

not speak so long is in itself a positive indication of the choking emotion that he must have felt at the sight of this sweetly unnerving Divine-Form.

WHAT WERE THE ACTUAL WORDS OF WONDERMENT THAT BURST OUT FROM ARJUNA? ... LISTEN:

*Arjuna said: 15. I see all the gods, O God, in Your body, and (also) hosts of various classes of beings. BRAHMA, the Lord of Creation, seated on the Lotus, all the RISHIS and celestial serpents.*

When the Prince addressed Krishna as the Resplendent (*Deva*), he is endorsing the comparison of the Lord to the light of thousand-Suns which was used earlier by Sanjaya. Enumerating the features recognised by him on the body of Krishna, Arjuna says, "IN THY BODY I SEE ALL THE DEVAS AND HOSTS OF ALL GRADES OF BEINGS." This was already indicated by Sanjaya when he described the Universal Form as 'WEARING NUMEROUS ROBES,' 'ADORNING ITSELF WITH DIFFERENT TYPES OF DIVINE ORNAMENTS,' 'WEARING GARLANDS OF CELESTIAL BEAUTY,' and bearing 'AN ARSENAL OF WEAPONS IN ITS INNUMERABLE HANDS.'

These descriptions show that in Krishna one could recognise not only the things of the world, but in the *Virata*-form of the Lord even the *Devas* are represented. The same *adhidaiva*-idea is very directly insisted upon by