

from objects and untainted by likes and dislikes, and made luminous by full Illumination resulting from the practice of constant concentration and meditation.

After hearing the above-described majesty and Yog of the Bhagavān,

Arjuna said:

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

12–13. You are the supreme Brahman, the supreme Light, the supreme Sanctifier. All the sages as also the divine sage Nārada, Asita, Devala and Vyāsa (10) call You the eternal divine Person, the Primal Bhagavān, the Birthless, the Omnipresent; and You Yourself verily tell me (so).

Bhavān, You; are the *param brahma*, supreme Brahman, the supreme Self; the *param dhāma*, supreme Light; the *paramam pavitram*, supreme Sanctifier. *Sarve*, all; *rsayah*, the sages—Vasistha and others; *tathā*, as also; the *devarsih*, divine sage; *nāradah*, Nārada; Asita and Devala *āhuh*, call; *tvām*, You; thus: *Śāśvatam*, the eternal; *divyam*, divine; *purusam*, Person; *ādi-devam*, the Primal Bhagavān, the Bhagavān who preceded all the gods; *ajam*, the birthless; *vibhum*, the Omnipresent—capable of assuming diverse forms. And even Vyāsa also speaks in this very way. *Ca*, and; *svayam*, You Yourself; *eva*, verily; *bravīsi*, tell; *me*, me (so).

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तितं विदुर्देवा न दानवाः ॥१४॥

14. O Keshava, I accept to be true all this which You tell me. Certainly, O Bhagavān, neither the gods nor the demons