

Lord's divine glories are not of secondary importance but they are very important as they are the means for God-realization. The Lord has revealed Himself in the form of His divine glories. So long as a striver does not know God in reality, he has the notion of primary or secondary importance. But when he knows God in reality, then he has no notion of primary or secondary importance because when there is no other entity besides God, then what is the question of primary or secondary importance? It means that there are the primary and the secondary, from the view-point of a striver, not from the view-point of God and of an enlightened soul.



विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

vistareṇātmano yogam vibhūtiṁ ca janārdana
bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam

Tell me again in detail, O Janārdana, Your power of Yoga and Your manifestations; for I am not yet satiated even after hearing your sweet words like nectar. 18

Comment:—

'Vistareṇātmano yogam vibhūtiṁ ca janārdana'—Lord Kṛṣṇa, explained the topic of knowledge (Wisdom) with realization, in the seventh and the ninth chapters, in detail, but He was not satisfied. So He Himself started the topic again, in the tenth chapter, by asking Arjuna to listen to His supreme word. Arjuna's attention was drawn particularly towards the Lord's grace, and His glories. So he requests Him to tell him further in detail, of His glories and His power of Yoga, so that he may be endowed, with unfaltering devotion to Him

'Bhūyaḥ kathaya tṛptirhi śṛṇvato nāsti me'mṛtam'—Arjuna wants to know what is decidedly good for him (Gītā 2/7; 3/2; 5/1)

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.