

**prahlādaścāsmi daityānām kālāḥ kalayatāmaham
mṛgāṇām ca mṛgendro'ham vainateyaśca pakṣiṇām**

Among the demons I am Prahlāda; among reckoners of existence I am Time; among beasts, I am the lion; and among birds, Garuḍa, (the vehicle of Lord Viṣṇu). 30

Comment:—

'Prahlaḍaścāsmi daityānām'—'Daitya' (Demons), were those who were born of Diti. Among the demons, Prahlāda was the chief demon. He showed great devotion for the Lord, without having any desire for the fruit. So, he is called a divine glory of the Lord.

The Lord in the case of Prahlāda, has used the present tense, because His devotees never die. They can be ever beheld by believers. Even when, they merge into the Lord, if a person wants to behold them, the Lord appears, in their form.

'Kālāḥ kalayatāmaham'—Time, is the reckoner of the appearance, stay and disappearance of things and beings, in the universe. Therefore it is called a glory of the Lord.

'Mṛgāṇām ca mṛgendro'ham'—The lion is the lord of beasts. He is more powerful and courageous, than other wild beasts, such as tiger, panther, leopard and bear etc. So, he is a glory of the Lord.

'Vainateyaśca pakṣiṇām'—Garuḍa, the son of Vinatā, is the lord of birds and God's devotee. He is the vehicle of Lord Viṣṇu. When he flies the sound of the hymns of Sāmaveda, is produced with his wings. So he is the Lord's divine glory.

The distinction in all these glories, is the Lord's. So a striver while thinking of them should think of the, Lord only.



पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

**pavanaḥ pavatāmasmi rāmaḥ śastrabhṛtāmaham
jhaṣāṇām makaraścāsmi srotasāmasmi jāhnavī**

Among purifiers, I am the wind; among warriors, I am Rāma. Among fish, I am an alligator; and among rivers, I am the Ganges. 31

Comment:—

'Pavanaḥ pavatāmasmi'—Wind is capable of purifying all things. It makes bodies healthy, so it reveals Lord's glory.

'Rāmaḥ śastrabhṛtāmaham'—Though Rāma, is an incarnation of God, yet as far as the wielders of weapon, are concerned, Rāma is the best of all of them. So the Lord has mentioned, Rāma, as one of His divine glories.

'Jhaṣāṇām makaraścāsmi'—Among fish, the alligator is most powerful. Therefore the Lord names it as His divine glory.

'Srotasāmasmi jāhnavī'—Among rivers, streams and waterfalls etc., the Ganges, is the most sacred. Its water is holy, because it flows from the feet of Lord Viṣṇu. Believers by beholding or touching it, or drinking its water or bathing in, attain salvation. If a dead man's bones are dropped into her, she leads him to salvation. So she is the Lord's divine glory.

A striver instead of attaching importance to the Lord's divine glories, should attach importance to Him.

In the seventeenth verse of this chapter, Arjuna put two questions to Lord Kṛṣṇa "How may I know You," and "In what aspects are You to be thought of, by me?" The answer is, that he should think of the Lord, in all His divine glories. The result of that thinking will be, that he will come to know that, He is the root or origin, of all the divine glories. Thus, he will come to know the reality, about Him.

When a man, beholds any distinction, singularity or beauty in the universe, he gets entangled in it. But if he regards it as the Lord's, he will think only of Him, and thus will come to

know the reality, about Him. By knowing the reality, of His glory and power, one is endowed with unwavering devotion, to Him (Gītā 10/7).



सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

sargāṇāmādirantaśca madhyaṁ caivāhamarjuna
adhyātmavidyā vidyānāṁ vādaḥ pravadatāmaham

Arjuna, I am the beginning, the end and also the middle of all creation. Of sciences, I am the science of the self (soul); in debates I am logic. 32

Comment:—

'Sargāṇāmādirantaśca madhyaṁ caivāham'—The Lord Himself, is the beginning, the middle and the end of all creatures. It means, that He is in all. So, while beholding the universe, or the beings, one should think of the Lord.

'Adhyātmavidyā vidyānām'—The science which leads a man to salvation, is called Adhyātmavidyā.* All other sciences, (learnings) are imperfect. Something remains to be known, after knowledge gained from these. But this science, is perfect. After knowing it, nothing else remains to be known. So it is Lord's divine glory.

'Vādaḥ pravadatāmaham'—Debates are of three types—
(1) Supporting one's point and opposing other's points, in order to gain victory over an opponent. (2) Only to oppose others. (3) Brushing aside all prejudices, debating by reason faithfully, to know reality. This third one, is reason (logic) which is superior,

* There is a difference between 'Adhyātmavidyā' (the science of the self) and 'Rājavidyā' (Sovereign science). In the former importance is attached to the attributeless Lord while in the latter to the Lord endowed with attributes i.e., the Lord Who pervades everywhere and everytime, all things, creatures etc.