

*Paśyāmi*, I see; *tvām*, You; as *anādi-madhya-antam*, without beginning, middle and end; *ananta-vīryam*, possessed of infinite valour; and also *ananta-bāhum*, having innumerable arms; *śaśi-sūrya-netram*, having the sun and the moon as the eyes; *dīpta-hutāśa-vaktram*, having a mouth like a blazing fire; *tapantam*, heating up; *idam*, this; *viśvam*, Universe; *sva-tejasā*, by Your own brilliance.

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

20. Indeed, this intermediate space between heaven and earth as also all the directions are pervaded by You alone. O exalted One, the three worlds are struck with fear by seeing this strange, fearful form of Yours.

*Hi*, indeed; *idam*, this; *antaram*, intermediate space; *dyāvāprthivyoh*, between heaven and earth; *ca*, as also; *sarvāh*, all; the *diśah*, directions; *vyāptam*, are pervaded; *tvayā*, by You; *ekena*, alone, who have assumed the Cosmic form. *Mahātman*, O exalted One, who by nature are high-minded; the *lokatrayam*, three worlds; *pravyathitam*, are struck with fear, or are perturbed; *dr̥ṣṭvā*, by seeing; *idam*, this; *abdhutam*, strange, astonishing; *ugram*, fearful, terrible; *rūpam*, form; *tava*, of Yours.

Thereafter, now, in order to clear that doubt which Arjuna earlier had—as in, ‘whether we shall win, or whether they shall conquer’ (2.6)—, the Bhagavān proceeds with the idea, ‘I shall show the inevitable victory of the Pandavas.’ Visualizing that, Arjuna said: ‘Moreover—’

अमी हि त्वां सुरसङ्घा विशन्ति  
केचिद्भीताः प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः