

ekāmsena by one part स्थितः *sthitah* exist जगत् *jagat* the world

But what need is there, O Arjuna, for this detailed knowledge? I stand supporting the whole universe with a single fragment of Myself. 42

An expert cannot display all his talents when tied into a gunny bag and made to run. Though the Lord reveals Himself in multi-forms, these revelations are but partial. All manifestations are in fact limitations. The waves are mere insignificant aspects of the ocean. Even so the infinite phenomenal expressions of Iswara are all just a negligible speck in His magnitude. When this itself is unfathomable, what to speak of Him as the Unmanifest!

God is with form, without form and also transcending all these. He alone knows who and what He is.

— Sri Ramakrishna

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम
दशमोऽध्यायः ॥

*iti śrīmad bhagavadgītāsūpaniṣatsu brahmavidyāyām
yogaśāstre śrī kṛṣṇārjuna saṁvāde vibhūti yogo
nāma daśamo 'dhyāyaḥ ॥*

In the Upanishad of the Bhagavad Gita, the knowledge of Brahman, the Supreme, the science of Yoga and the dialogue between Sri Krishna and Arjuna, this is the tenth discourse designated :

THE YOGA OF DIVINE MANIFESTATIONS