

forecast, by which Sanjaya expects Dhritarashtra to see the folly of the disastrous war. But a blind man can never SEE things, and much less if he is intellectually blind with delusion.

If the good sense of the blind king cannot be invoked because of his extremely deluded love for his children, Sanjaya expects to give a psychological treatment to the royal father. A lengthy description of how others are getting frightened is a sure method of spreading panic even among moderately courageous listeners. If Arjuna, the warrior, the bosom friend of Krishna is "TREMBLING AND ADDRESSING THE LORD IN A CHOKED VOICE, OVER-WHELMED WITH FEAR," Sanjaya expects every sensible man to realise the horrors of the war that is imminent, and the dire consequences that are in store for the vanquished. Even these words of Sanjaya have no effect upon Dhritarashtra who is blind to everything except his mad affection for his own children.

ARJUNA APOSTROPHIZES THE UNIVERSAL-FORM:

*Arjuna said: 36. It is but meet, O Hrishikesh (Krishna), that the world delights and rejoices in Thy praise; RAKSHASAS fly in fear to all quarters, and all hosts of SIDDHAS bow to Thee.*

Again from the luxurious chambers of riches and splendour, the students of the Geeta are lifted, on the lyrical charm of the poem, to the humming ground of the