

permeating; *loka-trayam*, the three worlds—called Bhūh (Earth), Bhuvah, (Intermediate Space) and Svah (Heaven); *bibharti*, upholds (them) by merely being present in His own nature. (And He) is the *avyayah*, imperishable; *īśvarah*, Bhagavān, the Omniscient One called Nārāyana, who is the Bhagavān by nature.

This name—the supreme Person—of Bhagavān as described is well known. Showing that the name is apt by virtue of its etymological significance, the Bhagavān reveals Himself saying, ‘I am the unsurpassable Bhagavān’:

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

18. Since I am transcendental to the mutable and above even the immutable, hence I am well known in the world and in the Vedas as the supreme Person.

*Yasmāt*, since; *aham*, I; am *atītah*, transcendental; *ksaram*, to the mutable—I am beyond the Tree of Māyā, called the Peepul Tree, which this worldly existence is; and *uttamah*, above, most excellent or the highest; as compared with *api*, even; the *aksarāt*, immutable, which is the seed of the Tree of worldly existence; *atah*, hence, by virtue of being the most excellent as compared with the mutable and the immutable; *aham*, I; am *prathitah*, well known; *loke*, in the world; and *vede*, in the Vedas; as *purusottamah*, the supreme Person. Devoted persons know Me thus, and poets also use this name ‘Purusottama’ in their poetry etc.; they extol Me with this name.

Thereafter, now is stated this result attained by one who knows the Self as described:

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।  
स सर्वविद्भजति मां सर्वभावेन भारत ॥१९॥

19. O scion of the Bharata dynasty, he who, being free from delusion, knows Me the supreme Person thus, he is all-knowing and adores Me with his whole being.