

into infinitude—these are sufficient data to make man stand aghast at the structure of the universe which is ever available for observation

Furthermore :—

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७

इह एक-स्थम् जगत् कृत्स्नम् पश्य अद्य स चर-अचरम् ।

मम देहे गुडाका ईश यत् च अन्यत् द्रष्टुम् इच्छसि ॥

*ihai 'kastham jagat kṛtsnam paśyā 'dya sacarācaram ।  
mama dehe gudākeśa yac cā 'nyad draṣṭum icchasi ॥*

इह *iha* in this एकस्थम् *ekastham* centred in one जगत् *jagat* the universe कृत्स्नम् *kṛtsnam* whole पश्य *paśya* behold अद्य *adya* now सचराचरम् *sacarācaram* with the moving and the unmoving मम *mama* my देहे *dehe* in the body गुडाकेश *gudākeśa* O Gudakesa यत् *yat* that च *ca* and अन्यत् *anyat* other द्रष्टुम् *draṣṭum* to see इच्छसि *icchasi* (thou) desirest

Behold here today, O Gudakesa, the whole universe of the moving and the unmoving, and whatever else you desire to see, all integral of My body. 7

In chapter 2 stanza 6, Arjuna raised a doubt whether Pandavas should vanquish Kauravas or Kauravas should vanquish Pandavas The answer to this question can now be found self-revealed in the working of the Cosmos The plan and purpose of the universe ever stand self-revealed. It is open to the enquirer to get at them whenever he wants.

Are the physical eyes and the ordinary intellect sufficient to cognize the whole of the truth pertaining to the Lord? The answer is given.—