

It means, that He is the best, the greatest and the most Supreme Being. So it is proper to pay obeisance to You.

**Appendix**—By the expression ‘Sadasaccāham’ (9/19) and by the expression ‘sadasattatparam’ used here the infinitude and entirety of the Lord endowed with attributes are proved.

The real and the unreal are relative terms, so they are earthly (worldly) but He Who is beyond them, having independent existence, is unearthly (divine). Both the mundane and the divine are the manifestations of the entire God. The higher and lower nature of God are not beyond the real and the unreal but God transcends the real and the unreal also—‘mattaḥ parataram nānyatkiñcidasti dhanañjaya’ (Gītā 7/7).

Within ‘saguṇa’ (entire form of God), ‘nirguṇa’ can be included, but within ‘nirguṇa’, ‘saguṇa’ cannot be included. The reason is that in ‘saguṇa’ there is no negation of ‘nirguṇa’, but in ‘nirguṇa’ there is negation of ‘saguṇa’. Therefore ‘nirguṇa’ is unipresent (finite) viz., within it all is not included. But within ‘saguṇa’ (entire form) all is included, nothing is left out. Therefore, Arjuna by the expression ‘sadasattatparam yat’ seems to say, “You are the real, You are the unreal and You are also the entity beyond these two, which we can imagine. From the view-point of knowledge You are also the indescribable entity which can be called neither real (existent) nor unreal (non-existent)—‘na sattannāsaducyate’ (Gītā 13/12). It means that there neither has been, nor is, nor will be, nor can be anyone else besides You viz., You and only You exist.”



त्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम्।

वेत्तासि वेद्यं च परं च धाम

त्वया तत् विश्वमनन्तरूप ॥ ३८ ॥

tvamādidēvaḥ      puruṣaḥ      purāṇa-  
    stvamasya viśvasya paraṁ nidhānam  
 vettāsi vedyam ca paraṁ ca dhāma  
    tvayā      tataṁ      viśvamanantarūpa

You are the Primeval God, the primordial spirit. You are the ultimate shelter of the universe, you are the knower, the knowable and the Supreme Abode. This universe is fully pervaded by you, Being of infinite forms. 38

*Comment:—*

'Tvamādidēvaḥ puruṣaḥ purāṇaḥ'—The Lord, is the Primal Deity, because He is the source of everything sentient and insentient. He is called the most ancient Person, because He is the source of the entire creation and is eternal.

'Tvamasya viśvasya paraṁ nidhānam'—He is the ultimate resort of the universe, because the entire universe emanates from Him, abides in Him and merges in Him.

'Vettāsi'—It is He, Who possesses real and full knowledge of the past, the present and the future, and there is none who can be equal to Him in knowledge.

'Vedyam'—He is the only knowable by the scriptures and the saints and His knowledge, is the highest goal of human life.

'Paraṁ dhāma'—He, is the Supreme Abode, attaining Whom, there is no return and nothing remains to be done, to be known, and to be acquired. This Supreme Abode, is also called salvation or the Supreme State etc.

'Anantarūpa'—His forms, which He revealed in His cosmic body, are infinite.

'Tvayā tataṁ viśvam'—The entire universe, is pervaded by Him, He permeates every particle, of the universe.

**Appendix**—In this verse Arjuna is repeating the utterances of the Lord by the term 'ādideva' which was expressed by the Lord by the expression 'ahamādirhi devānām maharṣīnām ca

sarvaśaḥ' (10/2). Though Prakṛti is also beginningless—'prakṛtiṃ puruṣaṃ caiva viddhyanādī ubhāvapi' (13/19), yet prakṛti depends on God. The reason is that prakṛti is the kaleidoscopic power of God but God is not anyone's power and He is the master of the power.

'purāṇaḥ'—The Lord mentioned it by the term 'purāṇam' (8/9). No one is more ancient than God because He is beyond time.

'param nidhānam'—It was mentioned by the Lord by the term 'nidhānam' (9/18). The universe is endless but it abides in a fragment of God.

'vettā'—This was mentioned by the Lord by the expression 'vedāhaṃ samatītāni' etc. (7/26).

'vedyam'—This was mentioned by the Lord by the term 'vedyam' (9/17).

'param dhāma'—The Lord mentioned it by the expression 'yaṃ prāpya na nivartante taddhāma paramaṃ mama' (8/21).

'tvayā tataṃ viśvam'—The Lord mentioned it by the expressions 'yena sarvamidam tatam' (8/22) and 'mayā tatamidam sarvam' (9/4).



वायुर्यमोऽग्निर्वरुणः

शशाङ्कः

प्रजापतिस्त्वं

प्रपितामहश्च ।

नमो

नमस्तेऽस्तु

सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

vāyuryamo'gnirvaruṇaḥ

śaśāṅkaḥ

prajāpatistvaṃ

prapitāmahaśca

namo namaste'stu

sahasrakṛtvaḥ

punaśca bhūyo'pi namo namaste

You are the God of wind, God of death (yama), God of fire and water, the moon-god, Prajāpati, and the great grandfather of