

place regularly. Arjuna is now convinced of these verities.

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९

अन्-आदि-मध्य-अन्तम् अन्-अन्त-वीर्यम् अन्-अन्त-बाहुम् शशि-सूर्य-नेत्रम् ।

पश्यामि त्वाम् दीप्त-हुताश-वक्त्रम् स्व-तेजसा विश्वम् इदम् तपन्तम् ॥

*anādi madhyāntam ananta vīryam*

*ananta bāhum śaśi sūrya netram ।*

*paśyāmi tvām dīpta hutāśa vaktram*

*svatejasā viśvam idam tapantam ॥*

अनादि मध्य अन्तम् *anādi madhya antam* without beginning, middle or end अनन्तवीर्यम् *ananta vīryam* infinite in power अनन्तबाहुम् *ananta bāhum* of endless arms शशिसूर्यनेत्रम् *śaśi sūrya netram* the sun and the moon (thy) eyes पश्यामि *paśyāmi* (I) see त्वाम् *tvām* thee दीप्तहुताशवक्त्रम् *dīpta hutāśa vaktram* the burning fire of thy mouth स्वतेजसा *svatejasā* with thy radiance विश्वम् *viśvam* the universe इदम् *idam* this तपन्तम् *tapantam* heating

I see You without beginning, middle or end, infinite in power, of infinite arms, the sun and the moon being Your eyes, the burning fire Your mouth; heating the whole universe with Your radiance. 19

There is no beginning, middle or end to the One who is beyond time, space and causation. Iswara is infinite in power because He creates, sustains and withdraws the universe as a mere sport. God is of infinite arms as He gets His Cosmic scheme worked out engaging all beings as His instruments. It is the brilliance of Atman that shines as the light in the