

'*Purusha*.' In the context of the stanza, it only means that the solution for the riddle of life, which is the source, or substratum of the whole universe, is to be sought, not among the world-of-objects but within the very layers of personalities in us, until we discover it as the *Purusha*, the Eternal. The Conscious Principle, which is the Spark-of-life in everyone, is here indicated to be the very Eternal Truth which alone can take up the Form-Universal, as it stands now in front of Arjuna's bewildered gaze.

MOREOVER:

*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.*

Continuing the description of the Infinite as comprehended by the subtle perception of Arjuna and interpreted by his intellect in terms of the Universe of things and names, it is explained, "I SEE THEE WITHOUT BEGINNING, MIDDLE AND END, INFINITE IN POWER, OF INFINITE ARMS." This pen-picture, drawn by Vyasa with his eloquent poetry, gives a false impression that the theme is an object, and many are the artists who have tried to capture this form on the canvas. The folly is clear to every intelligent student of *Vedanta*. That which is Infinite, without beginning or end, cannot be brought within the area of a limited canvas-piece. But,