

कथम् *katham* how विद्याम् *vidyām* shall know अहम् *aham* I योगिन् *yogin* O Yogin त्वाम् *tvām* thee सदा *sadā* always परिचिन्तयन् *paricintayan* meditating केषु केषु *keṣu keṣu* in what and what च *ca* and भावेषु *bhāveṣu* aspects चिन्त्यः *cintyaḥ* to be thought of असि *asi* (thou) art भगवन् *bhagavan* O blessed Lord मया *mayā* by me

How may I know You, O Yogin, by constant meditation? In what various aspects are You, O Lord, to be thought of by me ? 17

How shall my extrovert mind cognize Your presence in things objective? The sight of the toys of the child stirs up the thought of that child in the mother: May I, in that manner, have the means to revel in You through the things of the world ?

As the toy fruits and toy elephant remind one of the true fruits and elephant, the symbols and images remind the devotee of the eternal and formless God.

— Sri Ramakrishna

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८

वि-स्तरेण आत्मनः योगम् वि-भू-तिम् च जन-ार्दन ।

भूयः कथ-यय तृप्-तिः हि शृ-णु-मतः न अस्-ति मे अ-मृ-तम् ॥

*vistareṇā 'tmano yogaṁ vibhūtiṁ ca janārdana ।*

*bhūyaḥ kathaya tṛptir hi śṛṇvato nā 'sti me 'mṛtam ॥*

विस्तरेण *vistareṇa* in detail आत्मनः *ātmanah* thy योगम् *yogaṁ* yoga विभूतिम् *vibhūtiṁ* glory च *ca* and जनार्दन *janārdana* O Janardana भूयः *bhūyaḥ* again कथय *kathaya* tell तृप्तिः *tṛptiḥ* contentment हि *hi* for शृण्वतः *śṛṇvataḥ* (of) hearing न *na* not अस्ति *asti* is मे *me* of me अमृतम् *amṛtam* nectar