

Bṛhaspati, is the best of all the priests, and he is superior to others, in learning and wisdom. He is the preceptor of Indra, the lord of the gods, and is the priest of the gods. So, he is a divine glory of the Lord.

'Senānīnāmahaṁ skandah'—Skanda (Kārtikeya), is the son of Lord Śaṅkara. He, is said, to have six faces and twelve arms. He is the general of the gods. So he is a Lord's divine glory.

'Sarasāmasmi sāgarah'—Of the mass of water, the ocean is the biggest, is very deep and remains within limits. So it is called a Lord's divine glory.

After beholding these distinctions in the Lord's glories, a striver should think only, of God.



महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

maharṣīṇāṁ bhṛgurahaṁ girāmasmyekamakṣaram
yajñānāṁ japayajño'smi sthāvarāṇāṁ himālayaḥ

Among the great seers I am Bhṛgu, of speech I am the monosyllabic 'Om'; of sacrifice (yajña), I am the Japa yajña, the constant repetition of the Lord's name; and of the immovable, the Himālaya. 25

Comment:—

'Maharṣīṇāṁ bhṛgurahaṁ'—Among the great seers, Bhṛgu is a great devotee, possessing wisdom and glory. It was he who by testing the trinity, proved Lord Viṣṇu superior to Brahmā and Maheśa. Lord Viṣṇu holds the mark of his foot on His chest. So, the Lord's glories, are revealed through him.

'Girāmasmyekamakṣaram'—First the monosyllable 'Om', was revealed. Then 'Gāyatrī' (a Vedic metre), was revealed from Om; then the Vedas were revealed from Gāyatrī; and other scriptures and Purāṇas etc., are based on the Vedas. So the Lord has declared

'Om', His divine glory. The Lord has also declared it in 7/8 "I am the sacred syllable 'Om', in all the Vedas" and in 8/13 "He who leaves the body and departs, reciting the one-syllabled 'Om', and dwelling on Me in My absolute aspect, attains the "supreme state," and also in 17/24 "Acts of sacrifice, gift and penance, as enjoined by scriptures, are always undertaken, with the utterance of 'Om' by followers of the Vedas."

'Yajñānām japayajño'smi'—In other sacrifices, certain rules and ordinances, are to be observed and in performing these any error may be committed, which may result, in harm. But, in the constant repetition of the Lord's name, there is no question of any harm and it can be performed at anytime without any hard and fast rules. The Hindus, Muslims, Buddhas and the Jains etc., all believe, that it is a very good means, to attain salvation. So the Lord has named it, as His divine glory.

'Sthāvarāṇām himālayaḥ'—Among the mountains, the Himālaya is the highest and the greatest. Moreover, being the abode of seers, for the performance of penance, it is very sacred. The sacred rivers, such as the Ganges and the Yamunā etc., emanate from it. Even, in these days great seers and saints, meditate on the Lord, in the caves of the Himālayas. The sages, named Nara-Nārāyaṇa are performing penance there, for the salvation of the beings, of the world. It is said, to be the abode of Lord Śaṅkara's-in-laws. Lord Śaṅkara also resides on one of its mounts, named Kailāsa. So it is called, the Lord's divine glory.

Whatever distinction or attraction, is seen in the universe, is of the Lord, but a man by thinking of that distinction or attraction of the world, gets entangled in it and thus he has a downfall. If he knows the reality, that the distinction is of the eternal Lord, not of the perishable world, he will think of, only the Lord and he will develop love, for Him.

