

*tvam ādidevaḥ puruṣaḥ purāṇas*  
*tvam asya viśvasya param nīdhānam* ।  
*vettā 'si vedyam ca param ca dhāma*  
*tvayā tatam viśvam ananta rūpa ॥*

त्वम् *tvam* thou आदिदेवः *ādi devaḥ* the primal God  
 पुरुषः *puruṣaḥ* Puruṣa पुराणः *purāṇaḥ* the ancient त्वम्  
*tvam* thou अस्य *asya* of (this) विश्वस्य *viśvasya* of uni-  
 verse परम् *param* the supreme निधानम् *nīdhānam* refuge  
 वेत्ता *vettā* knower असि *asi* (thou) art वेद्यम् *vedyam* to be  
 known च *ca* and परम् *param* the supreme च *ca* and  
 धाम *dhāma* abode त्वया *tvayā* by thee ततम् *tatam* is per-  
 vaded विश्वम् *viśvam* the universe अनन्तरूप *ananta rūpa*  
 O being of infinite forms

You are the Primal God, the Ancient Puruṣa ;  
 You are the Supreme Abode of all this, You are the  
 Knower and the knowable and the Supreme Abode;  
 this universe is pervaded by You, O Being of infinite  
 form. 38

The Lord is *ādideva* or the Primal God because  
 of His being the source of everything sentient and  
 insentient. The *Purī* of *Prakṛiti* is His construction;  
 and He being its oldest occupant, He is *Purāṇa*  
*Puruṣa*. When *Prakṛiti* is withdrawn during *Pralaya*,  
 it goes to rest in Him. For this reason He is called  
*Param Nīdhānam* or the Supreme Abode.

The sun throws light and reveals the earth that  
 has come out from itself. Akin to this, the Lord is  
 the cognizer and the object cognized. The sea is the  
 abode, it being the originator, the sustainer and the  
 withholder of the waves. Even so, the Lord is the  
 Supreme Abode, *Param Dhāma*, of the universe.