By this word of the highest secret concerning the Self, which You have spoken out of compassion towards me, my delusion is gone.

The origin and destruction of beings verily, have been heard by me in detail from You. O Lotus-eyed Krishna, and also Your inexhaustible greatness.

If you, O Lord, think it is possible for me to see It, do You please, then, O Lord of YOGAS, show me Your Imperishable Self-form.
Behold, O Partha, Divine forms of Me, by hundreds and thousands, of different kinds and of various colors and shapes.

Behold the ADITYAS, the VASUS, the RUDRAS, the (Two) ASWINS and also the MARUTS; behold many wonders never seen before, O Bharata.

Now behold, O Gudakesa, in this Body, that the whole universe centers in One -- including, the moving and the unmoving -- and whatever else you desire to see.

But you are not able to behold Me with these, your own eyes; I give you the Divine-eye; behold My Lordly YOGA.

Having thus spoken, O King, the great Lord of YOGA, Hari, showed to Partha His Supreme Form, as the Lord (of the Universe).
With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted... (Continued...)

Wearing divine garlands (necklaces) and apparel, anointed with divine unguents, the All-wonderful, Resplendent, Endless, facing all sides.

If the splendour of a thousand Suns was to blaze all at once (simultaneously) in the sky, that would be like the splendour of that Mighty Being (great soul).

Then, Dhananjaya, filled with wonder, with his hair standing on end, bowed down his head to the God and spoke with joined palms.

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paśyāmi devāṃstava deva dehe
sarvāṃstathā bhūtavidēṣasaṅghānā
brahmāṇāmiśaṁ kamalāsanasthām
ṛṣimśca sarvānuragāṁśca divyān

I see all the gods, O Lord, in Your body, and (also) hosts of various classes of beings; Brahmā, the god of Creation, seated on the Lotus, all the heavenly sages and celestial serpents.

Anekabāhūdaravaktranetram
paśyāmi tvāṁ sarvato'nantarūpam
nāntaṁ na madhyām na punastavādim
paśyāmi viśveśvara viśvarūpa

I see Thee boundless form on every side, with manifold arms, stomachs, mouths and eyes; neither the end, nor the middle, nor also the beginning do I see; O, Lord of the Universe, O, Cosmic-Form.

Kirītinam gādinaṁ cakrīnaṁ ca
tējorāśiṁ sarvato diptimantam
paśyāmi tvāṁ durnirikṣyāṁ samantāt
diptānalārkadyutimāpanemāyam

I see Thee with Crown, Club, and Discus; a mass of radiance shining everywhere, very hard to look at, all round blazing like burning fire and Sun, and incomprehensible.

tvamakṣaraṁ paramaṁ veditavyam
tvamasya visvasya paramaṁ nidhānam
tvamavyayaḥ śāśvatadharmaṁoptā
sanātanastvaṁ puruṣo mato me

You are the Imperishable, the Supreme Being worthy to be known. You are the great treasure-house of this universe. You are the imperishable Protector of the Eternal DHARMA. In my opinion, You are the Ancient PURUSHA.
I see You without beginning, middle, or end, infinite in power, of endless arms, the sun and moon being Your eyes, the burning fire Your mouth, heating the whole universe with Your radiance.

The space between earth and the heavens and all the quarters is filled by You alone; having seen this, Your wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being.

Verily, into You enter these hosts of DEVAS; some extol You in fear with joined palms; “May it be well” thus saying, bands of great RISHIS and SIDDHAS praise You with hymn sublime.
The RUDRAS, ADITYAS, VASUS, SADHYAS, VISWE-DEVAS, the two ASWINS, MARUTS, USHMAPAS and hosts of GANDHARVAS, YAKSHAS, ASURAS ans SIDDHAS -- they are all looking at you, all quite astonished.

Having seen Your immeasurable Form, with many mouths and eyes, O Mighty-armed, with many arms, thighs, and feet, with many stomachs and fearsome with many tusks, the worlds are terrified and so too am I.

On seeing You, with Your Form touching the sky, flaming in many colors, with mouths wide open, with large fiery eyes, I am terrified at heart, and I find neither courage, nor peace, O Vishnu!

Having seen your mouths fearsome with tusks (blazing) like PRALAYA fires, I know not the four quarters, nor do I find peace; be gracious, O Lord of the DEVAS, O Abode of the Universe.
All the sons of Dhritharashtra with hosts of kings of the earth, Bhishma, Drona and the son of the charioteer, Karna, with the warrior chieftains of ours— (contd.)

Into Your mouths, with terrible teeth, and fearful to behold, they precipitately enter. Some are found sticking in the gaps between the teeth with their heads crushed into pulp.

Verily, as many torrents of rivers flow towards the ocean, so these heroes in the world of men enter Your flaming mouths.

As moths rush hurriedly into a blazing fire for their own destruction, so also these creatures hastily rush into Your mouths for destruction.
Devouring all worlds on every side with Your flaming mouths, You are licking (in enjoyment). Your fierce rays, filling the whole world with radiance, are burning, O Vishnu.

Tell me, who You are, so fierce in form? Salutations to You, O God Supreme; have mercy. I desire to know You, the Original Being, I know not indeed Your purpose.

I am the mighty world-destroying Time, now engaged in destroying the worlds. Even without you, none of the warriors arrayed in hostile armies shall live.
Therefore, stand up, and obtain fame. Conquer the enemies and enjoy the flourishing kingdom. Verily by Myself they have already been slain; be you a mere instrument, O left-handed archer.

Drona, Bhishma, Jayadratha, Karna, and other brave warriors -- those have already been slain by Me; you do kill; be not distressed with fear; fight and you shall conquer your enemies in the battle.

Having heard that speech of Kesava, the crowned-one (Arjuna), with joined palms, trembling and prostrating himself, again addressed Krishna, in a choked voice, bowing down, overwhelmed with fear.

Arjuna uvāca

Having heard that speech of Kesava, the crowned-one (Arjuna), with joined palms, trembling and prostrating himself, again addressed Krishna, in a choked voice, bowing down, overwhelmed with fear.

Arjuna uvāca
It is but fitting, O Hrishkesa, that the world delights and rejoices in Thy praise; RAKSHASAS fly in fear to all quarters, and all hosts of SIDDHAS bow to thee.

And why should they not, O Great-souled One, bow to Thee, greater (than all else), the Primal Cause even of Brahma, O Infinite Being, O Lord of Lords, O Abode of the Universe, You are the Imperishable, that which is beyond both Manifest and the Unmanifest.

You are VAYU, YAMA, AGNI, VARUNA, the Moon, PRAJAPATI, and the great-grandfather of all. Salutations unto You a thousand times, and again salutations unto You!
Salutations to You, from front and behind! Salutations to You on every side! O All! You, infinite in Power, and Infinite in Prowess, pervade all; wherefore You are the All.

Without knowing this greatness of Yours, whatever was said by me (to You) rashly through inadvertence or even out of intimacy, thinking (You to be) a friend, addressing (You) as ‘O Kṛṣṇa.’ ‘O Yādava.’ ‘O friend,’ etc.--

In whatever way I may have insulted You for the sake of fun, while at play, reposing or sitting, or at meals, when alone (with You), O Achyuta, or in company -- that, O Immeasurable One, I implore You to forgive.

You are the Father of this world, moving and unmoving. You are to be adored by this world. You are the greatest GURU, (for) there exists none who is equal to You; how can there be then another, superior to You in the three worlds, O Being of unequalled power?
Therefore, bowing down, prostrating my body, I crave your forgiveness, adorable Lord. As a father forgiveth his son, a friend his friend, a lover his beloved, even so should You forgive me, O DEVA.

I am delighted, having seen what was never seen before; and (yet) my mind is distressed with fear. Show me your previous form only, O God' have mercy, O God of gods, O Abode of the Universe.

I desire to see You as before, crowned, bearing a mace, with a discus in hand, in Your Former Form only, having four arms, O Thousand-armed, O Universal Form.
mayā prasannena tavārjunēdām
rūpaṁ param darśitamāmāyogāt |
tejomayaṁ viśvanantamādyaṁ
yanme tvadanyena na drṣṭapūrvam || 47 ||

Graciously by Me, O Arjuna, this Supreme-Form has been shown to you by My own YOGA-power -- Full of splendour, Primeval, Infinite, the Universal-Form of Mine has never been seen by any other than yourself.

न वेदयाध्ययनमेव दानः
न च क्रियार्मिन्ततपोभिरः ।
एवं समयं अहं नृलोके
क्रोधे तवद्ययन कुरुप्रवीर || 48 ||

na vedayajñādhyayanairna dānaiḥ
na ca kriyābhīrṇa tapobhīrgraiḥ I
evāṁrūpaṁ śakya ahaṁ nṛloke
draṣṭuṁ tvadanyena kurupravira || 48 ||

Neither by the study of the VEDAS and sacrifices, nor by rituals, nor by severe austerities, can I be seen in this form in the world of men by any other than yourself, O great hero among the Kurus.

मा ते व्यथा मा च विप्रतमावः
कृष्णं रूपं घोरमीद्रिमेत्म ||
व्यपेतभी: प्रीतमन: पुनस्तयमः
तदेह मे रूपमित्र प्रपदय || 49 ||
mā te vyathā mā ca vimūḍhabhāvah
dṛṣṭvā rūpaṁ ghoramidṁamadedam I
vyapetabhiḥ prītamanāḥ punastvam
tadeva me rūpamidmaṁ prapaśya || 49 ||

Be not afraid, nor bewildered on seeing such a terrible-Form of Mine as this; with your fear dispelled and with gladdened heart, now behold again this Form of Mine.

सन्नयै उवाच
saṅjaya uvāca

इत्यर्जुनं वासुदेवस्तथेतोऽत
स्यकं रूपं वर्यायामस्य भृगः ।
आश्वास्यामास च भीतमेत्म
भुत्वा पुनः सौम्यवपुर्वत्तमः || 50 ||

Having thus spoken to Arjuna, Vasudeva again showed His own Form, and, the Great-souled One, assuming His gentle Form, consoled him who was so terrified.
Having seen this, Thy gentle human-form, O Janardana, I am now composed and restored to my own nature.

Very hard, indeed, it is to see this form of Mine which you have seen. Even the gods are ever longing to behold this Form.

Neither by the VEDAS, nor by austerity, nor by gift, nor by sacrifices can I be seen in this Form as you have seen Me (in your present mental condition).

But, by single-minded devotion, can I, of this Form, be "known" and "seen" in reality, and also "entered" into, O Parantapa (O scorcher of your foes)!

He who does actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards none, he comes to Me, O Pandava.