

स्वयम् Thyself एव verily आत्मना by Thyself आत्मानं  
Thyself वेत्स्य (thou) knowest.

Verily, Thou Thyself knowest Thyself by  
Thyself, O Purusha Supreme, O Source of  
beings, O Lord of beings, O Deva of Devas,  
O Ruler of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः॥  
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि॥१६॥

X. 16.

याभिः By which विभूतिभिः (Divine) attributes त्वम्  
thou इमान् all these लोकान् worlds व्याप्य having filled  
तिष्ठसि existest दिव्या divine आत्मविभूतयः thy divine  
attributes हि indeed अशेषेण without reserve वक्तुं  
to speak of अर्हसि (thou) shouldst.

Thou shouldst indeed speak without reserve  
of Thy Divine attributes by which, filling all  
these worlds, Thou existest.

[ Since none else can do so. ]

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ॥  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

X. 17.

योगिन् O Yogin सदा ever परिचिन्तयन् meditating  
कथं how त्वां thee अहं I विद्याम् shall know भगवन्  
O Bhagavan मया by me केषु केषु in what and what  
भावेषु aspects, things च and चिन्त्यः to be thought of  
असि (thou) art.

How shall I, O Yogin, meditate ever to  
know Thee? In what things, O Bhagavan,  
art Thou to be thought of by me?

[ *In what things &c*: In order that the mind  
even thinking of external objects, may be enabled