

*46. I desire to see You as before, crowned, bearing a mace, with a discus in hand, in Your Former Form only, having four arms, O Thousand-armed, O Universal Form.*

Arjuna makes an open confession here of what he actually wishes. "I WISH TO SEE YOU AS BEFORE." He is afraid of the Universal Form into which the Lord has expanded to express His oneness with the essence in the entire gross-world of matter.

When the *Vedantic* concept of Truth is thus experienced or expressed in its universal majesty and grandeur, few have the required intellectual stamina to conceive of the Totality and adore It. Even at moments when the intellect can handle such an idea, the heart of the devotee will often fail to tune up its emotion to live the Absolute-experience for long. From the mental zone, Truth can be conceived of and enjoyed only through its symbols and not directly in Its Total-grandeur.

Defining the Form of Vaasudeva in his milder-manifestation, Arjuna explains in this stanza the traditional form of Vishnu, the Lord of the Bhagavata. The concept of God as represented in the phenomena, has been described in all *Puranas*, as having four hands. This may look like a biological freak to students of physiology. We are apt to forget that they are figurative representations symbolising the concept of Truth.