

॥ Shri Hari ॥

Eleventh Chapter

INTRODUCTION

At the end of the tenth chapter, Lord Kṛṣṇa graciously said to Arjuna, "I hold countless universes in a fragment of My body and yet I am sitting before you as a chariot-driver, with horses' bridle and a whip in My hands and carrying out your wishes I am the core of all the divine glories and Yoga (influence) and when I am sitting before you, what need is there for you to have detailed knowledge of My divine glories"? After listening to the statement of Lord Kṛṣṇa, Arjuna thinks of His special grace and being wonder-struck, speaks.

अर्जुन उवाच

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।*
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

arjuna uvāca

madanugrahāya paramaṁ guhyamadhyātmasañjñitam
yattvayoktaṁ vacastena moho'yaṁ vigato mama

Arjuna said:

By this, profound discourse of spiritual wisdom that you have delivered, out of compassion for me, my darkness has been dispelled. 1

Comment:—

'Madanugrahāya'—The Lord, out of grace declared, "Out

* After thinking of the unusual grace of the Lord on him Arjuna was overwhelmed with joy. So without keeping in mind the rule he spoke this verse of thirty-three letters instead of thirty-two because when a man is beside himself, he is likely to forget the rule.

of compassion, for those who worship Me, I destroy their ignorance—born of darkness" (Gītā 10/11). Arjuna, was very influenced by His statement. So he offered praises to Him (10/12—15) and told Him, that it was only out of compassion, that He revealed to him His closely guarded secret.*

'Paramaṁ guhyam'—The Lord, after describing His important divine glories, at the end of the tenth chapter, told him of his own accord, that He stood supporting the whole universe, with a single fragment of his Self (10/42). Arjuna regards this fact, as the supreme secret.

'Adhyātmasañjñitam'—In the seventh verse of the tenth chapter, the Lord declares, that he who knows, in reality His divine glories and Yoga-power (viz., He is the origin of all divine glories and again those divine glories, merge in Him), he is endowed with unfaltering Yoga of devotion. This has been called by Arjuna 'Adhyātmasañjñitam' (spiritual wisdom)†.

'Yattvayoktaṁ vacastena moho'yaṁ vigato mama'—Arjuna's delusion, was that he did not know that the Lord holds the entire universe, in a fragment of His body. But, when the Lord explained the fact to him, he came to know His uniqueness that though countless universes emanate from a fragment of His body, they remain established in it, and again merge in it, yet He remains, the same. Arjuna said that his delusion‡ was dispelled, but the Lord knew that his delusion was not totally dispelled. So again,

* Whatever Lord Kṛṣṇa explained to Arjuna in the Gītā from the beginning to this stage was out of compassion only because all His actions are full of His grace but a man does not realize this fact. When a man realizes His grace, he attains Divinity very easily and quickly. When Arjuna realizes His grace, he being overwhelmed with joy tells Him that it is by His grace that his delusion is destroyed.

† Whatever has been said by the Lord about devotion so far, is the supreme-secret-spiritual gospel.

‡ A man does not know delusion so long as he has it. But he knows it only when it is dispelled.

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);