

in the forty-ninth verse, the Lord says to Arjuna, "Be neither perturbed nor deluded."

Appendix—Arjuna says to Lord Kṛṣṇa, "Your utterance, which You have made, is out of compassion for me rather than to show Your learning. In it there is no other motive except Your grace alone."

'I am the beginning, the middle and the end of all beings' (10/20), 'I am also the seed of all beings' (10/39), 'Everything which is glorious, brilliant and powerful know that to be a manifestation of a spark of My splendour' (10/42), 'I stand supporting the entire universe with a single fragment of Myself (10/42)—having heard these words Arjuna felt that his delusion was destroyed. But in fact his delusion was partly destroyed, it was not destroyed totally.



Link:—How Arjuna's delusion was dispelled, is explained by him, in the next verse.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

bhavāpyayau hi bhūtānām śrutau vistaraśo mayā
tvattaḥ kamalapatrākṣa mähātmyamapi cāvyayam

From You, O lotus-eyed, I have heard in detail, an account of the origin and dissolution of creation and also of Your immortal glory. 2

Comment:—

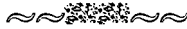
'Bhavāpyayau hi bhūtānām śrutau vistaraśo mayā'—The Lord declared, "I am the origin (source) of the entire creation, and in Me again, it dissolves. There is no other source, besides Me" (Gītā 7/6-7); "Whatever beings, there are, born of sattva, of rajas or of tamas, know them all, as evolved from Me alone" (7/12); "Diverse feelings, of creatures emanate, from Me alone" (10/4-5);

"I am the source of all creation; everything in the world, moves because of Me" (10/8); "I am the beginning, the middle and also the end, of all beings" (10/20); and "I am the beginning and the end and also the middle of all creation" (10/32). So, Arjuna says that he has heard in detail, an account of the origin and dissolution of beings. He means that all the beings evolve from Him, live in Him and merge in Him i.e., He is all in all.

'Māhātmyamapi cāvyayam'—Arjuna wants to say, that he also heard of His immortal glory, as explained by Him, in the seventh verse of the tenth chapter, that he who knows in reality, His divine power and glory, is endowed with unfaltering Yoga of devotion.

The Lord's glory, has been called immortal, because after knowing His divine glory and power in reality, one is endowed with devotion, which is immortal, because the Lord Himself is immortal, so devotion for Him, should also be immortal.

Appendix—In this verse Arjuna from his point of view tells the reason how his delusion was dispelled. 'Māhātmyamapi cāvyayam'—Here by the term 'api' it is interpreted that Arjuna heard the Lord's perishable glory and also heard His imperishable glory. 'Bhavāpyayau hi bhūtānām'—this is God's perishable viz., changeable glory. A man may be connected with God in any way—this will lead him to salvation—this is God's imperishable viz., immutable glory. It means that the real as well as the unreal, all is only God—'sadasaccāham' (Gītā 9/19).



Link:—In the next two verses, Arjuna requests Lord Kṛṣṇa, to vouchsafe a vision of His Cosmic Form.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
 द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
 evametadyathāttha tvamātmānaṁ parameśvara
 draṣṭumicchāmi te rūpamaiśvaraṁ puruṣottama