

comprehend Your glory.

O Keshava, *manyē*, I accept; to be *rtam*, true indeed; *sarvam*, all; *etat*, this that has been said by the sages and You; *yaś*, which; *vadaśi*, You tell, speak; *mām*, to Me. *Hi*, certainly; *bhagavan*, O Bhagavān; *na devāh*, neither the gods; *na dānavāh*, nor the demons; *viduḥ*, comprehend; *te*, Your; *vyaktim*, glory (11).

Since You are the origin of the gods and others, therefore,

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

15. O supreme Person, the Creator of beings, the Bhagavān of beings, Bhagavān of gods, the Bhagavān of the worlds, You Yourself alone know Yourself by Yourself.

Purusottama, O supreme Person; *bhūta-bhāvana*, O Creator of beings, one who brings the creatures into being; *bhūteśa*, the Bhagavān of beings; *deva-deva*, O Bhagavān of gods; *jagat-pate*, the Bhagavān of the worlds; *tvam*, You; *svayam*, Yourself; *eva*, alone; *vettha*, know; *ātmānam*, Yourself, as Bhagavān possessed of unsurpassable powers of knowledge, sovereignty, strength, etc.; *ātmanā*, by Yourself.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

16. Be pleased to speak in full of Your own manifestations which are indeed divine, through which manifestations You exist pervading these worlds.

Arhasi, be pleased; *vaktum*, to speak; *aśesena*, in full; *ātmavibhūtayah*, of Your own manifestations; *divyāh hi*, which are indeed divine; *yābhiḥ*, through which; *vibhūtibhiḥ*, manifestations, manifestations of Your glory; *tiṣṭhasi*, You exist; *vyāpya*, pervading; *imān*, these; *lokān*, worlds.

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।