

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८

न तु माम् शक्-य-से द्रष्टुम् अनेन एव स्व-चक्षुषा ।

दिव्यम् ददा-मि ते चक्षुः पश्य मे योगम् ऐश्वरम् ॥

*na tu mām śakyase draṣṭum anenai 'va svacakṣuṣā ।*

*divyaṁ dadāmi te cakṣuḥ paśya me yogam aiśvaram ॥*

न *na* not तु *tu* but माम् *mām* me शक्यसे *śakyase* (thou) canst द्रष्टुम् *draṣṭum* to see अनेन *anena* with this एव *eva* even स्वचक्षुषा *svacakṣuṣā* with own eyes दिव्यम् *divyaṁ* divine ददामि *dadāmi* (I) give ते *te* (to) thee चक्षुः *cakṣuḥ* the eye पश्य *paśya* behold मे *me* my योगम् *yogam* योगा ऐश्वरम् *aiśvaram* lordly

**But you cannot see Me with these eyes of yours;  
I give you divine sight; behold My Supreme Yoga. 8**

In the scheme of the evolution of life, one species evolves into another until perfection in body and mind is reached in the human. Nothing in Nature can be found parallel to the human tabernacle, the human brain and the human mind. Man is a repository of knowledge. He has added marvelously and continues to add to his knowledge of things in Nature. He is correspondingly gaining mastery over everything in it to an enormous extent. Human-contrived aids to sense-knowledge, such as the telescope, the microscope, the X-ray and the stethoscope are equally marvellous. But the seeming mastery over Nature has not minimized his proneness to misery; it has in a way aggravated it. His enormously increased intellectual knowledge has