

in all is pointed out by the Lord. The *sadhaka* cognizes God alone everywhere as he pursues the spiritual path. The act of seeking God evolves into seeing God.

Who can know Iswara in His entirety? That power and privilege are not given to us. Again, it is not necessary that we know His infinitude. As our understanding permits, it is enough if we know Him alone to be the Real. Let it be supposed that one wants to see the Ganges and have a holy dip in it. Plodding along from Gangotri to Gangasagar, that is from the source to the estuary, need not be gone through. Contact with this sacred river at any convenient spot serves the purpose.

— Sri Ramakrishna

How does the knower of God view the world?
It is explained :—

The Essence of the Vibhūtis — 41-42

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽंशसंभवम् ॥ ४१

यत् यत् वि-भू-ति-मत् सत्त्वम् श्रीमत् ऊर्जितम् एव वा ।

तत् तत् एव अव-गच्छ त्वम् मम तेजः-अंश-सम्-भवम् ॥

yad-yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā ।

tat-tat evā 'vagaccha tvam mama tejo'sasambhavam ॥

यद्यत् *yad-yat* whatever विभूतिमत् *vibhūtimat* glorious सत्त्वम् *sattvaṁ* being श्रीमत् *śrīmat* prosperous ऊर्जितम् *ūrjitam* powerful एव *eva* also वा *vā* or तत्तत् *tat-tat* that एव *eva* only अवगच्छ *avagaccha* know त्वम् *tvam* thou मम *mama* my तेजः अंश संभवम् *tejaḥ aṁśa sambhavam* manifestation of a part of the splendour

Whatever being there is glorious, prosperous or powerful, know that to have sprung but from a spark of My splendour.