

अर्जुन उवाच
Arjuna said,
arjuna uvāca

मदनुग्रहाय परमं
To bless me, this supreme,
mad-anugrahāya paramam

गुह्यमध्यात्मसंज्ञितम् ।
secret, spiritual
guhyam adhyātma-samjñitam

यत्त्वयोक्तं वचस्तेन
teaching was told by You. Due to that,
yat tvayoktam vacas tena

मोहोऽयं विगतो मम ॥१॥
my delusion has gone.
moho 'yam vigato mama

भवाप्ययौ हि भूतानां
The origin and dissolution of beings
bhavāpyayau hi bhūtānām

श्रुतौ विस्तरशो मया ।
I have heard in detail
śrutau vistaraśo mayā

त्वत्तः कमलपत्राक्ष
from You, O Krishna,
tvattaḥ kamala-patrākṣa

माहात्म्यमपि चाव्ययम् ॥२॥
also Your everlasting majesty.
māhātmyam apī cāvyayam

एवमेतद् यथात्थ त्वम्
Thus have You described
evam etad yathāttha tvam

आत्मानं परमेश्वर ।
Yourself, O Lord.
ātmānam paramēśvara

द्रष्टुमिच्छामि ते रूपम्
I want to see Your divine form
draṣṭum icchāmi te rūpam

ऐश्वरं पुरुषोत्तम ॥३॥
O Krishna.
aiśvaram puruṣottama

मन्यसे यदि तच्छक्यं
If You think it possible
manyase yadi tac chakyam

मया द्रष्टुम् इति प्रभो ।
for me to see, O Lord,
mayā draṣṭum iti prabho

योगेश्वर ततो मे त्वं
then unto me
yogeshvara tato me tvam

दर्शयात्मानमव्ययम् ॥४॥
reveal Your everlasting Self.
darśayātmānam avyayam

पश्य मे पार्थ रूपाणि
O Arjuna, see My forms,
paśya me pārtha rūpāṇi

शतशो ऽथ सहस्रशः ।
in the hundreds and thousands,
śataśo 'tha sahasraśaḥ

नानाविधानि दिव्यानि
manifold, divine,
nānā-vidhāni divyāni

नानावर्णाकृतीनि च ॥५॥
of many colors and shapes.
nānā-varṇākṛtīni ca

श्रीभगवानुवाच
The Blessed Lord said,
śrī-bhagavān uvāca

पश्यादित्यान् वसून् रुद्रान्
See the Adityas, the Vasus, the Rudras,
paśyādityān vasūn rudrān

अश्विनौ मरुतस्तथा ।
the Ashvins & Maruts,
aśvinau marutas tathā

बहून्यदृष्टपूर्वाणि
numerous, never seen before.
bahūny adṛṣṭa-pūrvāṇi

पश्याश्चर्याणि भारत ॥६॥
See these wonders, O Arjuna.
paśyāścaryāṇi bhārata

इहैकस्थं जगत् कृत्स्नं
Right here, the entire universe,
ihaika-stham jagat kṛtsnam

पश्याद्य सचराचरम् ।
sentient and inert, see now
paśyādya sacarācaram

मम देहे गुडाकेश
in My body, O Arjuna,
mama dehe guḍākeśa

यच्चान्यद् द्रष्टुमिच्छसि ॥७॥
and anything else you want to see.
yac cānyad draṣṭum icchasi

सञ्जय उवाच
Sanjaya said,
sañjaya uvāca

न तु मां शक्यसे द्रष्टुम्
But you are not able to see Me
na tu mām śakyase draṣṭum

अनैव स्वचक्षुषा ।
with your own eyes.
anenaiva svacakṣuṣā

दिव्यं ददामि ते चक्षुः
I give to you divine eyes.
divyam dadāmi te cakṣuḥ

पश्य मे योगमैश्वरम् ॥८॥
See My majestic power.
paśya me yogam aiśvaram

एवमुक्त्वा ततो राजन्
O King, having spoken thus,
evam uktvā tato rājan

महायोगेश्वरो हरिः ।
the powerful Lord, Hari
mahā-yogeśvaro hariḥ

दर्शयामास पार्थाय
revealed to Arjuna
darśayāmāsa pāthāya

परमं रूपमैश्वरम् ॥९॥
His supreme, divine form...
paramam rūpam aiśvaram

अनेकवक्त्रनयनम्
with many mouths & eyes,
aneka-vaktra-nayanam

अनेकाद्भुतदर्शनम् ।
with many wonderful sights,
anekādbhuta-darśanam

अनेकदिव्याभरणं
with many divine ornaments,
aneka-divyābharanam

दिव्यानेकोद्यतायुधम् ॥१०॥
with many uplifted weapons...
divyānekodyatāyudham

दिवि सूर्यसहस्रस्य
If in the sky a thousand suns
divi sūrya-sahasrasya

भवेद्युगपदुत्थिता ।
were to rise simulaneously,
bhaved yugapad utthitā

यदि भाः सदृशी सा स्याद्
such would be the light
yadi bhāḥ sadṛśī sā syād

भासस्तस्य महात्मनः ॥१२॥
of that great being.
bhāsas tasya mahātmanah

दिव्यमाल्याम्बरधरं
with divine garlands and clothing,
divya-mālyāmbara-dharam

दिव्यगन्धानुलेपनम् ।
anointed with divine sandal paste,
divya-gandhānulepanam

सर्वाश्चर्यमयं देवम्
with all wonders, divine,
sarvāścarya-mayam devam

अनन्तं विश्वतोमुखम् ॥११॥
limitless, omniscient.
anantam viśvato-mukham

तत्रैकस्थं जगत् कृत्स्नं
Right there, the entire world,
tatraika-stham jagat kṛtsnam

प्रविभक्तमनेकधा ।
distinct, manifold,
pravibhaktam anekadhā

अपश्यद्देवदेवस्य
in the body of the god of gods
apaśyad deva-devasya

शरीरे पाण्डवस्तदा ॥१३॥
Arjuna then saw.
śarīre pāṇḍavas tadā

ततः स विस्मयाविष्टो

Then filled with wonder,
tataḥ sa vismayāviṣṭo

हृष्टरोमा धनञ्जयः ।

with hair standing on end, Arjuna
hr̥ṣṭa-romā dhanañjayah

प्रणम्य शिरसा देवं

bowing his head
praṇamya śirasā devam

कृताञ्जलिरभाषत ॥१४॥

with his hands folded, said...
kṛtāñjalir abhāṣata

पश्यामि देवांस्तव देव देहे

O God, in Your body I see gods,
paśyāmi devāms tava deva dehe

सर्वांस्तथा भूतविशेषसङ्घान् ।

and throngs of divine beings,
sarvāms tathā bhūta-viśeṣa-saṅghān

ब्रह्माणमीशं कमलासनस्थम्

Lord Brahma on his lotus seat,
brahmāṇam īśam kamalāsana-stham

ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

all the rishis & divine serpents.
ṛṣīmś ca sarvān uragāmś ca divyān

अर्जुन उवाच

Arjuna said,
arjuna uvāca

अनेकबाहूदरवक्रनेत्रं

With many arms, bellies, mouths & eyes,
aneka-bāhūdara-vaktra-netraṁ

पश्यामि त्वां सर्वतोऽनन्तरूपम् ।

I see You everywhere, with a limitless form.
paśyāmi tvāṁ sarvato 'nanta-rūpam

नान्तं न मध्यं न पुनस्तवादिं

No end, middle, or beginning of You
nāntaṁ na madhyaṁ na punas tavādim

पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

do I see, O Lord of all.
paśyāmi viśveśvara viśva-rūpa

किरीटिनं गदिनं चक्रिणं च

Bearing a crown, mace & discus,
kirīṭinam gadinam cakriṇam ca

तेजोराशिं सर्वतो दीप्तिमन्तम् ।

brightness shining everywhere,
tejo-rāśim sarvato dīptimantam

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्

I see You, painful to look at directly
paśyāmi tvāṁ durnirīkṣyam samantād

दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

shining with immeasurable light of sun & fire.
dīptānalārka-dyutim aprameyam

अनादिमध्यान्तमनन्तवीर्यम्

Without beginning, middle or end, of infinite power,
anādi-madhyāntam ananta-vīryam

अनन्तबाहुं शशिसूर्यनेत्रम् ।

with countless arms, the moon & sun as eyes,
ananta-bāhum śaśi-sūrya-netram

पश्यामि त्वां दीप्तहुताशवक्रं

I see You, with a blazing mouth consuming offerings,
paśyāmi tvāṁ dīpta-hutāśa-vaktram

स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

scorching this world with Your brilliance.
svatejasā viśvam idam tapantam

त्वमक्षरं परमं वेदितव्यं

You are everlasting, supreme, to be known.
tvam akṣaram paramam veditavyam

त्वमस्य विश्वस्य परं निधानम् ।

You are the ultimate goal for all.
tvam asya viśvasya param nidhānam

त्वमव्ययः शाश्वतधर्मगोप्ता

You are the protector of eternal dharma.
tvam avyayaḥ śāśvata-dharma-goptā

सनातनस्त्वं पुरुषो मतो मे ॥१८॥

You are the eternal being; thus is my conviction.
sanātanas tvam puruṣo mato me

द्यावापृथिव्योरिदमन्तरं हि

The space between heaven & earth
dyāv-āpṛthivyor idam antaram hi

व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

is pervaded by You in all directions.
vyāptam tvayaikena diśaś ca sarvāḥ

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं

Seeing this amazing, frightening form of Yours
dṛṣṭvādbhutam rūpam ugram tavedam

लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

the three worlds tremble, O Lord.
loka-trayam pravyathitam mahātman

अमी हि त्वां सुरसङ्घा विशन्ति

Throng of gods enter into You.

amī hi tvām sura-saṅghā viśanti

केचिद् भीताः प्राञ्जलयो गृणन्ति ।

Some are frightened, with folded hands,

kecid bhītāḥ prāñjalayo gṛṇanti

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः

uttering praises. Throng of rishis and siddhas

svastīty uktvā maharṣi-siddha-saṅghāḥ

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

praise You with many hymns.

stuvanti tvām stutibhiḥ puṣkalābhiḥ

रुद्रादित्या वसवो ये च साध्या

The Rudras, Adityas, Vasus, Sadhyas,

rudrādityā vasavo ye ca sādhyā

विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

Vishvadevas, Ashvins, Maruts, Devas,

viśve 'śvinau marutaś coṣmapāś ca

गन्धर्वयक्षासुरसिद्धसङ्घा

throng of gandharvas, yakshas, asuras & siddhas

gandharva-yakṣāsura-siddha-saṅghā

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

all behold You with amazement.

vīkṣante tvām vismitāś caiva sarve

रूपं महत्ते बहुवक्रनेत्रं

This vast form of Yours with many mouths & eyes,

rūpaṁ mahat te bahu-vaktra-netraṁ

महाबाहो बहुबाहूरुपादम् ।

with many arms, legs & feet,

mahā-bāho bahu-bāhūru-pādam

बहूदरं बहुदंष्ट्राकरालं

with many bellies & frightening tusks –

bahūdaraṁ bahu-damṣṭrā-karālaṁ

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

seeing this, the worlds tremble, and so do I.

dr̥ṣṭvā lokāḥ pravyathitās tathāham

नभःस्पृशं दीप्तमनेकवर्णं

Reaching the sky, blazing, of many colors,

nabhaḥ-spr̥śaṁ dīptam aneka-varṇaṁ

व्यात्ताननं दीप्तविशालनेत्रम् ।

with gaping mouths and wide, blazing eyes –

vyāttānanam dīpta-viśāla-netram

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

seeing You thus, my heart trembles

dr̥ṣṭvā hi tvām pravyathitāntar-ātmā

धृतिं न विन्दामि शमं च विष्णो ॥२४॥

and I find no courage or comfort, O Vishnu.

dhṛtiṁ na vindāmi śamaṁ ca viṣṇo

दंष्ट्राकरालानि च ते मुखानि

Your mouths with frightening tusks –
damṣṭrā-karālāni ca te mukhāni

दृष्ट्वैव कालानलसन्निभानि ।

seeing them like the world-annihilating fire,
dṛṣṭvaiva kālānala-sannibhāni

दिशो न जाने न लभे च शर्म

I am disoriented and find no comfort.
diśo na jāne na labhe ca śarma

प्रसीद देवेश जगन्निवास ॥२५॥

Be merciful, O Lord of the gods.
prasīda deveśa jagan-nivāsa

वक्राणि ते त्वरमाणा विशन्ति

They quickly enter Your mouths,
vaktrāṇi te tvaramāṇā viśanti

दंष्ट्राकरालानि भयानकानि ।

with frightening tusks.
damṣṭrā-karālāni bhayānakāni

केचिद् विलग्ना दशनान्तरेषु

Some of them, stuck between Your teeth
kecid vilagnā daśanāntareṣu

सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥२७॥

with crushed heads can be seen.
sandṛśyante cūrṇitair uttamāṅgaiḥ

अमी च त्वां धृतराष्ट्रस्य पुत्राः

Into You enter all the sons of Dhritarashtra,
amī ca tvām dhṛtarāṣṭrasya putrāḥ

सर्वे सहैवावनिपालसङ्घैः ।

along with throngs of kings,
sarve sahaivāvani-pāla-saṅghaiḥ

भीष्मो द्रोणः सूतपुत्रस्तथासौ

also Bishma, Drona & Karna,
bhīṣmo droṇaḥ sūta-putras tathāsau

सहास्मदीयैरपि योधमुख्यैः ॥२६॥

and our own main warriors.
sahāsmadīyair api yodha-mukhyaiḥ

यथा नदीनां बहवोऽम्बुवेगाः

Just as many gushing rivers
yathā nadīnām bahavo 'mbu-vegāḥ

समुद्रमेवाभिमुखा द्रवन्ति ।

flow towards the sea,
samudram evābhimukhā dravanti

तथा तवामी नरलोकवीरा

so too, these heroes of the world
tathā tavāmī nara-loka-vīrā

विशन्ति वक्राण्यभिविज्वलन्ति ॥२८॥

enter Your blazing mouths.
viśanti vaktrāṇy abhivijvalanti

यथा प्रदीप्तं ज्वलनं पतङ्गा

Just as moths, drawn to a blazing flame,
yathā pradīptam̐ jvalanam̐ pataṅgā

विशन्ति नाशाय समृद्धवेगाः ।

enter with great speed to be destroyed,
viśanti nāśāya samṛddha-vegāḥ

तथैव नाशाय विशन्ति लोकास्

so too, these people, unto their deaths,
tathaiva nāśāya viśanti lokās

तवापि वक्राणि समृद्धवेगाः ॥२९॥

enter Your mouths with great speed.
tavāpi vaktrāṇi samṛddha-vegāḥ

लेलिह्यसे ग्रसमानः समन्ताल्

Devouring, You lick from all sides
lelihyase grasamānaḥ samantāl

लोकान् समग्रान् वदनैर्ज्वलद्भिः ।

all these people with Your blazing mouths.
lokān samagrān vadanair jvaladbhiḥ

तेजोभिरापूर्य जगत्समग्रं

The entire world, filled with Your brilliance –
tejobhir āpūrya jagat samagram̐

भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

Your terrible rays burn, O Vishnu.
bhāsas tavogrāḥ pratapanti viṣṇo

आख्याहि मे को भवानुग्ररूपो

Tell me, who are You, this frightening form.
ākhyāhi me ko bhavān ugra-rūpo

नमोऽस्तु ते देववर प्रसीद ।

Salutations to You. Have mercy.
namo 'stu te deva-vara prasīda

विज्ञातुमिच्छामि भवन्तमाद्यं

I want to understand You
vijñātum icchāmi bhavantam ādyaṁ

न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

but I do not understand Your behavior.
na hi prajānāmi tava pravṛttim

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
I am time, destroyer of worlds,
kālo 'smi loka-kṣaya-kṛt pravṛddho

लोकान् समाहर्तुमिह प्रवृत्तः ।
engaged in destroying these people.
lokān samāhartum iha pravṛttaḥ

ऋतेऽपि त्वां न भविष्यन्ति सर्वे
Except for you, none of them will survive,
ṛte 'pi tvāṁ na bhaviṣyanti sarve

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥
these warriors in both armies.
ye 'vasthitāḥ pratyanīkeṣu yodhāḥ

द्रोणं च भीष्मं च जयद्रथं च
Drona, Bhishma, Jayadratha,
droṇaṁ ca bhīṣmaṁ ca jayadrathaṁ ca

कर्णं तथान्यानपि योधवीरान् ।
Karna and other mighty warriors
karṇaṁ tathānyān api yodha-vīrān

मया हतांस्त्वं जहि मा व्यथिष्ठा
killed by Me – kill them. Do not hesitate.
mayā hatāṁs tvāṁ jahi mā vyathiṣṭhā

युध्यस्व जेतासि रणे सपत्नान् ॥३४॥
In battle, you will conquer the enemy.
yudhyasva jetāsi raṇe sapatnān

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
Therefore, arise, attain glory,
tasmāt tvam uttiṣṭha yaśo labhasva

जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
conquer the enemies, enjoy the wealthy kingdom.
jītvā śatrūn bhunṅkṣva rājyaṁ samṛddham

मयैवैते निहताः पूर्वमेव
They have already been killed by Me.
mayaivaita nihatāḥ pūrvam eva

निमित्तमात्रं भव सव्यसाचिन् ॥३३॥
You are merely an instrument, O Arjuna.
nimitta-mātraṁ bhava savya-sācin

सञ्जय उवाच
Sanjaya said,
sañjaya uvāca

एतच्छ्रुत्वा वचनं केशवस्य
Having heard Krishna's words,
etac chrutvā vacanam keśavasya

कृताञ्जलिर्वेपमानः किरीती ।
Arjuna, trembling with folded hands,
kṛtāñjalir vepamānaḥ kirīti

नमस्कृत्वा भूय एवाह कृष्णं
having prostrated, said to Krishna
namas-kṛtvā bhūya evāha kṛṣṇam

सगद्गदं भीतभीतः प्रणम्य ॥३५॥
with fear and a faltering voice...
sagadgadam bhīta-bhītaḥ praṇamya

स्थाने हृषीकेश तव प्रकीर्त्या
O Krishna, due to Your fame, rightly
sthāne hr̥ṣīkeśa tava prakīrtyā

जगत् प्रहृष्यत्यनुरज्यते च ।
the world rejoices and is delighted.
jagat prahr̥ṣyaty anurajyate ca

रक्षांसि भीतानि दिशो द्रवन्ति
Frightened demons run in all directions
rakṣānsi bhītāni diśo dravanti

सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥३६॥
and throngs of siddhas bow to You.
sarve namasyanti ca siddha-saṅghāḥ

अर्जुन उवाच
Arjuna said,
arjuna uvāca

कस्माच्च ते न नमेरन्महात्मन्
Why should they not bow, O Krishna.
kasmāc ca te na nameran mahātman

गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
You excell even the creator, Brahma.
gariyase brahmaṇo 'py ādi-kartre

अनन्त देवेश जगन्निवास
O limitless Lord of gods,
ananta deveśa jagan-nivāsa

त्वमक्षरं सदसत्तत्परं यत् ॥३७॥
You are the everlasting supreme reality.
tvam akṣaram sad-asat tat param yat

त्वमादिदेवः पुरुषः पुराणस्

You are the first of gods, the eternal being.
tvam ādi-devaḥ puruṣaḥ purāṇas

त्वमस्य विश्वस्य परं निधानम् ।

You are the supreme goal for all.
tvam asya viśvasya param nidhānam

वेत्तासि वेद्यं च परं च धाम

You are knower & known, the supreme abode.
vettāsi vedyam ca param ca dhāma

त्वया ततं विश्वमनन्तरूप ॥३८॥

By You, the world is pervaded.
tvayā tataṁ viśvam ananta-rūpa

वायुर्यमोऽग्निर्वरुणः शशाङ्कः

Vayu, Yama, Agni, Varuna, moon,
vāyur yamo 'gnir varuṇaḥ śaśāṅkaḥ

प्रजापतिस्त्वं प्रपितामहश्च ।

and Prajapati are You.
prajāpatis tvam prapitāmahaś ca

नमो नमस्तेऽस्तु सहस्रकृत्वः

Salutations to You in the thousands.
namo namas te 'stu sahasra-kṛtvah

पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥

Salutations to You again and again.
punaś ca bhūyo 'pi namo namas te

नमः पुरस्तादथ पृष्ठतस्ते

Salutations to You from the front and back.
namaḥ purastād atha pṛṣṭhatas te

नमोऽस्तु ते सर्वत एव सर्व ।

Salutations to You everywhere.
namo 'stu te sarvata eva sarva

अनन्तवीर्यामितविक्रमस्त्वं

You are limitless might & power.
ananta-vīryāmita-vikramas tvam

सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥

You pervade all, therefore You are all.
sarvaṁ samāpnoṣi tato 'si sarvaḥ

सखेति मत्वा प्रसभं यदुक्तं

Considering You a friend, I casually said
sakheti matvā prasabham yad uktam

हे कृष्ण हे यादव हे सखेति ।

"O Krishna, O friend"
he kṛṣṇa he yādava he sakheti

अजानता महिमानं तवेदं

not knowing Your greatness
ajānatā mahimānam tavedam

मया प्रमादात् प्रणयेन वापि ॥४१॥

due to my carelessness and affection.
mayā pramādāt praṇayena vāpi

यच्चावहासार्थमसत्कृतोऽसि

In fun, You were disrespected
yac cāvahāsārtham asat-kr̥to 'si

विहारशय्यासनभोजनेषु ।

during play, sleep, rest & eating,
vihāra-śayyāsana-bhojaneṣu

एकोऽथवाप्यच्युत तत्समक्षं

alone and with others, O Krishna.
eko 'tha vāpy acyuta tat-samakṣam

तत् क्षामये त्वामहमप्रमेयम् ॥४२॥

I seek forgiveness for that.
tat kṣāmaye tvām aham aprameyam

तस्मात् प्रणम्य प्रणिधाय कायं

Therefore, prostrating my body
tasmāt praṇamya praṇidhāya kāyam

प्रसादये त्वामहमीशमीड्यम् ।

I beseech You, worshipful Lord,
prasādaye tvām aham īśam īdyam

पितेव पुत्रस्य सखेव सख्युः

like father to son, friend to friend,
piteva putrasya sakheva sakhyuḥ

प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

or lover to lover, please forgive me.
priyaḥ priyāyārhasi deva soḍhum

पितासि लोकस्य चराचरस्य

You are father of the whole world.
pitāsi lokasya carācarasya

त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

You are revered, most venerable.
tvam asya pūjyaś ca gurur garīyān

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

No one is like You. How could any be greater
na tvat-samo 'sty abhyadhikaḥ kuto 'nyo

लोकत्रयेऽप्यप्रतिमप्रभाव ॥४३॥

even in all the three worlds?
loka-traye 'py apratima-prabhāva

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा

Seeing what was never before seen, I am amazed
adr̥ṣṭa-pūrvam hr̥ṣito 'smi dr̥ṣṭvā

भयेन च प्रव्यथितं मनो मे ।

and my mind is shaken by fear.
bhayena ca pravyathitam mano me

तदेव मे दर्शय देव रूपं

Show me Your prior form.
tad eva me darśaya deva rūpaṁ

प्रसीद देवेश जगन्निवास ॥४५॥

Be merciful, O Lord of gods.
prasīda deveśa jagan-nivāsa

किरीटिनं गदिनं चक्रहस्तम्

Bearing a crown, mace & discus,
kirīṭinam̐ gadinam̐ cakra-hastam̐

इच्छामि त्वां द्रष्टुमहं तथैव ।

I want to see You thus,
icchāmi tvām̐ draṣṭum aham̐ tathaiva

तेनैव रूपेण चतुर्भुजेन

with a form having four arms,
tenaiva rūpeṇa catur-bhujena

सहस्रबाहो भव विश्वमूर्ते ॥४६॥

O thousand-armed Lord.
sahasra-bāho bhava viśva-mūrte

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

मया प्रसन्नेन तवार्जुनेदं

O Arjuna, by My grace
mayā prasannena tavārjunedaṁ

रूपं परं दर्शितमात्मयोगात् ।

and power, was revealed My supreme form –
rūpaṁ param̐ darśitam̐ ātma-yogāt

तेजोमयं विश्वमनन्तमाद्यं

brilliant, vast, limitless, foremost,
tejo-mayaṁ viśvam̐ anantam̐ ādyaṁ

यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

never seen except by you.
yan me tvad anyena na dr̥ṣṭa-pūrvam̐

न वेदयज्ञाध्ययनैर्न दानैर्

Not by Vedic sacrifice or recitation, charity,
na veda-yajñādhyayanair na dānair

न च क्रियाभिर्न तपोभिरुग्रैः ।

rituals, or severe penances
na ca kriyābhir na tapobhir ugraiḥ

एवंरूपः शक्य अहं नृलोके

can I, with this form
evaṁ-rūpaḥ śakya aham̐ nṛ-loke

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

be seen by any other than you, O Arjuna.
draṣṭum̐ tvad anyena kuru-pravīra

मा ते व्यथा मा च विमूढभावो

Do not tremble, be not confused
mā te vyathā mā ca vimūḍha-bhāvo

दृष्ट्वा रूपं घोरमीदृङ् ममेदम् ।

having seen this terrible form of Mine.
dṛṣṭvā rūpaṁ ghoram īdṛṅ mamedam

व्यपेतभीः प्रीतमनाः पुनस्त्वं

Without fear, cheerful, you
vyapeta-bhīḥ prīta-manāḥ punas tvam

तदेव मे रूपमिदं प्रपश्य ॥४९॥

now behold this, My prior form.
tad eva me rūpam idaṁ prapaśya

सञ्जय उवाच

Sanjaya said,
sañjaya uvāca

इत्यर्जुनं वासुदेवस्तथोक्त्वा

Krishna, having spoken thus to Arjuna,
ity arjunam vāsudevas tathoktvā

स्वकं रूपं दर्शयामास भूयः ।

revealed his own form.
svakam rūpaṁ darśayāmāsa bhūyaḥ

आश्वासयामास च भीतमेनं

He comforted the frightened one
āśvāsayāmāsa ca bhītam enam

भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

having assumed His pleasant form.
bhūtvā punaḥ saumya-vapur mahātmā

अर्जुन उवाच

Arjuna said,
arjuna uvāca

दृष्ट्वेदं मानुषं रूपं

Seeing this human form
dṛṣṭvedaṁ mānuṣaṁ rūpaṁ

तव सौम्यं जनार्दन ।

of Yours, O Krishna,
tava saumyaṁ janārdana

इदानीमस्मि संवृत्तः

I am now composed
idānīm asmi saṁvṛttaḥ

सचेताः प्रकृतिं गतः ॥५१॥

and have returned to normal.
sacetāḥ prakṛtiṁ gataḥ

श्रीभगवानुवाच

The Blessed Lord said,
śrī-bhagavān uvāca

सुदुर्दर्शमिदं रूपं

This form of Mine, very difficult to see,
sudurdarśam idaṁ rūpaṁ

दृष्टवानसि यन्मम ।

You have seen.
dṛṣṭavān asi yan mama

देवा अप्यस्य रूपस्य

For this form, even the gods
devā apy asya rūpasya

नित्यं दर्शनकाङ्क्षणः ॥५२॥

are always longing to behold.
nityaṁ darśana-kāṅkṣiṇaḥ

नाहं वेदैर्न तपसा

Not through the Vedas, penances,
nāhaṁ vedair na tapasā

न दानेन न चेज्यया ।

charity or sacrifices
na dānena na cejyayā

शक्य एवंविधो द्रष्टुं

am I able to be seen
śakya evaṁ-vidho draṣṭuṁ

दृष्टवानसि मां यथा ॥५३॥

as you have seen Me.
dṛṣṭavān asi mām yathā

भक्त्या त्वनन्यया शक्य

But through steadfast devotion
bhaktyā tv ananyayā śakya

अहमेवंविधोऽर्जुन ।

I, in this form, O Arjuna,
aham evaṁ-vidho 'rjuna

ज्ञातुं द्रष्टुं च तत्त्वेन

can be known, seen in reality,
jñātuṁ draṣṭuṁ ca tattvena

प्रवेष्टुं च परन्तप ॥५४॥

and be entered into, O Arjuna.
praveṣṭuṁ ca parantapa

मत्कर्मकृन्मत्परमो

One who acts for Me, focused on Me,
mat-karmakṛṇ mat-paramo

मद्भक्तः सङ्गवर्जितः ।

devoted to Me, free from attachment,
mad-bhaktaḥ saṅga-varjitaḥ

निर्वैरः सर्वभूतेषु

free from enmity for all creatures,
nirvairaḥ sarva-bhūteṣu

यः स मामेति पाण्डव ॥५५॥

He reaches Me, O Arjuna.
yaḥ sa mām eti pāṇḍava