

understood. Here is a form which Arjuna experiences. He beholds. He feels. And he comprehends it in himself. Yet, strangely enough, here is an experience that volatilises and eludes all attempts at being bottled in language! He seems to be not satisfied by the objective description which he gave in the language of his eyes, ears, etc., and he feels equally unhappy with the language of his emotion, as felt by his mind.

True to himself, the wonder-struck mortal is trying to sing the glory of what he lives, in the language of his intellect. But even here he can only cry in despair, "OH LORD THOU ART EVER INCOMPREHENSIBLE." Though the universal Form is painted here by the author, in the language of an "objective experience," he makes us understand that the Truth is the SUBJECT and not an object of even the intellect. The Self is the KNOWER, THE FEELER, the PERCEIVER; It is not the perceived, the felt, or the known.

FROM THIS VISION OF THE POWER OF YOGA, I
INFER:

18. You are the Imperishable, the Supreme Being worthy to be known. You are the great treasure-house of this Universe. You are the imperishable Protector of the Eternal DHARMA. In my opinion, You are the Ancient PURUSHA.