

GIVING MORE AND MORE SURE STROKES, ARJUNA IS BRINGING OUT HIS EXPERIENCES TO A PRECISE CONCEPTION UPON THE CANVAS OF HIS LISTENER'S MIND:

*23. Having seen Your immeasurable Form, with many mouths and eyes, O Mighty-armed, with many arms, thighs, and feet, with many stomachs and fearsome with many tusks, the worlds are terrified and so too am I.*

*24. On seeing you, with Your Form touching the sky, flaming in many colours, with mouths wide open, with large fiery eyes, I am terrified at heart, and I find neither courage, nor peace, O Vishnu!*

The uncommon vision, "MARVELLOUS AND AWFUL," experienced by Arjuna, was not a localised form on a six-footed Lord Krishna. It was, in fact, a manifestation, wide and varied, extending almost to the frontiers of the All-pervading. And yet, the Pandava Prince realised it all in his inward vision as a limited form, having a definite shape. In the intellectual understanding of all shapeless qualities (like freedom, love, nationality, etc.), one gives them each a substantiality, a form, well-defined and precisely outlined for one's own intellect, although never for one's own sense-organs. Similarly, Arjuna too feels that, the experience of the Universal-Form, though All-pervading, has for him a definite shape. But when he tries to define the Form-Universal, so well realised by him, his