

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

17. O Yogī, (12) how shall I know You by remaining ever-engaged in meditation? And through what objects, O Bhagavān, are You to be meditated on by me?

O Yogī, *katham*, how; *aham vidyām*, shall I know; *tvām*, You; *sadā pari-cintayan*, by remaining ever-engaged in meditation? *Ca*, and; *kesu kesu bhāvesu*, through what objects; *bhagavan*, O Bhagavān; *cintah asi*, are You to be meditated on; *mayā*, by me?

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

18. O Janārdana, narrate to me again (13) Your own Yog and (divine) manifestations elaborately. For, while hearing (Your) nectar-like (words), there is no satiety in me.

O Janārdana: *ardana* is derived from *ard*, in the sense of the act of going; by virtue of making the *janas*, the demons who are opposed to the gods, go to hell etc. He is called Jana-ardana. Or, He is called so because He is prayed to (14) by all beings for the sake of human goals, viz. prosperity and Liberation.

*Kathaya*, narrate to me; *bhūyah*, again, though spoken of earlier; *ātmanah*, Your own; *Yogm*, Yog—the special ability in the form of mystic powers; and *vibhūtim*, the (divine) manifestations—the variety of the objects of meditation; *vistarena*, elaborately. *Hi*, for; *śrīvatah*, while hearing; (Your) *amrtam*, nectar-like speech issuing out of Your mouth; *na asti*, there is no; *trptih*, satiety; *me*, in me.

*Shri Hari said—*

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

19. O best of the Kurus, now, according to their importance, I shall described to you My own glories, which are indeed divine.