

नान्तं न मध्यं न पुनस्तवादिं  
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

16. I see You as possessed of numerous arms, bellies, mouths and eyes; as having infinite forms all around. O Bhagavān of the Universe, O Cosmic Person, I see not Your limit nor the middle, nor again the beginning!

*Paśyāmi*, I see; *tvām*, You; *aneka-bāhu-udara-vaktra-netram*, as possessed of numerous arms, bellies, mouths and eyes; *ananta-rūpam*, having infinite forms; *sarvatah*, all around. *Viśveśwara*, O Bhagavān of the Universe; *viśva-rūpa*, O Cosmic Person; *na paśyāmi*, I see not; (44) *tava*, Your; *antam*, end; *na madhyam*, nor the middle—what lies between two extremities; *na punah*, nor again; the *ādim*, beginning—I see not the limit (end) nor the middle, nor again the beginning, of You who are Bhagavān!

Furthermore,

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

17. I see You as wearing a diadem, wielding a mace, and holding a disc; a mass of brilliance glowing all around, difficult to look at from all sides, possessed of the radiance of the blazing fire and sun, and immeasurable.

*Paśyāmi*, I see; *tvām*, You; as *kirīṭinam*, wearing a diadem—*kirīṭa* is a kind of decoration for the head; one having it is *kirīṭī*; *gadinam*, wielding a mace; and also *cakrinam*, holding a disc; *tejorāśim*, a mass of brilliance; *sarvatah dīptimantam*, glowing all around; *durnirīksyam*, difficult to look at; *samantāt*, from all sides, at every point; as though *dīpta-anala-arka-dyutim*, possessed of the radiance (*dyuti*) of the blazing (*dīpta*) fire (*anala*) and sun (*arka*); and *aprimeyam*, immeasurable, that is beyond limitation.