

'Divyagandhānulepanam'—The Lord in his cosmic form, was besmeared with divine fragrances, such as musk, sandal and vermilion pastes on His face, head, as well as, all over his body.

'Sarvāścaryamayam devamanantaṁ viśvatomukham'— The cosmic body, revealed by the Lord, was infinite and unbounded by space and the innumerable faces, forming part of that body covered all sides. Everything in the cosmic form, was wondrous.

If a man thinks that he is bathing in the Ganges at Haridvāra, though there is neither Haridvāra nor the Ganges, yet his mind forms different images of Haridvāra, the Ganges, bridge and people bathing there, similarly, the Lord manifested Himself in numberless forms, with ornaments, weapons, garlands, clothes and perfumes etc.

It is mentioned in the Śrīmadbhāgavata, that when Brahmā, the creator, stole some calves and the cowherds of Lord Kṛṣṇa, the Lord manifested Himself, not only as calves and cowherds, but also as canes, horns, flutes, clothes and ornaments (Śrīmadbhā. 10/13/19).

Appendix—In the second chapter there is mention of the marvellous nature of the soul which is a fragment of God (Gītā 2/29). Here is the mention of the wondrous (marvellous) form of the Lord. The more the Lord is beheld, the more singularity is perceived in Him. The singularity of the Lord is infinite (endless).



Link:—In the next verse, Sañjaya describes the effulgence, of the Lord's cosmic form.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya bhavedyugapadutthitā
yadi bhāḥ sadṛśī sā syādbhāstasya mahātmanah

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