

which receives various articles offered, when religious sacrifice, is performed.

'Svatejasā viśvamidaṁ tapantam'—The Lord warms the universe, with His radiance. It means, that persons, things and incidents etc., that create unfavourable and undesirable circumstances, to torture beings, and those who are affected by those circumstances are, fragments of the cosmic form, of the Lord.

Appendix—This verse means that God is endless in all ways. The universe, which is scorched by the Lord's blazing fire is not different from Him. Therefore He, Who scorches with the blazing fire, and the universe, which is scorched with that blazing fire—both are the manifestations of God.



द्यावापृथिव्योरिदमन्तरं हि
 व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
 दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
 लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

dyāvāpṛthivyoridamantaraṁ hi
 vyāptaṁ tvayaikena diśaśca sarvāḥ
 dr̥ṣṭvādbhutaṁ rūpamugraṁ tavedaṁ
 lokatrayaṁ pravyathitaṁ mahātman

The space between the heaven and earth and all the spheres is pervaded by you, alone. Seeing this marvellous and frightening form of Yours, O Great-Soul, the three worlds feel greatly alarmed. 20

Comment:—

'Mahātman'—By this address, Arjuna means to say, that His self is the greatest of all. None can equal it.

'Dyāvāpṛthivyoridamantaraṁ hi vyāptaṁ tvayaikena diśaśca

sarvāḥ'—The entire space, between heaven and earth, is filled, with the Lord.

The Lord is all-pervading, He pervades all the ten quarters—east, west, north, south, east-north, north-west, west-south, south-east, upward and downward.

'Dṛṣṭvādbhutaṁ rūpamugraṁ tavedaṁ lokatrayaṁ pravyathitaṁ'—[Arjuna having described the frightening form of the Lord, in the nineteenth verse and in the first half of the twentieth verse, now starts describing the result of beholding this form.] Seeing, a dreadful, uncommon, marvellous and resplendent form, of the Lord, all the beings inhabiting the heaven, the earth and the netherworld, are greatly alarmed and are trembling with fear.

Though Arjuna has mentioned of the heaven and the earth, yet he has used the expression, 'the three worlds,' which may include the netherworld, also. The reason, is that Arjuna did not behold these systematically one after the other. He saw the heaven, the earth and the netherworld etc., altogether and so he is describing these in the same manner, in which he beheld.

Now a doubt arises, why were the three worlds greatly alarmed and trembling with fear? Did the beings of the three worlds, also behold, the cosmic form? And if they beheld, it then how?

The clarification is, that Arjuna beheld those three worlds within the cosmic body of the Lord. Those three worlds, were greatly alarmed and were trembling with fear, after noticing the terrible beasts, such as lions, tigers, snakes, as well as, death in His cosmic body.

A Vital Fact

In fact, the entire universe is a fragment of the cosmic form, of the Lord. The transience and modifications that appear in the universe, are nothing but, the sport of the Lord. The Lord, as

well as his cosmic form, has His independent existence, while the universe has no independent existence of its own. Arjuna saw the cosmic form of the Lord, with divine eyes, while devotees perceive this universe, as the manifestation of the Lord.

A passionate person, seeks pleasures in the universe, while a devotee who has nothing to do with mundane pleasures, beholds it as Lord's manifestations. As a child, regards the same woman as its mother, a father, as his daughter, a husband as his wife, and a lion as his prey, similarly the world, appears true with human eyes, transitory, with discriminating eyes, and divine with emotional eyes, and a fragment of the cosmic form seen with divine eyes.

Appendix—The term 'tvayaikena' used in this verse means "only You have revealed Yourself in numberless forms—'Vāsudevaḥ sarvam'. No one can count Your numberless forms but in all of them only You prevail."

In God there are several kinds of wonders. He is endless from different view-points such as space, time, thing, person, form, knowledge and Yoga etc. Whichever we have neither seen nor heard, nor known nor understood and which is beyond our imagination—all that is within the Lord's cosmic form.



Link:—In the next two verses, Arjuna describes the scene of heaven, which he beheld in the Lord's, cosmic form.

अमी हि त्वां सुरसङ्घा विशन्ति
 केचिद्भिताः प्राञ्जलयो गृणन्ति ।
 स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
 स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

amī hi tvāṁ surasaṅghā viśanti
 kecidbhitāḥ prāñjalayo gṛṇanti