

expressions of the same Consciousness. The celestial world, the terrestrial world, the nether world—these are all regions intended for enjoyments of various kinds. And each region has its own objects of enjoyment. All these are contained in Iswara who is the Life of lives; this is how the unity in variety is made possible.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४

ततः सः वि-स्मय-आ-विष्ट-तः हृष्ट-त-रोमा धनम्-जयः ।

प्र-नम-य शिरसा देवम् कृत-अञ्जलिः अ-भाष-त ॥

*tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanam̐jayaḥ ।*

*praṇamya śirasā devaṁ kṛtāñjalir abhāṣata ॥*

ततः *tataḥ* then सः *saḥ* he विस्मय आविष्टः *vismaya āviṣṭaḥ* filled with wonder हृष्टरोमा *hr̥ṣṭaromā* with hair standing on end धनञ्जय *dhanam̐jaya* Arjuna प्रणम्य *praṇamya* having prostrated शिरसा *śirasā* with (his) head देवम् *devaṁ* the God कृताञ्जलिः *kṛtāñjaliḥ* with joined palms अभाषत *abhāṣata* spoke

Then Dhananjaya, struck with amazement, his hair standing on end, bending down his head to the Lord in adoration, spoke with joined palms. 14

When a yogi is blessed with the vision of God, its exuberance reveals itself through the spiritual charge it induces in his body and mind. Being struck with blissful amazement is the effect it brings on his mind. The hair standing on end, the head bowing down in reverence and the palms joining in spontaneous adoration are the marks of ecstasy visible on