

Of letters, I am 'A'; of word-compounds I am the dual (Dvandva) the copulative. I am verily the endless Time; I am the sustainer of all, having My face, on all sides. 33

Comment:—

'Akṣarāṇāmākāro'smi'—'A' is the first letter of alphabet. It occupies an important place in both vowels and consonants. The consonants cannot be pronounced, without this letter. So it is Lord's glory.

'Dvandvaḥ sāmāsikasya ca'—Out of the four important word-compounds, while both the words in compounding themselves retain equal importance, they are called the dual or 'dvandva'. In it because, each word maintains its individuality, the Lord has named it as His divine glory.

'Ahamevākṣayaḥ kālaḥ'—Time in itself, is beginningless and endless, and is called the Lord. In final dissolution, when even the sun merges into the Lord, time is counted or measured through the Lord (Paramātmā).* So the Lord is eternal time.

Time passes every moment. But here the Lord, Who is endless time, remains the same without any modification and change. The same endless Time, is a Lord's divine glory. In the eleventh chapter, the Lord has said that He is the mighty world-destroying, Time (Gītā 11/32).

'Dhātāhaṁ viśvatomukhaḥ'—Having His face on all sides, the Lord sees all the creatures. So He sustains all of them, very generously. Thus He has described Himself, in the form of His divine glory.



मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाङ्ग नारीणां स्मृतिर्मैधा धृतिः क्षमा ॥ ३४ ॥

* In final dissolution Brahmā, the creator also merges into the Lord. So time (of final dissolution) is measured by the eternal and endless Lord.

**mṛtyuḥ sarvaharaścāhamudbhavaśca bhaviṣyatām
kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmedhā dhṛtiḥ kṣamā**

I am, the all-destroying Death. I am the origin of future beings. Of females, I am Kīrti, Śrī, Vāk, Smṛti, Medhā, Dhṛti and Kṣamā (the goddesses), presiding over the qualities, fame, fortune, speech, memory, intelligence, steadfastness and forgiveness, respectively. 34

Comment:—

'Mṛtyuḥ sarvaharaścāham'—Death, has such an uncommon power that after death, everything is destroyed and nothing remains, in memory. Actually it is not death's power, it is the Lord's power.

Had death, not possessed the power of forgetfulness, a man would have been very much worried, about the relatives of previous births and he might also have been attached to persons and things, with whom he had affinity, in the previous births.

'Udbhavaśca bhaviṣyatām'—As the Lord, is the sustainer of all beings, He is the source of future beings. It means, that it is He, Who creates the universe, sustains and destroys it.

'Kīrtiḥ śrīrvākca nārīṇāṁ smṛtirmedhā dhṛtiḥ kṣamā'—These seven females are considered, the best of all women in the world. Out of them Kīrti, Smṛti, Medhā, Dhṛti and Kṣamā, are daughters of Prajāpati Dakṣa, Śrī is the daughter of sage Bhṛgu, and Vāk is Brahmā's daughter. Fame, prosperity, speech, memory, intelligence, steadfastness and forgiveness are also, the seven most known, female qualities.

A person achieves fame, because of virtues. Prosperity, can be wealth, property and cattle, such as cows, horses, camels and elephants etc.

Speech, enables a man to be called a learned person. Remembrance of something is memory.

Intelligence, enables a man to fix something in the mind. Steadfastness means, not to deviate from one's principles, and beliefs etc.

Forgiveness, is the quality of forgiving an offender, by forgetting the wrong done, in spite of having the capacity and opportunity, to avenge the wrong done.

The first three, of these qualities are revealed outwardly, while the next four are revealed from inside the beings. The Lord, has named these as His divine glories.

So, if these qualities are seen anywhere, in any being, a striver should think of the Lord, by thinking these qualities as of the Lord. If a striver, finds them in himself, he should think them, as Lord's, and not as his own, because they are divine traits, which emanate only from the Lord. If a person, considers them his own, he feels proud of himself; and pride is a demoniac propensity, which leads one to a fall.

Strivers, should regard these excellent qualities, as the Lord's, just like Kākabhuṣuṇḍi, who by sage Lomaśa's curse, was turned from Brāhmaṇa (the priest class) to an untouchable bird, a crow. But, he was neither afraid nor displeased; he was rather pleased because, he thought that it was the Lord's will (Mānasa 7/113/1). Thus, if a striver, starts beholding the Lord, in all things, incidents, circumstances and creatures etc., it will lead him, to bliss.



बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

br̥hatsāma tathā sām̐nām gāyatrī chandasāmaham
māsānām mārگاśīrṣo'hamṛtūnām kusumākaraḥ

Of the Sāma hymns, I am Br̥hatsāma; of the Vedic metres, I am Gāyatrī. Of the twelve months of the Hindu calendar, I am Mārگاśīrṣa, and of seasons, I am the flowery spring. 35

Comment:—

'Br̥hatsāma tathā sām̐nām'—Br̥hatsāma, is a psalm in the