

Iswara is the source of the universe. But on this ground He is not entangled. The working of the universe derives its design and process from the Lord. He suffers no mutation on this account. It is all His glory.

एवमेतद्यथा त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमेश्वरं पुरुषोत्तम ॥ ३

एवम् एतत् यथा आत्मा त्वम् आत्मानम् परम-ईश्वर ।

द्रष्टुम् इच्छामि ते रूपम् ऐश्वर्यम् पुरुष-उत्तम ॥

*evam etad yathā 'ttha tvam ātmānam paramēśvara ।*

*draṣṭum icchāmi te rūpam aiśvaraṁ puruṣottama ॥*

एवम् *evam* thus एतत् *etat* this यथा *yathā* as आत्मा *āttha* hast declared त्वम् *tvam* thou आत्मानम् *ātmānam* thyself परमेश्वर *paramēśvara* O Supreme Lord द्रष्टुम् *draṣṭum* to see इच्छामि *icchāmi* (I) desire ते *te* thy रूपम् *rūpam* form ऐश्वर्यम् *aiśvaraṁ* sovercign पुरुषोत्तम *puruṣottama* O Purusha Supreme

As You have declared Yourself to be, so it is, O Lord Supreme. (Yet) I desire to see Your Iswara form, O Purushottama. 3

Divine attributes are inherent in Iswara. As brilliance cannot be separated from burning fire divine excellences cannot be effaced from Him. Outstanding features such as knowledge, lordship, strength, potency, heroism and brilliance may be easily marked in Him. There are hidden glories which may be cognized only when He condescends to reveal. Arjuna supplicates for a vision of His latent glories.