

senses. The light in the sun, moon and fire is only a reflection of the original *Atmajyoti*. Speaking of the sun and the moon as the eyes of Iswara and of the fire as His mouth is poetic. The universe is cognizable because of the radiance of Iswara.

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २०

द्यावापृथिव्योः इदम् अन्तरम् हि वि-आप्तम् त्वया एकेन दिशः च सर्वाः ।
दृश्-त्वा अद्भुतम् रूपम् उग्रम् तव इदम् लोक-त्रयम् प्र-व्यथितम् महा-आत्मन् ॥

dyāvāprthivyor idam antaram hi

vyāptam tvayai 'kena disaś ca sarvāḥ ।

drṣṭvā 'dbhutam rūpam ugram tave 'dam

lokatrayam pravyathitam mahātman ॥

द्यावापृथिव्योः *dyāvā prthivyoh* of heaven and earth
इदम् *idam* this अन्तरम् *antaram* interspace हि *hi* indeed
व्याप्तम् *vyāptam* are filled त्वया *tvayā* by thee एकेन *ekena*
alone दिशः *disaḥ* quarters च *ca* and सर्वाः *sarvāḥ* all
दृष्ट्वा *drṣṭvā* having seen अद्भुतम् *adbhutam* wonderful
रूपम् *rūpam* form उग्रम् *ugram* terrible तव *tava* thy इदम्
idam this लोकत्रयम् *loka trayam* the three worlds
प्रव्यथितम् *pravyathitam* are trembling with fear महात्मन्
mahātman O Mahatman

This space between heaven and earth and all the quarters are filled by You alone. Having seen this, Your marvellous and terrible form, the three worlds are trembling with fear, O Mahatman. 20

Arjuna now realizes that the Lord is all-pervading. The Lord is not only all charm and sweetness, He is also all fierceness and terror. Of these opposites the experience of the one or the other comes to