

we are distanced from that reality because when a striver holds that there is some entity to be known, then he wants to know it. That Divinity is the knower of all, He is not to be known. No one can be the knower of the Lord Who is the knower of all.* As with the eye everything can be seen but the eye can't be seen with the eye, because the power of seeing of the eye is not the sense-object viz., powers of senses themselves are beyond the reach of senses.† Therefore God Himself is known by Himself.



Link:—The Lord declared, "He who knows in reality this glory and power of Mine, gets established in Me, through unwavering devotion" (Gītā 10/7). So Arjuna, in the next three verses, requests Lord Kṛṣṇa to tell him of His divine glories in detail.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

vaktumarhasyaśeṣeṇa divyā hyātmavibhūtayāḥ
yābhirvibhūtibhirlokānimāṁstvaṁ vyāpya tiṣṭhasi

You alone, can describe in full Your divine glories, by which
You remain, pervading these worlds. 16

Comment:—

'Yābhirvibhūtibhirlokānimāṁstvaṁ vyāpya tiṣṭhasi'—The Lord, in the seventh verse declared, that he who knows in reality His glory and power, gets established in Him, through unfaltering devotion. So, Arjuna wants to know His glories and power, so

* 'nānyo'to'sti draṣṭā' (Bṛhadāraṇyaka. 3/7/23)

'There is no one else the seer (onlooks) besides Him.'

Vijñātāramare kena vijānīyāt (Bṛhadāraṇyaka 2/4/14)

'How to know the knower of all?'

† 'It is the mind, not the senses, which sees the senses. It is intellect, not the mind, which sees the mind. It is ego, not intellect, which sees the intellect. It is the self, not ego which sees the ego. It is only the self which sees the self.'

that his devotion for Him, may be aroused. Arjuna wants to attain salvation, through devotion. So, he wants to know, in full His divine glories, which cannot be described by anyone else, beside Him.

'Vaktumarhasyaśeṣeṇa'—Arjuna, tells Lord Kṛṣṇa, that He spoke of His glories (in seventh, ninth chapters and also at the beginning of the tenth chapter). He also explained, that he who knows His glories is endowed, with unfaltering devotion. So Arjuna prays to Him, to describe His glories in full, so that he may know them and be endowed with unfaltering devotion, as this is an easy way for obtaining it.

'Divyā hyātmavibhūṭayaḥ'—Arjuna, calls the glories of the Lord, as divine, because, whatever singularity is seen in the universe, is only the Lord's. So a striver should think that whatever singularity or attraction is seen, in the universe, is not of the universe, but only of the Lord. Therefore, to see anything charming in the world, is sense-enjoyment while to see the glory of the Lord is 'Vibhūti', and is also, 'Yoga'.

Appendix—Arjuna says to Lord Kṛṣṇa, “You alone, can describe in full your divine glories because You alone know Yourself by Yourself” (10/15). “Anyone else may know You—it is not possible” (10/2, 14). “Therefore You alone can narrate your total divine glories that I may be endowed with unfaltering devotion.”



कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

katham vidyāmaham yogimstvām sadā paricintayan
keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā

How may I realise You, O Master of Yoga, by constant meditation on you? In what various aspects are You, O blessed Lord, to be meditated upon by me? 17