

Link:—After listening to the words of the Lord, pertaining to His uncommon grace, Arjuna being influenced by His grace, praises Him, by using several adjectives, in the next four verses.

अर्जुन उवाच

परं ब्रह्म परं धाम पवित्रं परमं भवान्।
 पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥
 आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।
 असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥

arjuna uvāca

param brahma param dhāma pavitraṁ paramaṁ bhavān
 puruṣaṁ śāśvataṁ divyamādidevamajam vibhum
 āhustvāmṛṣayaḥ sarve devarṣirnaradastathā
 asito devalo vyāsaḥ svayaṁ caiva braviṣi me

Arjuna said:

You are the Supreme Brahma (eternal) (pure-consciousness), the Supreme Abode, the Supreme Purifier, the Eternal Divine Person, the Prime Deity, the Unborn, the Omnipresent. Likewise all the sages, have acclaimed You, as also the celestial sage Nārada, so also Asita, Devala and Vyāsa; and You Yourself, also have proclaimed, this to me. 12-13

Comment:—

'Param brahma param dhāma pavitraṁ paramaṁ bhavān'—Arjuna, while praising Lord Kṛṣṇa, says to Him, that He is the Supreme Imperishable Brahma, as He said to him in response to his question (Gītā 8/3), He is the Supreme Abode in Whom the entire universe rests (Gītā 9/18). And He is the most sacred.

'Puruṣaṁ śāśvataṁ / divyamādidevamajam vibhum āhustvāmṛṣayaḥ sarve devarṣirnaradastathā asito devalo vyāsaḥ svayaṁ caiva braviṣi me'—In the holy books, such as the

Mahābhārata etc., the sages,* celestial sage Nārada,† other sage Asita and his son, sage Devala‡ and also great sage Vyāsa§ have acclaimed Him as Eternal, Divine Person, Primeval God, Unborn and Omnipresent.

As soul, He is eternal (Gītā 2/20), as formless and having attributes, He is Divine Person (Gītā 8/10), as the source of gods and great seers, He is the Prime Deity (Gītā 10/2). The ignorant folk do not recognize Him, as the unborn (Gītā 7/25) while the undeluded know Him, as unborn (Gītā 10/3). All the universe, is pervaded by Him, in His unmanifest form (Gītā 9/4) and He Himself declares, that He is Omnipresent in this verse.

Appendix—Having used the expression ‘param brahma’ for attributeless and formless, Brahma, ‘param dhāma’ for God endowed with attributes and formless and ‘pavitraṁ paramaṁ bhavān’ for God endowed with attributes and form, Arjuna seems to say to Lord Kṛṣṇa that He is God in full (samagra) (Gītā 7/29-30, 8/1—4).

* Sage Mārkaṇḍeya has said, "Lord Kṛṣṇa is the religious sacrifice of all the religious sacrifices, austerity of austerities and He is present, past and future" (Mahā. Bhīṣma. 68/3). Sage Bhṛgu declares that He is God of the gods and He is the supreme aboriginal Lord Viṣṇu (Mahā. Bhīṣma. 68/4).

Sage Aṅgirā declares, "He is the creator of all beings" (Mahā. Bhīṣma. 68/6). Sanatkumāra etc., have said, "The sky and the earth exist by His forehead and arms respectively. All the three worlds are situated in His stomach. He is the Eternal Person. A striver can know, Him by purifying his heart through austerity. He is superior even to the seers who are satisfied by realizing God. He is the Supreme Goal of the generous royal sages who never flee battlefield" (Mahā. Bhīṣma. 68/8—10).

† Celestial sage Nārada declares—"Lord Kṛṣṇa is the creator of all the worlds and knower of all feelings. He is the Lord of the lords, of deities and the gods" (Mahā. Bhīṣma. 68/2).

‡ Asita and Devala sages declare—"Lord Kṛṣṇa is the only creator of Brahmā and all the worlds" (Mahā. Vana. 12/50).

§ Great sage Vyāsa declares—"You are the Lord of the Vasus (a class of gods). You have conferred power on Indra, the king of the gods and You are the Supreme Lord of the gods" (Mahā. Bhīṣma. 68/5).

He who Himself is pure (holy) and also sanctifies others is 'parama pavitra' (most sacred). God Himself is the most sacred and His name and form etc., are also the most sacred. In the thirty-eighth verse of the fourth chapter also Jñāna (knowledge) has been declared to be the purest (most sacred)—'na hi jñānena sadṛśaṁ pavitrāmiha vidyate'. But that knowledge is also within the entire form of God. Therefore the Lord is more sacred than even knowledge.



सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

sarvametaḍṛtaṁ manye yanmām vadasi keśava
na hi te bhagavanvyaktiṁ vidurdevā na dānavāḥ

I accept as true, all that You tell me, O Keśava. Neither the gods nor the demons, O blessed Lord, know your manifestation. 14

Comment:—

'Sarvametaḍṛtaṁ manye yanmām vadasi keśava'—'K' stands, for Brahmā, the creator, 'A' stands for, Lord Viṣṇu, the preserver, 'Īśa' stands for, Lord Śaṅkara, the destroyer and 'Va' stands for 'Vapu' the body. So 'Keśava' stands for the trinity of Brahmā, Viṣṇu and Śaṅkara. It means, that He is the creator, preserver and destroyer, of the entire creation.

By using the term 'Yat' (which), Arjuna means that whatever the Lord has said to him, from the seventh to the ninth chapters, he holds as true. By 'Etat' (this), he means to say, that he also believes as true, whatever He has said, in the tenth chapter about His divine glories and power. It means, that He is the creator, conductor and the supreme Lord, of the entire creation, without any doubt.

In the Discipline of Devotion, importance is attached to faith. Lord Kṛṣṇa, in the first verse of this chapter ordered Arjuna to listen to His supreme word. So Arjuna, expresses his faith in