

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

Comment:—

'Katham vidyāmahaṁ yogīnstvām sadā paricintayan'— The Lord, in the seventh verse of this chapter, said that he who knows Him in reality, gets established in Him, through unwavering devotion. So Arjuna asks Him, how he may know Him, by constant meditation.

'Keṣu keṣu ca bhāveṣu cintyo'si bhagavanmayā'—The Lord, in the fourteen verse of the eighth chapter, declared, "I am easily attainable to the ever steadfast Yogī, who constantly thinks of Me, with undivided mind." Again, He declared, in the twenty-second verse of the ninth chapter, "To those devotees who constantly think of Me, and worship Me alone, who are ever-devout, I provide gain and security." So Arjuna asks Him, in what various aspects He is to be thought of, by him. [Here meditation (thought), is the means, while Knowledge about Him, is the end.]

Arjuna asks Lord Kṛṣṇa, "In what things, persons, places etc., are You to be thought of, by me?" Lord Kṛṣṇa, will further reply, "There is no creature animate or inanimate which can exist, without Me. I stand holding the entire universe, with a single fragment of Myself." It means, that He pervades everywhere, all things, creatures and incidents etc. So, whatever glory, brilliance, beauty, prosperity or power etc., he thinks of, he should think it only of the Lord and thus, instead of thinking of the universe, he will think only, of Him.

Appendix—Arjuna's question means, 'O Lord! In which forms have You revealed Yourself so that I may think of You in those forms?' Arjuna's this question aims at easy realization of God. Arjuna is a representative of all strivers, therefore his question is useful for all strivers. Arjuna knew Lord Kṛṣṇa but he did not know Him in His entire form. He had inquisitiveness (curiosity) to know the Lord's entire form. So he asks Lord Kṛṣṇa. "How should I know You in Your entire form and in what different forms should I think of You?" It proves that the

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)