

By asking Arjuna to behold His macrocosmic form, the Lord recognizes his worthiness for that holy communion.

It is Narayana who has become the all. Man is Narayana; all creatures are Narayana; the Rishi is Narayana, the wicked man is Narayana; whatever is, is Narayana. Narayana sports in multiforms, displaying His glory in all these forms.

— Sri Ramakrishna

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ।

बहून्पृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६

पश्य आदित्यान् वसून् रुद्रान् अश्विनौ मरुतः तथा ।

बहूनि अ-पृष्ट-पूर्वाणि पश्य आश्चर्याणि भारत ॥

pasyā 'dityān vasūn rudrān asvinau marutas tathā । ,
bahūny adr̥ṣṭapūrvāṇi pasyā 'scaryāṇi bhārata ॥

पश्य *pasya* behold आदित्यान् *ādityān* the Adityas वसून् *vasūn* the Vasus रुद्रान् *rudrān* the Rudras अश्विनौ *asvinau* the (two) Aswins मरुतः *marutaḥ* the Maruts तथा *tathā* also बहूनि *bahūni* many अपृष्टपूर्वाणि *adr̥ṣṭapūrvāṇi* never seen before पश्य *pasya* see आश्चर्याणि *āscaryāṇi* wonders भारत *bhārata* O Bharata

Behold the Adityas, the Vasus, the Rudras, the two Aswins and also the Maruts. Behold, O Bharata, many marvels never seen before. 6

The manifest aspect of Iswara is finite compared with His unmanifest infinitude. But even this seemingly finite aspect expands into infinitude to the inquirer who seeks to probe into it. The stupendousness of the solar systems or of the stellar systems, the subtlety in the structure of the atom receding