

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

anantaścāsmi nāgānām varuṇo yādasāmaham
pitṛṇāmaryamā cāsmi yamaḥ saṁyamatāmaham

Of the Nāgas (water-snakes) I am Ananta (the serpent-god); of aquatic creatures and water-gods, I am Varuṇa, among the manes I am Aryamā; and among regulators of life I am Yama, the god of death. 29

Comment:—

'Anantaścāsmi nāgānām'—The 'Nāgas', are the snakes living in water. 'Ananta' is the lord of the snakes, with thousand hoods. It offers comfort to the Lord by acting, as His bed. It joined the Lord's sport several times, when He was incarnated. So, the Lord speaks of it as His divine glory.

'Varuṇo yādasāmaham'—Varuṇa, is the lord of the aquatic creatures and water-gods, and is a devotee of the Lord. So, he is a divine glory of the Lord.

'Pitṛṇāmaryamā cāsmi'—Aryamā, is the presiding deity, over all the seven manes such as Kavyavāha, Anala and Soma etc. So he is a divine glory of the Lord.

'Yamaḥ saṁyamatāmaham'—Yama is the lord of death. He purifies the beings, by enabling them, to reap the fruit of their virtuous and evil actions. He is very just, and righteous. He is a devotee of the Lord and a lord of his region. Therefore, he is a divine glory of the Lord.

The uniqueness in these glories, is not personal, which has emanated, only from the Lord. Therefore a striver, should think of the Lord, when he thinks of His divine glories.



प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

**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 ॥