

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

2. O you with eyes like lotus leaves, the origin and dissolution of beings have been heard by me in detail from You. (40) And (Your) undecaying glory, too, (has been heard).

Kamala-partrāksa, O You with eyes like lotus leaves; *bhava-apyayau*, the origin and dissolution—these two; *bhūtānām*, of beings; *śrutau*, have been heard; *mayā*, by me; *vistaraśah*, in detail—not in brief; *tvattah*, from You. *Ca*, and; (Your) *avyayam*, undecaying; *māhātmmyam*, glory, too;—*has been heard*—(these last words) remain understood.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

3. O supreme Bhagavān, so it is, as You speak about Yourself. O supreme Person, I wish to see the divine form of Yours.

Parama-īśvara, O supreme Bhagavān; *evam*, so; *etat*, it is—not otherwise; *yathā*, as; *tvam*, You; *āttha*, speak; *ātmānam*, about Yourself. Still, *purusottama*, O supreme Person; *icchāmi*, I wish; *draṣṭum*, to see; the *aiśvaram*, divine; *rūpam*, form; *te*, of Yours, of Visnu, endowed with Knowledge, Sovereignty, Power, Strength, Valour and Formidability.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

4. O Bhagavān, if You think that it is possible to be seen by me, then, O Bhagavān of Yog, You show me Your eternal Self.

Prabho, O Bhagavān, Master; *yadi*, if; *manyase*, You think; *iti*, that; *tat śakyam*, it is possible; *draṣṭum*, to be seen; *mayā*, by me, by Arjuna; *tatah*, then, since I am very eager to see, therefore; *yogeśwara*, O Bhagavān of Yog, of yogīs—Yog stands for yogīs;