

किरीटिनम् गदिनम् चक्रिणम् च तेज -राशिम् सर्वत दीप्ति-मन्तम् ।
पश्या मि त्वाम् दुर्-निर्-ईक्ष्-यम् समन्ताद् दीप्त-अनल-अर्के द्युतिम् अ-प्र मेयम् ॥

*kirīṭinam gadinam cakrīṇam ca
tejo rāśim sarvato diptimantam ।
paśyāmi tvām durnirīkṣyam samantād
dīptānalārkaadyutim aprameyam ॥*

किरीटिनम् *kirīṭinam* one with diadem गदिनम् *gadinam* with club चक्रिणम् *cakrīṇam* with discus च *ca* and तेजोराशिम् *tejo rāśim* a mass of radiance सर्वत *sarvataḥ* everywhere दीप्तिमन्तम् *diptimantam* shining पश्यामि *paśyāmi* (I) see त्वाम् *tvām* thee दुर्निरीक्ष्यम् *durnirīkṣyam* very hard to look at समन्तान् *samantāt* all round दीप्त अनल अर्के द्युतिम् *dīpta anala arka dyutim* blazing like burning fire and sun अप्रमेयम् *aprameyam* immeasurable

I see You with diadem, club, and discus; a mass of radiance blazing everywhere, hard to look at, all round dazzling like flaming fire and sun, and immeasurable. 17

Any brilliance experienced in dream seems to dazzle the physical eyes though they are not actually affected thereby The divine eye is said here to get dazzled on a greater measure, but its effect on the mind is salutary Even the spiritual eye which is of a calibre superior to that of the fleshy eye, is not helpful to cognize the Cosmic Form in its entirety. It is therefore adored as the immeasurable

The colour of the *sattva guṇa* is white The reflection therefore of the brilliance of Atman on it is more dazzling than the bright sun

The conclusion that Arjuna has arrived at is as follows.—