

"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

O Lord Supreme, You are precisely what You have declared Yourself to be. But, I long to see Your cosmic divine form, O greatest of persons. 3

Comment:—

'Puruṣottama'—Arjuna addresses the Lord, as the best (Supreme) person, because no other person is equal to Him. The same fact, has been pointed out by the Lord Himself in the fifteenth chapter when He declares, "I am beyond perishable matter, and superior to the imperishable soul. Therefore, I am known in the world and in the Vedas, as the Supreme Person" (15/18).

'Evametadyathāttha tvamātmānam'—Arjuna says, that whatever has been spoken by the Lord about His virtues, glories and divine powers, (from the seventh to the tenth chapters), is wholly true, without any doubt.

The Lord declares, "I am the origin of the entire creation and in Me again it dissolves" (7/6), "It has no other source, besides Me" (7/7), "All is God" (7/19), "I am Brahma (the Infinite), Adhyātma (Self), action, Adhibhūta (Matter), Adhidaiva (Brahmā, the creator) and Adhiyajña (the Unmanifest Divinity)" (7/29-30). "I am the Supreme Person, attainable by exclusive devotion" (8/22), "All this universe, is pervaded by Me, but I don't dwell in the beings, nor do the beings, dwell in Me" (9/4-5); "I am, being and non-being, both" (9/19); "I am the source of all creation and everything in the world moves, because of Me" (10/8) and "I support the whole universe with a single fragment of Myself" (10/42) etc. Arjuna says, that whatever has been said, by Him is wholly true.

'Parameśvara'—Arjuna heard Lord Kṛṣṇa says, "I am Lord of all beings" (4/6); "I am the Supreme Lord of all the worlds" (5/29). So Arjuna addresses Him, as the Lord Supreme, because He is the Supreme Lord, of the entire creation.

'Draṣṭumicchāmi te rūpamaśvaram'—Arjuna tells Lord Kṛṣṇa, that after hearing of His immortal glory, he has a firm belief in

His words; and after hearing the words, that He supports the entire universe with a single fragment of His self, he has developed an irresistible yearning, to see His Cosmic Form.

Secondly, Arjuna says that though He is the Supreme Ruler of all the universes, yet it is very kind of Him to love him so much, to act as he wishes and to answer whatever, he asks. It is, because of His extraordinary kindness to him, that he has developed an irresistible yearning to see that form, in whose single fragment He supports the entire universe.

In the sixteenth verse of the tenth chapter, Arjuna requested Lord Kṛṣṇa to describe in full, His divine glories. In response to his question, Lord Kṛṣṇa while describing His divine glories, in the beginning and at the end, told him that there was no end to His divine glories (10/19,40). So, He gave only a brief description. But, here Arjuna requests Him to show him His divine form (only one), but Lord Kṛṣṇa says to him, "Behold in hundreds and thousands, My multifarious divine forms" (11/5). As in this mortal world, if a greedy person demands a lot, from a donor, he gets only a little; but if he demands a little hesitatingly, the donor gives more. Similarly, first Arjuna requested the Lord to describe His divine glories in detail, so He described in brief. But, here Arjuna becomes cautious and hesitatingly prays to Lord Kṛṣṇa, to reveal that form to him, if He deems it fit. The Lord, is influenced by this hesitating mood and asks him to behold His multifarious divine form, in hundreds and thousands.

Also Lord Kṛṣṇa while sitting in a part of Arjuna's chariot said, "In a part of this body of Mine, the entire creation (having infinite universes) pervades." So Arjuna, developed an irresistible yearning to see that form of His.

Appendix—Arjuna means to say to the Lord, "O Lord! Having heard Your words, I have understood You well and there is no doubt about it. Only You are all—this is exactly the same. Now only Your cosmic divine form is left to be seen."

The gospel can be preached in two ways—by utterance and by demonstration. In the tenth chapter the Lord described His entire form and declared, “I stand supporting the entire universe with a single fragment of Myself”. Now in this chapter Arjuna requests Lord Kṛṣṇa to show him His cosmic form.



मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

manyase yadi tacchakyaṁ mayā draṣṭumiti prabho
yogeśvara tato me tvaṁ darśayātmānamavyayam

O Lord if You, think that this cosmic form could possibly be seen by me, then, O Lord of Yoga, reveal to me that imperishable form. 4

Comment:—

'Prabho'—The term 'Prabho', means Omnipotent. Arjuna uses this vocative 'Prabho', for Lord Kṛṣṇa to indicate, that He is Omnipotent. So, even if he is not agreeable, the Lord, by His grace and power could enable him, to have a vision of His divine form.

'Manyase yadi tacchakyaṁ mayā draṣṭumiti'—Arjuna says to Lord Kṛṣṇa, that even if He does not reveal His divine form to him, he will believe His words, that His form is the same as He has described, but he is not qualified and deserving to behold it. Thus, Arjuna does not doubt the Lord's statement in the least, rather he has full faith in it. So he prays to Him, to reveal to him His divine form, if He thinks it possible for him, to see it.

'Yogeśvara'—By using the address 'Yogeśvara', Arjuna says that He is the Lord of all Yogas (Disciplines), such as the Disciplines of Devotion, of Action, of Meditation, of Knowledge etc. So by His power, He could enable him, to behold His divine Cosmic Form.