

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४

मन्य-से यदि तत् शक्यम् मया द्रष्टुम् इति प्रभो ।

योग-ईश्वर ततः मे त्वम् दर्श-मय आत्मानम् अ-वि-मयम् ॥

*manyase yadi tac chakyaṁ mayā draṣṭum iti prabho ।*  
*yogesvara tato me tvam darśayā 'tmānam avyayam ॥*

मन्यसे *manyase* thou thinkest यदि *yadi* if तत् *tat* that शक्यम् *sakyaṁ* possible मया *mayā* by me द्रष्टुम् *draṣṭum* to see इति *iti* thus प्रभो *prabho* O Lord योगेश्वर *yogesvara* O Lord of yogis ततः *tataḥ* then मे *me* मे त्वम् *tvam* thou दर्शय *darśaya* show आत्मानम् *ātmānam* (thy) self अव्ययम् *avyayam* imperishable

If You, O Lord, think it possible for me to see it, then do, O Lord of yoga, show me your Eternal Self. 4

Not only does yoga emanate from Iswara, but He is also the bestower of it on worthy aspirants. Creating; protecting, withdrawing, veiling and revealing—these are the five divine activities which the Lord is pleased to carry on eternally. Among these five, the glory of the Cosmic revelation it is that Arjuna supplicates to have a glimpse of. The granting of the spiritual vision is an act of grace that comes from the Yogeswara.

To give prominence to personal will is not the way of the Bhakta. He subordinates self-will to the will of the Lord. Consistent with this attitude, Arjuna pleads that the vision of the Cosmic Form of Iswara might be granted to him if the Lord thought he was worthy of it.