

If the splendour of a thousand suns were to blaze forth all at once in the sky, that would be like the splendour of that Mahatman. 12

The unknown has to be inferred citing the known as the pattern. Even then the inference can only be vague if not erroneous. The realized souls only can have a correct view of Him. Men with godly qualities alone can cognize God in His true import. The simile of a thousand suns indicates that Iswara is unparalleled. He is therefore *Mahātman*—the Great Soul.

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यदेवदेवस्य शरीरे पाण्डवस्तदा ॥ १३

तत्र एक-स्थम् जगत् कृत्स्नम् प्र-वि-भज्-तम् अन्-एकधा ।

म-पश्य-त् देव-देवस्य शरीरे पाण्डव. तदा ॥

*tatrai 'kastham jagat kṛtsnam pravibhaktam anekadhā apasyad devadevasya sarīre pāṇḍavas tadā ॥*

तत्र *tatra* there एकस्थम् *ekastham* resting in one जगत् *jagat* the universe कृत्स्नम् *kṛtsnam* the whole प्रविभक्तम् *pravibhaktam* divided अनेकधा *anekadhā* in many groups अपश्यत् *apasyat* saw देवदेवस्य *deva devasya* of the God of gods शरीरे *sarīre* in the body पाण्डवः *pāṇḍavaḥ* son of Pandu तदा *tadā* then

There in the body of the God of gods, Pandava then saw the whole universe with its many divisions drawn together into one. 13

Unity in variety is the plan of Nature. The Cosmic Life is manifesting Itself as the celestials, as the human beings, as animals, as birds, as the vegetable kingdom and other species. These are all