

Arjuna's words are significant. He does not see the Universal-Form itself devouring the names and forms. On the other hand, he observed that all names and forms "ENTER IN HASTE INTO THY MOUTH." When we watch an ocean, we do not find the ocean ever rising up to absorb the waves, but the waves which have risen from the ocean, after a momentary play upon the surface, rush back to disappear into the very ocean. The multiplicity that has risen from the Totality, after its play upon the surface of Truth, must necessarily rush back in all hurry into the very Whole from which they had arisen.

Arjuna watches "ALL THE SONS OF DHRITARASHTRA, THE HOSTS OF KINGS, BHISHMA, DRONA, KARNA, THE SON OF A CHARIOTEER, ALONG WITH THE WARRIOR CHIEFTAINS OF OURS" entering precipitately into the yawning mouth of the Principle of Destruction in nature. This not only frightens Arjuna and unnerves him, but also gives him a confidence to look ahead --- in spite of the fact that in numerical strength, in supplies, and in technicians, his own army was much inferior to the mighty forces of the Kurus. The Vision which he saw, was in fact a peep into the future. In the *Vishwaroopa*, when the Lord expresses Himself as the entire world of phenomena, a conception of oneness arises in which not only space shrinks, but even Time becomes an object-of-observation.

It is no wonder, therefore, that Arjuna saw in that picture THE PAST MERGING WITH THE PRESENT AND