

The sun's ray spreads everywhere and reveals things in their true perspective. The revealing light here is different from the things revealed. But God is Self-revealed. He manifests Himself as everything. As glory, as brilliance, as splendour, as beauty, as power and as so many other divine attributes, He is expressing Himself. Whatever catches our imagination, draws our attention, sends us into raptures and infuses bliss into us, that is none but the glory of God.

Do you know what is meant by Brahman with divine attributes? It is like a vast expanse of water with waves, ripples, billows, bubbles, sprays, froths and so on. Forms appearing in Cit-akasa or the Expanse of Consciousness can be experienced. Even the Incarnations of God come within this category.

—Sri Ramakrishna

Is it to be inferred then that the sum total of the manifested universe and God are one and the same? The Lord clarifies this point.—

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नं एकांशेन स्थितो जगत् ॥ ४२

अथवा बहुना एतेन किम् ज्ञा-तेन तव अर्जुन ।

विष्टभ्य अहम् इदम् कृत्स्नम् एक-अंशेन स्थितः जगत् ॥

*athavā bahunai 'tena kin jñātena tava 'rjuna ।*

*viṣṭabhyā 'ham idam kṛtsnam ekāṁśena sthito jagat ॥*

अथवा *athavā* or बहुना *bahunā* (by) many एतेन *etena* (by) this किम् *kim* what ज्ञातेन *jñātena* known तव *tava* of thee अर्जुन *arjuna* O Arjuna विष्टभ्य *viṣṭabhya* supporting अहम् *aham* I इदम् *idam* this कृत्स्नम् *kṛtsnam* all एकांशेन