

*vaktum arhasy aseṣena divyā hy ātmavibhūtayaḥ ।
yābhur vibhūtībhur lokān imāns tvam vyāpya tīṣṭhasi ॥*

वक्तुम् *vaktum* to tell अर्हसि *arhasi* (thou) shouldst
अशेषेण *aseṣena* without remainder दिव्या *divyāḥ* divine
हि *hi* indeed आत्मविभूतयः *ātma vibhūtayaḥ* thy glories
यामि *yābhīḥ* by which विभूतिभिः *vibhūtībhīḥ* by glories
लोकान् *lokān* worlds इमान् *imān* these त्वम् *tvam* thou
व्याप्य *vyāpya* having pervaded तिष्ठसि *tīṣṭhasi* existeth

Condescend to tell without reserve of Your divine
glories, by which glories You remain pervading all
these worlds. 16

A musician alone can bring out the fine touches
in melody The strength of an elephant could be
demonstrated only by that stately animal turning
out gigantic work. The wealth of a monarch can be
well recounted by none but himself. It is only given
to an Incarnation of God to reveal all of His divine
splendours and glories.

The revelation of God comes purely by His mercy He is
the sun of knowledge It is possible for a single ray of His to
enlighten the whole world We are therefore able to understand
one another and to acquire knowledge in all of its forms More
than all these, we get to know Him by His grace only.

—SRI RAMAKRISHNA

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७

कथम् विद्-याम् अहम् योगिन् त्वाम् सदा परि-चिन्त-यन् ।

केषु केषु च भावेषु चिन्त-य अस्मि भगवन् मया ॥

*katham vidyāṁ aham yogīns tvām sadā paricintayan ।
keṣu-kesu ca bhāveṣu cintyo 'sī bhagavan mayā ॥*