

very expressions belie his own feelings and defeat his own purpose.

Arjuna finds that the entire world is terrified by the Great Grand Form representing in itself "MANY MOUTHS AND EYES, MANY ARMS AND THIGHS, WITH MANY STOMACHS, AND FEARSOME WITH MANY TUSKS." He also adds, "SO AM I." Psychologically, when an individual is in a crowd of excited people or in the company of good men of peaceful contemplation, he vicariously gathers unto himself the mental qualities of the crowd in which he finds himself. "THE WORLD IS TERRIFIED," and, Arjuna confesses, "I TOO AM."

At the same time, the Pandava Prince feels it insulting and cowardly for his royal heart to feel any fear. Therefore, justifying his own fear, he describes the Terrible-Form to be in fact formless, and says that it absorbs into itself everything. The Universal-Form touches the very skies above. It glows with a variety of colours. Its fiery-eyes glow. Its open mouths consume everything. Altogether, the vision is capable of unnerving even the gods. Seeing that 'Vision' Arjuna confesses, "MY HEART QUAKES, AND I LOSE MY COURAGE AND MY PEACE." It is very significant that it is in this condition of benumbing fear that the great hero addresses the cosmic-vision, "O, Vishnu."*

As I said in the beginning, the conception-form so clearly defined in the intuitive understanding of Arjuna, is in fact