

If the effulgence of a thousand suns blazed forth all at once in the sky, that would hardly match the radiance of the mighty Lord. 12

Comment:—

'Divi sūryasahasrasya bhavedyugapadutthitā yadi bhāḥ sadṛśī sā syādbhāsaśasya mahātmanah'—As the light of thousand stars, twinkling together in the sky, cannot be compared with the light of the moon, and as the light of a thousand moons, cannot be compared with the light of the sun, similarly, the splendour of a thousand suns shining all at once, in the sky, cannot be like that of the cosmic form, of the Lord. It means that the splendour of the Lord was incomparable. The reason is, that the effulgence of the sun is material, while the splendour of the Lord was divine. So, the splendour belonging to two different categories, cannot be compared, only an indication can be given. Therefore, by referring to the brilliance of a thousand suns, Sañjaya is, hinting at the effulgence of the cosmic form.

Appendix—The light (splendour) of a thousand suns shining all at once in the sky, can't match the radiance of the Lord because the radiance present in the sun has also emanated from God (Gītā 15/12). There may be the light of thousands of suns, but that light is material while the Lord's light is not material but divine.



Link:—After describing the Lord's cosmic form, and its splendour, Sañjaya, in the next verse, describes that Arjuna beheld the universe, in the cosmic form of the Lord.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

tatraikasthaṁ jagatkṛtsnaṁ pravibhaktamanekadhā

apaśyaddevadevasya śarīre pāṇḍavastadā

Then Arjuna, saw unfolded in that Supreme Deity, the whole

universe with its many divisions concentrated at one place. 13

Comment:—

'**Tatraikasthaṁ jagatkṛtsnaṁ pravibhaktamanekadhā**'—Arjuna with divine eye, beheld the entire universe with its manifold divisions, such as the gods, human beings, beasts, birds, earth, ocean, sky and stars etc. It means, that Arjuna in a part of the body of the Lord, beheld the entire universe, with animate and inanimate beings, divided into different worlds, as a world of the gods, and a world of human beings, and so on.*

'**Apaśyaddevadevasya śarīre pāṇḍavastadā**'—'Tadā' means that Arjuna saw Lord Kṛṣṇa's cosmic form, as soon as, He revealed it. 'Apaśyat' means, that Arjuna saw the same form, which the Lord revealed to him by bestowing upon him divine vision. Arjuna, saw the same cosmic form, as has already been described by Sañjaya.

As the world of the gods, is superior to the mortal world, so is the Lord far superior to the world of the gods, as all the worlds including the paradise, the world of the gods are of matter, while the Lord is beyond Matter. So God, is the Lord of the gods.

Appendix—Arjuna beheld in the body of the Lord, the whole universe with its many divisions concentrated at one place—creatures born from the womb, creatures born from eggs, vegetation sprouting up from the earth, louse etc., born of sweat, immovable and movable creatures, birds etc., which

* In Śrīmadbhāgavata there is an anecdote. Once Yaśodā beheld the Lord's cosmic form in Kṛṣṇa's small mouth. Think over it that out of infinite universes there is one universe in which there is India. In India there is Vraja zone. In Vraja zone there is Nandagaon. In Nandagaon there is Nanda's house. In Nanda's house the child Kṛṣṇa is standing. Kṛṣṇa's mother named Yaśodā threateningly asked Him why He had eaten dust and ordered Him to open His mouth. When He opened His mouth, Yaśodā beheld the entire world, Nandagaon, Nanda's house and also herself (Śrīmadbhāgavata 10/8/39). Similarly Arjuna also beheld the entire universe in a part of the Lord's body.

fly in the sky, creatures which live in water and creatures that live on the earth. The universe may seem to be endless but it is held in a fragment of the Lord's body (Gītā 10/42). In whatever part of the Lord's body, Arjuna had a look, he saw the infinite universes there.



Link:—Sañjaya in the next verse, describes how Arjuna felt, after beholding the cosmic form of the Lord.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanañjayaḥ
praṇamya śirasā devaṁ kṛtāñjalirabhāṣata

Then Dhanañjaya, struck with wonder and his hair standing on end, bowed before the divine Lord, and with joined palms, addressed Him, thus. 14

Comment:—

'Tataḥ sa vismayāviṣṭo hr̥ṣṭaromā dhanañjayaḥ'—Arjuna was overwhelmed with wonder, at the sight of the cosmic form of the Lord, because he had not even dreamt of, such a form. His joy, knew no bounds after thinking of the Lord's grace, and his hair stood on an end.

'Praṇamya śirasā devaṁ kṛtāñjalirabhāṣata'—After perceiving the Lord's uncommon grace, Arjuna felt highly grateful to Him, and he was so much inspired with a feeling of deep reverence, for the Lord that he bowed his head with utmost reverence, to the Lord. He thought, that he could do nothing more than, bowing his head i.e., surrendering himself to Him. So, he with joined palms, laying his head at the feet, of the Lord began to offer his praises, to the Lord's cosmic form.

