

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॥

uccaiṣhravasamaśvānām viddhi māmamṛtodbhavam
airāvataṁ gajendrāṇām narāṇām ca narādhipam

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

Comment:—

'Uccaiṣhravasamaśvānām viddhi māmamṛtodbhavam'—When the ocean was churned, fourteen jewels came out of it. Out of these, one of the jewels was Uccaiṣhravā. 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.