

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

aśvatthaḥ sarvavṛkṣāṇāṁ devarṣiṇāṁ ca nāradaḥ  
gandharvāṇāṁ citrarathaḥ siddhānāṁ kapilo muniḥ

Of all trees I am Aśvattha (the holy pīpala tree); among the celestial sages, Nārada; among the Gandharvas (celestial musicians), I am Citraratha; among the siddhas (the perfect), the sage Kapila. 26

*Comment:—*

'Aśvatthaḥ sarvavṛkṣāṇāṁ'—Aśvattha, is the pīpala or holy fig tree. Every other tree can grow under it. It can grow, even on very hard surface, such as a roof or a wall or on a mountain. It has always been associated with worship of the Divine. In Āyurveda, it is said to be a cure, for several diseases. So, it is recognized as, Lord's divine glory.

'Devarṣiṇāṁ ca nāradaḥ'—The celestial sage, named Nārada, always works according to Lord's will. He becomes an instrument, in the Lord's sport. He always sings of the Lord's glories and virtues, on his harp. He inspired the sages Vālmīki and Vyāsa, to write the scriptures, such as the Rāmāyaṇa and the Bhāgavata. Men, gods, demons etc., all have faith in him, and so they consult him and do according to his advice. Therefore, he is a glory of the Lord.

'Gandharvāṇāṁ citrarathaḥ'—The celestial songsters and musicians, are called Gandharvas, Citraratha is the most prominent of all of them. He was a friend of Arjuna who learnt music, from him. So the Lord claims him, as His divine glory.

'Siddhānāṁ kapilo muniḥ'—The Siddhas (the perfect ones) are of two types—those who have attained perfection, by spiritual discipline and those who have been endowed with perfection, since birth. Sage Kapila, belongs to the second type. He emanated from the womb of Devahūti, the wife of sage Kardama. He is

the author of the Sāṅkhya system of philosophy and the Lord of those, who attained perfection. So the Lord has claimed him, as His divine glory.

A striver, should always behold the Lord, as all the divine glories, are His.



उच्चैःश्रवसमश्चानां विद्धि माममृतोद्भवम्।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम्॥ २७॥

uccaiṣravasamaśvānām viddhi māmamṛtodbhavam  
airāvataṁ gajendrāṇām narāṇām ca narādhipam

Among horses, know Me to be Uccaiṣravā, begotten of the churning of the ocean for nectar; of lordly elephants Airāvata (Indra's elephant); among men, a king. 27

*Comment:—*

'Uccaiṣravasamaśvānām viddhi māmamṛtodbhavam'—When the ocean was churned, fourteen jewels came out of it. Out of these, one of the jewels was Uccaiṣravā. He is Indra's vehicle, and is the king of horses. So the Lord, has claimed him as His divine glory.

'Airāvataṁ gajendrāṇām'—Airāvata is the best of all the elephants. He was also born of the ocean, when it was churned. He is also, Indra's vehicle. So the Lord claims him, as His divine glory.

'Narāṇām ca narādhipam'—A king, is regarded as the best among men, because he fosters, preserves and rules over the subjects. Moreover, he is regarded as possessing more divine power than other human beings. So, he is called Lord's divine glory.\*

A striver, should think of the Lord, because all of them, are His divine manifestations.



\* Here Manu (the progenitor of the human race) of the present Manvantara (the fourteenth part of a day of Brahmā) can also be regarded as the king.