

## XI. 37.

महात्मन् O Great-souled One अनन्त O Infinite  
 देवेश O Lord of the Devas जगन्निवास O Abode of  
 the Universe ब्रह्मणः of Brahmâ अवि even गरीयसे  
 greater आदिकर्त्रे the Primal Cause च and ते to thee  
 कस्मात् how न not नमेरन् they should bow सन् the  
 being असन् the non-being परम् beyond (them)  
 यत् which अक्षरम् the Imperishable तत् that च and  
 त्वम् thou (art).

And how should they not, O Great-souled  
 One, bow to Thee, greater than, and the  
 Primal Cause of, even Brahmâ, O Infinite  
 Being, O Lord of the Devas, O Abode of  
 the Universe; Thou art the Imperishable, the  
 Being and the non-Being, (as well as) That  
 which is Beyond (them).

[ *Brahmâ*: the *Hiranyagarbha*.

*The Being and the non-Being, &c.*—The *Sat*  
 (Manifested) and the *Asat* (Unmanifested),  
 which form the *Upâdhis* (adjuncts) of the *Akshara*  
 (Imperishable); as such He is spoken of as the  
*Sat* and the *Asat*. In reality, the Imperishable  
 transcends the *Sat* and the *Asat*. ]

इवमादिदेवः पुरुषः पुराण-

स्त्वमत्य विश्वस्य परं निधानम् ॥

वेत्ताऽसि वेद्यं च परं च धाम

त्वया तत् विश्वमनन्तरूप ॥३८॥

## XI. 38.

अनन्तरूप O Boundless form त्वम् thou आदिदेवः  
 the primal Deva पुराणः the ancient पुरुषः Purusha  
 अस्य of this विश्वस्य of universe परम् the supreme  
 निधानम् refuge वेत्ता the knower वेद्यं the one