

Tell me again in detail, O Janardana, of Your yoga powers and attributes; for I am not satiated with hearing Your life-infusing words. 18

He is Janardana who is adored by people both for earthly enjoyments and for emancipation. Yoga here indicates the power to know and handle things properly. They are the attributes of God which spontaneously remind man of Him. Absorption in the attributes of God is as good as the absorption in Him. While matters earthy are satiating, matters Godly are never so. The *Jivatman* grows increasingly in divinity as he dwells on the divine attributes of the Paramatman.

The relationship between Iswara and *Jivatman* is like that between magnet and iron.

— Sri Ramakrishna

The Vibhūtis Defined — 19 40

श्री भगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९

हन्त ते कथ-यिष्यामि दिव्-या हि आत्मन् वि भू त-य ।

प्राधान्यतः कुरु श्रेष्ठ न अस्ति अन्त वि-स्तरस्य मे ॥

śrī bhagavān uvāca

hanta te kathayisyāmi divyā hy ātmavibhūtayaḥ ।

prādhānyataḥ kuruśreṣṭha nā 'styanto vistarasya me ॥

श्री भगवानुवाच *śrī bhagavān uvāca* Sri Bhagavan said

हन्त *hanta* now, very well ते *te* to thee कथयिष्यामि *kathayisyāmi* (I) will declare दिव्या *divyāḥ* divine हि *hi* indeed आत्मविभूतय *ātma vibhūtayaḥ* my glories