

Geeta Chapter XI (The Cosmic Form)

विश्वरूपदर्शनयोगः viśvarūpadarśanayogaḥ

ॐ श्री परमात्मने नमः
om śrī paramātmāne namaḥ

अथ एकादशोऽध्यायः
atha ekādaśo'dhyāyaḥ

अर्जुन उवाच
arjuna uvāca

मदनुग्रहाय परमम् गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

madanugrahāya paramam guhyamadhyātmasañjītam ।
yattvayoktaṁ vacastena moho'yaṁ vigato mama ॥ 1 ॥

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

भवाप्ययौ हि भूतानाम् श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

bhavāpyayau hi bhūtānām śrutau vistaraśo mayā ।
tvattaḥ kamalapatrākṣa mähātmyamapi cāvyayam ॥ 2 ॥

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.

एवमेतद्यथात्थ त्वम् आत्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपं ऐश्वरं पुरुषोत्तम ॥ ३ ॥

evametadyathāttha tvam ātmānaṁ parameśvara ।
draṣṭumicchāmi te rūpaṁ aiśvaraṁ puruṣottama ॥ 3 ॥

O Supreme Lord! As you have thus described Yourself, I wish to see (actually) Your Form Divine, O PURUSHOTTAMA.

मन्यसे यदि तच्छक्यम् मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वम् दर्शयात्मानमव्ययम् ॥ ४ ॥

manyase yadi tacchakyam mayā draṣṭumiti prabho ।
yogेश्वरा tato me tvam darśayātmānamavyayam ॥ 4 ॥

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.

श्री भगवानुवाच
śrī bhagavān uvāca

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

paśya me pārtha rūpāṇi śataśo'tha sahasraśaḥ ।
nānāvidhāni divyāni nānāvārṇākṛtīni ca ॥ 5 ॥

Behold, O Partha, Divine forms of Me, by hundreds and thousands, of different kinds and of various colors and shapes.

पश्यादित्यानवसूरुद्रान् अश्विनौ मरुतस्तथा ।
बहून्यद्रष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

paśyādityānavasūnruḍrān aśvinau marutastathā ।
bahūnyadrṣṭapūrvāṇi paśyāścaryāṇi bhārata ॥ 6 ॥

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

इहैकस्थं जगत्कृत्स्नम् पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्रष्टुमिच्छसि ॥ ७ ॥

ihaikasthaṁ jagatkṛtsnam paśyādya sacarācaram ।
mama dehe guḍākeśa yaccānyadraṣṭumicchasi ॥ 7 ॥

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.

न तु मां शक्यसे द्रष्टुम् अनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

na tu māṁ śakyase draṣṭum anenaiva svacakṣuṣā ।
divyaṁ dadāmi te cakṣuḥ paśya me yogamaiśvaram ॥ 8 ॥

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

सञ्जय उवाच
sañjaya uvāca

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

evamuktva tato rājan mahāyogeśvaro hariḥ ।
darśayāmāsa pārhāya paramaṁ rūpamaiśvaram ॥ 9 ॥

Having thus spoken, O King, the great Lord of YOGA, Hari, showed to Partha His Supreme Form, as the Lord (of the Universe).

अनेकवक्त्रनयनम् अनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणम् दिव्यानेकोद्यतायुधम् ॥ १० ॥

anekavaktranayanam anekādbhutadarśanam ।
anekadivyābharaṇam divyānekodyatāyudham ॥ 10 ॥

With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted... (Continued...)

दिव्यमाल्याम्बरधरम् दिव्यगन्धानुलेपनम् ।
सर्वाश्वर्यमयं देवम् अनन्तं विश्वतोमुखम् ॥ ११ ॥

divyamālyāambaradharam divyagandhānulepanam ।
sarvāścaryamayam devam anantaṁ viśvatomukham ॥ 11 ॥

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

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥

divi sūryasahasrasya bhavedyugapadutthitā ।
yadi bhāḥ sadṛśī sā syāt bhāstasya mahātmanaḥ ॥ 12 ॥

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).

तत्रैकस्थं जगत्कृत्स्नम् प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

tatraikasthaṁ jagatkṛtsnam pravibhaktamanekadhā ।
apaśyaddevadevasya śarīre pāṇḍavastadā ॥ 13 ॥

There, in the body of the God of gods, the Pandava (Son of Pandu) then saw the whole Universe resting in one(Cosmic form), with all its infinite parts.

ततः स विस्मयाविष्टः हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवम् कृताञ्जलिरभाषत ॥ १४ ॥

tataḥ sa vismayāviṣṭaḥ hṛṣṭaromā dhanañjayaḥ ।
praṇamya śirasā devam kṛtāñjalirabhāṣata ॥ 14 ॥

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

अर्जुन उवाच
arjuna uvāca

पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसङ्गान् ।
ब्रह्माण्मीशं कमलासनस्थम्
ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

paśyāmi devāṁstava deva dehe
sarvāṁstathā bhūtaviśeṣasaṅghān |
brahmāṇamiśaṁ kamalāsanastham
ṛṣiṁśca sarvānuragāṁśca divyān || 15 ||

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.

अनेकबाहूदरवक्त्रनेत्रम्
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिम्
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

anekabāhūdaravaktranetram
paśyāmi tvāṁ sarvato'nantarūpam |
nāntaṁ na madhyaṁ na punastavādim
paśyāmi viśveśvara viśvarūpa || 16 ||

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.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्तात्
दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

kirīṭinaṁ gadināṁ cakriṇaṁ ca
tejorāśiṁ sarvato diptimantam |
paśyāmi tvāṁ durnirīkṣyaṁ samantāt
dīptānalārkadyutimaprameyam || 17 ||

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.

त्वमक्षरं परमं वेदितव्यम्
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

tvamakṣaraṁ paramaṁ veditavyam
tvamasya viśvasya paraṁ nidhānam |
tvamavyayaḥ śāśvatadharmagoptā
sanātanastvaṁ puruṣo mato me || 18 ||

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.

अनादिमध्यान्तमनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशक्त्रम्
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

anādimadhyāntamanantavīryam
anantabāhum śāsisūryanetram ।
paśyāmi tvām dīptahutāśavaktram
svatejasā viśvamidaṁ tapantam ॥ 19 ॥

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.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदम्
लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

dyāvāpṛthivyoridamantaram hi
vyāptaṁ tvayaikena diśāśca sarvāḥ ।
dṛṣṭvādbhutaṁ rūpamugraṁ tavedam
lokatrayaṁ pravryathitaṁ mahātman ॥ 20 ॥

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.

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

amī hi tvām surasaṅghā viśanti
kecidbhītāḥ prāñjalayo gṛṇanti ।
svastītyuktvā maharṣisiddhasaṅghāḥ
stuvanti tvām stutibhiḥ puṣkalābhiḥ ॥ 21 ॥

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.

रुद्रादित्या वसवो ये च साध्याः
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घाः
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

rudrādityā vasavo ye ca sādhyāḥ
viśveśvinau marutaśchoṣmapāśca ।
gandharvayakṣāsurasiddhasaṅghāḥ
vīkṣante tvām vismitāścaiva sarve ॥ 22 ॥

The RUDRAS, ADITYAS, VASUS, SADHYAS, VISWE-DEVAS, the two ASWINS, MARUTS, USHMAPAS and hosts of GANDHARVAS, YAKSHAS, ASURAS and SIDDHAS -- they are all looking at you, all quite astonished.

रूपं महत्ते बहुवक्त्रनेम्

महाबाहो बहुबाहूरूपादम् ।

बहूदरं बहुदंष्ट्राकरालम्

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

rūpaṁ mahatte bahuvaktranem

mahābāho bahubāhūrūpādam ।

bahūdaraṁ bahudaṁṣṭrākaraḷam

dr̥ṣṭvā lokāḥ pravryathitāstathāham ॥ 23 ॥

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.

नभःस्पृशं दीप्तमनेकवर्णम्

व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

nabhasspṛśaṁ dīptamanekavarṇam

vyāttānanaṁ dīptaviśālanetram ।

dr̥ṣṭvā hi tvāṁ pravryathitāntarātṁā

dḥṛtiṁ na vindāmi śamaṁ ca viṣṇo ॥ 24 ॥

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!

दंष्ट्राकरालानि च ते मुखानि

दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म

प्रसीद देवेश जगन्निवास ॥ २५ ॥

daṁṣṭrākaraḷāni ca te mukhāni

dr̥ṣṭvaiva kālānalasannibhāni ।

diśo na jāne na labhe ca śarma

prasīda deveśa jagannivāsa ॥ 25 ॥

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.

अमी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ

सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

ami ca tvām dhṛtarāṣṭrasya putrāḥ
sarve sahaivāvanipālasaṅghaiḥ ।
bhīṣmo droṇaḥ sūtaputrastathāsau
sahāsmadiyairapi yodhamukhyaiḥ ॥ 26 ॥

All the sons of Dhṛitharashtra with hosts of kings of the earth, Bhishma, Drona and the son of the charioteer, Karna, with the warrior chieftains of ours-- (contd..)

चक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

vaktrāṇi te tvaramāṇā viśanti
daṁṣṭrākarālāni bhayānakāni ।
kecidvilagnā daśanāntareṣu
sandṛśyante cūrṇitairuttamāṅgaiḥ ॥ 27 ॥

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.

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीराः
विशन्ति चक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

yathā nadīnām bahavo'mbuvegāḥ
samudramevābhimukhā dravanti ।
tathā tavāmī naralokavīrāḥ
viśanti vaktrāṇyabhivijvalanti ॥ 28 ॥

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

यथा प्रदीप्तं ज्वलनं पतङ्गाः
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकाः
तवापि चक्त्राणि समृद्धवेगाः ॥ २९ ॥
yathā pradiptam jvalanam patāṅgāḥ
viśanti nāśāya samṛddhavegāḥ ।
tathaiva nāśāya viśanti lokāḥ
tavāpi vaktrāṇi samṛddhavegāḥ ॥ 29 ॥

As moths rush hurriedly into a blazing fire for their own destruction, so also these creatures hastily rush into Your mouths for destruction.

लेलिह्यसे ग्रसमानः समन्तात्
लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रम्
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

lelihyase grasamānaḥ samantāt
lokānsamagrānvadanairjvaladbhiḥ ।
tejobhirāpūrya jagatsamagram
bhāsastavogrāḥ pratapanti viṣṇo ॥ 30 ॥

*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.*

आख्याहि मे को भवानुग्ररूपः
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यम्
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

ākhyāhi me ko bhavānugrarūpaḥ
namo'stu te devavara prasīda ।
vijñātumicchāmi bhavantamādyam
na hi prajānāmi tava pravṛttim ॥ 31 ॥

*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.*

श्री भगवानुवाच
śrī bhagavānuvāca

कालोऽस्मि लोकक्षयकृत्प्रवृद्धः
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

kālo'smi lokakṣayakṛtpravṛddhaḥ
lokānsamāhartumiha pravṛttaḥ ।
ṛte'pi tvāṁ na bhaviṣyanti sarve
ye'vasthitāḥ pratyānikeṣu yodhāḥ ॥ 32 ॥

*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.*

तस्मात्त्वमुत्तिष्ठ यशो लभस्य
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सच्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jitvā śatrūn bhukṣva rājyaṁ samṛddham ।
mayaivaite nihatāḥ pūrvameva
nimittamātraṁ bhava savyasācin ॥ 33 ॥

*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.*

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥
droṇaṁ ca bhiṣmaṁ ca jayadrathaṁ ca
karṇaṁ tathānyānapi yodhavīrān ।
mayā hatāmstvaṁ jahi mā vyathiṣṭhāḥ
yudhyasva jetāsi raṇe sapatnān ॥ 34 ॥

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.

सञ्जय उवाच
sañjaya uvāca

एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णम्
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥
etacchrutvā vacanaṁ keśavasya
kṛtāñjalirvepamānaḥ kirīṭī ।
namaskṛtvā bhūya evāha kṛṣṇam
sagadgadaṁ bhītabhītaḥ praṇamya ॥ 35 ॥

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.

अर्जुन उवाच
arjuna uvāca

स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥
sthāne hr̥ṣikeśa tava prakīrtiyā
jagatprahr̥ṣyatyanurajyate ca ।
rakṣāṁsi bhītāni diśo dravanti
sarve namasyanti ca siddhasaṅghāḥ ॥ 36 ॥

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.

कस्माच्च ते न नमेरन्महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

kasmācca te na nameranmahātman
gariyase brahmaṇo'pyādikartre ।
ananta deveśa jagannivāsa
tvamakṣaram sadasattatparam yat ॥ 37 ॥

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.

त्वमादिदेवः पुरुषः पुराणः
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

tvamādidevaḥ puruṣaḥ purāṇaḥ
tvamasya viśvasya param nidhānam ।
vettāsi vedyam ca param ca dhāma
tvayā tataṁ viśvamanantarūpa ॥ 38 ॥

You are the Primal God, the Ancient PURUSHA; You are the Supreme Refuge of this universe. You are the knower, the knowable, and the Abode-Supreme. By Thee is the universe pervaded, O Being of Infinite forms.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

vāyuryamo'gnirvaruṇaḥ śaśāṅkaḥ
prajāpatistvaṁ prapitāmahaśca ।
namo namaste'stu sahasrakṛtvaḥ
punaśca bhūyo'pi namo namaste ॥ 39 ॥

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!

नमः पुरस्तादथ पृष्ठतस्ते
नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितचिक्रमस्त्वम्
सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

namaḥ purastādatha pṛṣṭhataste
namo'stu te sarvata eva sarva |
anantavīryāmitavikramastvam
sarvaṁ samāpnoṣi tato'si sarvaḥ || 40 ||

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.

सखेति मत्वा प्रसभं यदुक्तम्
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदम्
मया प्रमादात्प्रणयेन चापि ॥ ४१ ॥

sakheti matvā prasabhaṁ yaduktam
he kṛṣṇa he yādava he sakheti |
ajānatā mahimānaṁ tavedam
mayā pramādātpraṇayena vāpi || 41 ||

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.--

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षम्
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

yaccāvahāsārthamasatkṛto'si
vihāraśayyāsanabhojaneṣu |
eko'thavāpyacyuta tatsamakṣam
tatkṣāmaye tvāmahamaprameyam || 42 ||

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.

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

pitāsi lokasya carācarasya
tvamasya pūjyaśca gururgariyān |
na tvatsamo'styabhyadhikaḥ kuto'nyaḥ
lokatraye'pyapratimaprabhāva || 43 ||

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?

तस्मात्प्रणम्य प्रणिधाय कायम्
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

tasmātpraṇamya praṇidhāya kāyam
prasādaye tvāmahamīśamīdyam ।
piteva putrasya sakheva sakhyuḥ
priyaḥ priyāyārhasi deva soḍhum ॥ 44 ॥

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.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपम्
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

aḍṛṣṭapūrvam hr̥ṣito'smi ḍṛṣṭvā
bhayena ca pravyathitaṁ mano me ।
tadeva me darśaya deva rūpam
prasīda deveśa jagannivāsa ॥ 45 ॥

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.

किरीटिनं गदिनं चक्रहस्तम्
इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

kirīṭinaṁ gadinam cakrahastam
icchāmi tvāṁ draṣṭumahaṁ tathaiva ।
tenaiva rūpeṇa caturbhujena
sahasrabāho bhava viśvamūrte ॥ 46 ॥

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.

श्री भगवानुवाच
śrī bhagavānuvāca

मया प्रसन्नेन तवार्जुनेदम्
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यम्
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

mayā prasannena tavārjunedam
rūpaṁ paraṁ darśitamātmayogāt |
tejomayaṁ viśvamanantamādyam
yanme tvadanyena na dṛṣṭapūrvam || 47 ||

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

न वेदयज्ञाध्ययनैर्न दानैः
न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥
na vedayajñādhyayanairna dānaiḥ
na ca kriyābhirna tapobhirugraiḥ |
evamrūpaḥ śakya ahaṁ nṛloke
draṣṭuṁ tvadanyena kurupravīra || 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 विमृढभाक्
दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वम्
तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥
mā te vyathā mā ca vimūḍhabhāvaḥ
dṛṣṭvā rūpaṁ ghoramidṛṅmamedam |
vyapetabhīḥ prītamanāḥ punastvam
tadeva me rūpamidam 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.*

सञ्जय उवाच
sañjaya uvāca

इत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनम्
भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥
ityarjunaṁ vāsudevastathoktvā
svakaṁ rūpaṁ darśayāmāsa bhūyaḥ |
āśvāsayāmāsa ca bhītamenam
bhūtvā punaḥ saumyavapurmahātmā || 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.*

अर्जुन उवाच
arjuna uvāca

दृष्ट्वेदं मानुषं रूपम् तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

dr̥ṣṭvedaṁ mānuṣaṁ rūpam tava saumyaṁ janārdana ।
idānīmasmi saṁvṛttaḥ sacetaḥ prakṛtiṁ gataḥ ॥ 51 ॥

Having seen this, Thy gentle human-Form, O Janardana, I am now composed and restored to my own nature.

श्री भगवानुवाच
śrī bhagavānuvāca

सुदुर्दर्शमिदं रूपम् दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

sudurdarśamidaṁ rūpam dr̥ṣṭavānasi yanmama ।
devā apyasya rūpasya nityaṁ darśanakāṅkṣiṇaḥ ॥ 52 ॥

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.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुम् दृष्टवानसि मां यथा ॥ ५३ ॥

nāhaṁ vedairna tapasā na dānena na cejyayā ।
śakya evaṁvidho draṣṭum dr̥ṣṭavānasi māṁ yathā ॥ 53 ॥

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)

भक्त्या त्वनन्यया शक्यः अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

bhaktiā tvananyayā śakyaḥ ahamevaṁvidho'rjuna ।
jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca parantapa ॥ 54 ॥

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)!

मत्कर्मकृन्मत्परमः मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

matkarmakṛṇmatparamaḥ madbhaktaḥ saṅgavarjitaḥ ।
nirvairaḥ sarvabhūteṣu yaḥ sa māmeti pāṇḍava ॥ 55 ॥

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.

ॐ ततसत् इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसम्वादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥ ११ ॥

om tatsat iti śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṁ yogaśāstre
śrīkṛṣṇārjunasamvāde viśvarūpadarśanayogo nāma ekādaśo'dhyāyaḥ ॥ 11 ॥