

Creator? Therefore You are fit for, that is the fit object of, delight etc. and salutation as well.

Ananta, O infinite One; *deveśa*, supreme Bhagavān; *jagannivāsa*, Abode of the Universe; *tvam*, You; are the *aksaram*, Immutable; *tat param yat*, that which is Transcendental, which is heard of in the Upanisads;—what is that?—*sad-asat*, being and non-being. Being is that which exists, and non-being is that with regard to which the idea of non-existence arises. (You are) that Immutable of which these two—being and non-being—become the limiting adjuncts; which (Immutable), as a result, is metaphorically referred to as being and non-being. But in reality that Immutable is transcendental to being and non-being. ‘That Immutable which the knowers of the Vedas declare’ (8.11; cf. Ka. 1.2.15)—that is You Yourself, nothing else. This is the idea.

He praises again:

त्वमादिदेवः पुरुषः पुराण-
स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम
त्वया तत् विश्वमनन्तरूप ॥३८॥

38. You are the primal Deity, the ancient Person; You are the supreme Resort of this world. You are the knower as also the object of knowledge, and the supreme Abode. O You of infinite forms, the Universe is pervaded by You!

You are the *ādi-devah*, primal Deity, because of being the creator of the Universe; the *purāṇah*, ancient, eternal; *purusah*, Person—(derived) in the sense of ‘staying in the town (*pura*) that is the body’. You verily are the *param*, supreme; *nidhānam*, Resort, in which this entire Universe comes to rest at the time of final dissolution etc. Besides, You are the *vettā*, knower of all things to be known. You are also the *vedyam*, object of knowledge—that which is fit to be known; and the *param*, supreme; *dhāma*, Abode, the supreme State of Visnu. *Anantarūpa*, O You of infinite forms, who have no limit to Your