

An illustration is once more being given of the effulgence of the Cosmic form of the Bhagavān:

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

12. Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to the radiance of that exalted One.

Should the *bhāh*, effulgence; *sūrya-sahasrasya*, of a thousand suns; *utthitā bhavet*, blaze forth; *yugapat*, simultaneously; *divi*, in the sky, or in heaven which is the third as counted (from this earth); *sā*, that; *yadi syāt*, might be—or it might not be—; *sadrśī*, similar; to the *bhāsa*, radiance; *tasya*, of that; *mahāt-manah*, exalted One, the Cosmic Person Himself. The idea is that the brilliance of the Cosmic Person surely excels even this!

Further,

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

13. At that time, Pandava saw there, in the body of the Bhagavān of gods, the whole diversely differentiated Universe united in the one (Cosmic form).

Tadā, at that time; *Pandavah*, Pandava, Arjuna; *apaśyat*, saw; *tatra*, there, in that Cosmic form; *śarīre*, in the body; *devadevasya*, of the Bhagavān of gods, of Hari; *kṛtsnam*, the whole; *jagat*, Universe; *anekadhā*, diversely; *pravibhaktam*, differentiated—into groups of gods, manes, human beings, and others; *ekastham*, united in the one (Cosmic form).

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