

The Lord made it clear to Arjuna that it is just with an infinitesimal fraction of His Entirety that He has become the manifested universe and that His unmanifest Reality is immeasurable. Based on this truth Arjuna has revised his conceptions about himself, about the world, about his relationship with the world and about his duty. He has thus been delivered from delusion.

Moreover ;—

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २

भव-अप्ययौ हि भूतानाम् श्रु-तौ विस्तर-शः मया ।

त्वद्-तः कमल-पत्र-अक्ष माहात्म्यम् अपि च अव्ययम् ॥

bhavāpyayau hi bhūtānām śrutau vistaraśo mayā ।
tvattaḥ kamalapatrākṣa mātmyam api cā 'vyayam ॥

भवाप्ययौ *bhavāpyayau* the origin and dissolution हि *hi* indeed भूतानाम् *bhūtānām* of beings श्रुतौ *śrutau* have been heard विस्तरशः *vistaraśaḥ* in detail मया *mayā* by me त्वत्तः *tvattaḥ* from thee कमल पत्राक्ष *kamala patra akṣa* O Lotus eyed माहात्म्यम् *mātmyam* greatness अपि *api* also च *ca* and अव्ययम् *avyayam* inexhaustible

From You, O Lotus-eyed, have been heard by me in detail of the origin and dissolution of beings and also of Your inexhaustible greatness. 2

The dilatation made by the Lord is brief from His own standpoint and it is elaborate from the standpoint of Arjuna. Each of them is in this respect, a standard for himself.