

and Lord Kṛṣṇa has declared, that he who knows in reality, His divine glory and power, is endowed with unfaltering devotion (Gītā 10/7). So Arjuna thinks, that it is an easy means, to be endowed with unfaltering devotion, by knowing of His divine glories, so that, unfaltering devotion will lead him to salvation. Then he requests Him to advise him of His divine glories in detail once again.

As a person, while taking a meal requests for a tasty dish, again and again, while taking meals the taste suffers either owing to not getting the food in plenty or on stomach being full, but such is not the case in divine glories as they are infinite and there is no satiety while hearing them. Arjuna wants to listen to the Lord's nectarean words again, because His glories are numberless and Arjuna knows no satiety, in hearing them.

Appendix—As a hungry man relishes food and a thirsty man relishes water, similarly the Lord's utterances seem very extraordinary to inquisitive Arjuna. The more extraordinary the Lord's utterances appear to Arjuna, the more devotional feelings are welling up (aroused) in him for the Lord.*



Link:—In response to Arjuna's request Lord Kṛṣṇa tells him His divine glories.

श्रीभगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

śrībhagavān uvāca

hanta te kathayiṣyāmi divyā hyātmavibhūtayāḥ
prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me

*Vide 'Gītā-Darpaṇa' (article 12) 'Gītā meṁ bhagavānkā vividha rūpoṁ meṁ prakāṣa honā.

The Blessed Lord said:

Now I shall tell you of My divine glories in brief, O best of the Kurus, for there is no end, to the details of My manifestation. 19

Comment:—

'Hanta te kathayisyāmi divyā hyātmavibhūṭayaḥ'—Arjuna, requests Lord Kṛṣṇa, to tell him more of divine glories and power. So Lord Kṛṣṇa starts talking of His divine glories here, (He will speak of His power in the forty-first verse).

By the term 'Divyā' (Divine), the Lord says, that whatever singularity is seen in the universe, is of the Lord. Therefore, a striver, should behold the Lord everywhere, in all the things and person etc.

'Prādhānyataḥ kuruśreṣṭha nāstyanto vistarasya me'—Arjuna requests Lord Kṛṣṇa to tell him His divine glories in detail. Lord Kṛṣṇa tells him that He will explain His divine glories in brief, because there is no end to the details. But, in the eleventh chapter when Arjuna hesitatingly says to Lord Kṛṣṇa, "If You consider me capable of beholding Your Cosmic Form, O Lord of Yoga, show me, Your Eternal self." Lord Kṛṣṇa asks him to behold His hundreds and thousands of divine forms. How surprising!* It is surprising, because a person can

* By the ear we come to know of the things visible as well as invisible (heaven, hell etc.). In the process of theology 'hearing' occupies the first position. In devotion also 'hearing' occupies the first position. We come to know of Pure-Consciousness by hearing and then by assumption or knowledge we attain salvation or God-realization.

When a man sleeps, his senses being contracted merge in the mind, the mind merges in intellect, the intellect merges in ignorance. Thus in his sleep his senses are not active. But if a man at that time is called by his name, he wakes up because of a lot of power in the words. Thus the words have an access not only to the ear but to the self.

Eyes can see the form or colour. But their power is limited and is less than that of ears.

The senses can perceive their own objects only. They can't perceive the

hear more than, he can see. The power of vision, is limited and less than that of hearing. Then why does the Lord say so? The reason is, that by listening to the gospel of Gītā, Arjuna comes to know of the Lord's power, more and more. In this chapter, when the Lord declares that there is no end to the details of His manifestations, Arjuna comes to know of his endlessness. He thinks that his knowledge about the Lord, is very meagre. So he becomes cautious and requests the Lord hesitatingly, to show him His Cosmic Form. The Lord by His grace bestows upon him, divine eyes and directs him to behold His, hundreds and thousands of, divine forms.

Secondly, when a listener asks a speaker something, having pride of his own, he cannot get a satisfactory answer. But when he puts a question politely, modestly and innocently, he gets a satisfactory answer. In this chapter, Arjuna wants to know of His glories, in order to know, His limit. So the Lord declares that there is no end or limit to, His glories. So He will be brief. But, in the eleventh chapter, he prays to Him politely and hesitatingly, to show him His Universal Form, the Lord confers on him, divine eyes and enables him to behold His Cosmic Form. So, a striver, by renouncing his pride should totally depend on God, in order to gain infinite bliss.

Appendix—God is infinite; therefore His divine glories are also infinite. Therefore the details of the Lord's divine glories can neither be narrated nor be heard. If they can be narrated and heard, how will they remain endless? Therefore the Lord declares that He will tell His divine glories in brief.

The Lord addresses Arjuna as 'kuruśreṣṭha'—by this He means

Cosmic Soul (Pure-Consciousness). The Pure-Consciousness can be known by one's own self. So Arjuna said, "You alone know Yourself by Yourself" (Gītā 10/15). In the second chapter the Lord declared, "When a man thoroughly abandons all desires, he is satisfied in the self through the self" (Gītā 2/55). It means that the self can't be perceived by the senses. So the self can't be perceived by eyes; but the ear by perceiving it transmits it to the self.

that he is noble because he has got a desire to know Him.



Link:—The Lord, from the twentieth verse to the thirty-ninth verse, describes His eighty-two divine glories.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

**ahamātmā guḍākeśa sarvabhūtāśayasthitah
ahamādiśca madhyam ca bhūtānāmanta eva ca**

I am the self, O conqueror of sleep, seated in the hearts of all beings. I am the beginning, the middle and also, the end of all creation. 20

Comment:—

[The Lord can be thought of, in two ways (1) As of one's favourite Deity only. In case the mind deviates, it should again be fixed on God. (2) Whatever thought, comes to the mind, should be considered as His manifestation. With this second view-point the Lord, is describing His divine glories.]

'Ahamādiśca madhyam ca bhūtānāmanta eva ca'* —Here, by saying that He is the beginning, the middle and the end of all beings, the Lord has given the gist of His divine glories. As in ornaments made of gold, there is nothing but gold, though in between they may have different names and shapes, as ornaments, in the same way, all beings are born of Him, they live in Him, in different forms and they merge in Him.

* Here the term 'Ādi' (Beginning) and 'Anta' (End) are used in masculine gender while the term 'Madhyam' (Middle) is used in common gender. It means that at the beginning He remains 'I am the prime cause of the gods and great seers, (Gītā 10/2) and at the end also He remains (Śrīmadbhāgavata 10/3/25). But in the middle at the time of creation persons, creatures and objects etc., of masculine, feminine and common gender live in the universe. Thus the common gender includes all the three genders. Therefore the Lord here as well as in the thirty-second verse has used the term 'Madhya' in common gender.