

sarvaśaḥ' (10/2). Though Prakṛti is also beginningless—'prakṛtiṁ puruṣaṁ caiva viddhyanādī ubhāvapi' (13/19), yet prakṛti depends on God. The reason is that prakṛti is the kaleidoscopic power of God but God is not anyone's power and He is the master of the power.

'purāṇaḥ'—The Lord mentioned it by the term 'purāṇam' (8/9). No one is more ancient than God because He is beyond time.

'param nidhānam'—It was mentioned by the Lord by the term 'nidhānam' (9/18). The universe is endless but it abides in a fragment of God.

'vettā'—This was mentioned by the Lord by the expression 'vedāhaṁ samatītāni' etc. (7/26).

'vedyam'—This was mentioned by the Lord by the term 'vedyam' (9/17).

'param dhāma'—The Lord mentioned it by the expression 'yaṁ prāpya na nivartante taddhāma paramaṁ mama' (8/21).

'tvayā tataṁ viśvam'—The Lord mentioned it by the expressions 'yena sarvamiḍaṁ tatam' (8/22) and 'mayā tatamiḍaṁ sarvam' (9/4).



वायुर्यमोऽग्निर्वरुणः

शशाङ्कः

प्रजापतिस्त्वं

प्रपितामहश्च ।

नमो

नमस्तेऽस्तु

सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

vāyuryamo'gnirvaruṇaḥ

śaśāṅkaḥ

prajāpatistvaṁ

prapitāmahaśca

namo namaste'stu

sahasrakṛtvaḥ

punaśca bhūyo'pi namo namaste

You are the God of wind, God of death (yama), God of fire and water, the moon-god, Prajāpati, and the great grandfather of

beings. Salutations to You, salutations a thousand time and again salutations to You. 39

*Comment:—*

'Vāyuḥ'—The Lord, is the Wind-god who gives life-breath and energy, to all beings.

'Yamaḥ'—The Lord is the god of death, and the entire universe, is controlled by Him.

'Agniḥ'—He is the Fire-god, who gives light, fire and heat and digests food as the gastric fire.

'Varuṇaḥ'—The Lord is the god of water, without which life is impossible.

'Śasāṅkaḥ'—The Lord is the moon, which nourishes plants, herbs and vegetation.

'Prajāpatiḥ'—He is Dakṣa Prajāpati, who created the universe.

'Prapitāmahaḥ'—Brahmā is the grandfather of all beings, because he is the father of Dakṣa Prajāpati who created the universe. God is the creator of Brahmā. So, He is the great grandfather of all beings.

'Namo namaste'stu sahasrakṛtvaḥ punaśca bhūyo'pi namo namaste'—The Lord, Himself is god Indra and He is also other gods. He possesses infinite forms. How can Arjuna describe His merits and glories? He can do nothing, besides bowing to Him again and again.

A striver, is responsible for performing his duty, only so long as he depends on his power i.e., he is proud of his power. But, when he is unable to perform it, he only bows to the Lord i.e., he surrenders himself to the Lord, and then the full responsibility goes to the Lord, and he then performs the duty, only as His instrument, without having any responsibility, of his own.

