

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

किरीटिनम् गदिनम् चक्र-हस्तम् इच्छामि त्वाम् द्रष्टुम् अहम् तथा एव ।
तेन एव रूपेण चतुर-भुजेन सहस्र-बाहो भव विश्व-मूर्ते ॥

kīrīṭinam gadinam cakrahastam

icchāmi tvām draṣṭum aham tathai 'va ।

tenai 'va rūpeṇa caturbhujena

sahasrabāho bhava viśvamūrte ॥

किरीटिनम् *kīrīṭinam* crowned गदिनम् *gadinam* bearing a mace चक्रहस्तम् *cakra hastam* with a discus in the hand इच्छामि *icchāmi* (I) desire त्वाम् *tvām* thee द्रष्टुम् *draṣṭum* to see अहम् *aham* I तथा एव *tathā eva* as before तेन एव *tena eva* that same रूपेण *rūpeṇa* of form चतुर्भुजेन *caturbhujena* (by) four-armed सहस्रबाहो *sahasra bāho* O thousand-armed भव *bhava* be विश्वमूर्ते *viśva mūrte* O universal form

I desire to see you as before, crowned, bearing a mace and a discus in the hand, in Your former form only, having four arms, O thousand-armed, O Universal Form. 46

The human beings are two-armed. God is conceived of as four-armed as an indication of His superhuman powers. It is mentioned in the Bhagavata Purana that Sri Krishna had on a few occasions revealed Himself as the four-armed Vishnu to some of His devotees. Even with the two arms He was ever manifesting superhuman and divine powers. Arjuna now says that this human form would be quite sufficient and highly desirable for their normal relationship.