

However, we have been given an idea that the Divine, the Imperishable, can be detected in the realm of the undivine and the perishable, if we look for it with discriminative judgement. From the above examples it becomes clear that the Lord is present in all names and forms, revealing Himself as the glorious, or the great, or the mighty aspect in all things and beings.

Here, Krishna directly summarises what exactly constitutes the Divine Presence in the world of plurality, and provides Arjuna with an acid test in knowing it. Whatever is great, or glorious, or mighty is nothing but the expression of a ray of the Lord's own Infinite Splendour. This is no doubt, a wonderful summary of the above mentioned FIFTY-FOUR assorted items. Each one of these examples is a clear-cut instance, indicating the Lord, either as the Great one in the whole species, or as the noblest and the most glorious thing, or happening, or as the most mighty among all that is powerful.

This indication was given expressly to facilitate Arjuna's recognition of the IMMANENT glory of the Lord in the things of the world. It can be equally useful for us, students of the Geeta, in seeking and perceiving the play of the Infinite among the finite and the changing phenomena of names and forms.

IN THE END, PANTINGLY CONCLUDING THE
ENUMERATIONS, THE LORD SAYS: