

Indicating by a familiar idiom in Sanskrit, "So be it" (*evam-etat*), Arjuna accepts the technical thesis that has been declared by the Lord. Intellectually, it has been satisfactorily proved that the Lord is immanent in all names and forms. Still the intellect awaits the baptism of a demonstration. Therefore Arjuna says, "I DESIRE TO SEE YOUR ISHWARA-FORM." He is *Ishwara* who in Himself, expresses omnipotence, infinite wisdom, strength, virtue and splendour; these are the six qualities that are described in our *shastras* as forming the characteristic features of the God-principle.

This was the occasion on which Krishna decided to show to Arjuna that the LORD IS NOT ONLY IMMANENT in all forms, but He is also the vehicle or receptacle in which all names and forms have their existence and play --- HE IS ALSO TRANSCENDENT.

Though, with the enthusiasm of a fanatic believer in intellectualism, Arjuna demands a demonstration, he immediately realises that his audacity has, perhaps, crossed the frontiers of decency.

HE IS TRYING TO SMOOTHEN HIS WORDS OUT IN THE FOLLOWING STANZA:

4. If you, O Lord, think it possible for me to see It, do You please, then, O Lord of YOGAS, show me Your Imperishable Self-form.