes itself to sink into the welter of the body and its demands. At this time, a devotee identifies himself with his own emotions of love and devotion and implores the "Lord of his heart" to manifest His own sportive form of smiles and softness, of musical words and loving looks.

WHAT EXACTLY IS THE FORM IN WHICH ARJUNA WANTED THE LORD TO APPEAR BEFORE HIM, IS DESCRIBED IN THE FOLLOWING: