

Forgiveness, is the quality of forgiving an offender, by forgetting the wrong done, in spite of having the capacity and opportunity, to avenge the wrong done.

The first three, of these qualities are revealed outwardly, while the next four are revealed from inside the beings. The Lord, has named these as His divine glories.

So, if these qualities are seen anywhere, in any being, a striver should think of the Lord, by thinking these qualities as of the Lord. If a striver, finds them in himself, he should think them, as Lord's, and not as his own, because they are divine traits, which emanate only from the Lord. If a person, considers them his own, he feels proud of himself; and pride is a demoniac propensity, which leads one to a fall.

Strivers, should regard these excellent qualities, as the Lord's, just like Kākabhuṣuṇḍi, who by sage Lomaśa's curse, was turned from Brāhmaṇa (the priest class) to an untouchable bird, a crow. But, he was neither afraid nor displeased; he was rather pleased because, he thought that it was the Lord's will (Mānasa 7/113/1). Thus, if a striver, starts beholding the Lord, in all things, incidents, circumstances and creatures etc., it will lead him, to bliss.



बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

br̥hatsāma tathā sām̐nām gāyatrī chandasāmaham
māsānām mār̥gaśīrṣo'hamṛtūnām kusumākaraḥ

Of the Sāma hymns, I am Br̥hatsāma; of the Vedic metres, I am Gāyatrī. Of the twelve months of the Hindu calendar, I am Mār̥gaśīrṣa, and of seasons, I am the flowery spring. 35

Comment:—

'Br̥hatsāma tathā sām̐nām'—Br̥hatsāma, is a psalm in the

Sāmaveda, devoted to the praise of God, under the name of Indra. In 'Atirātrayāga' it is a 'Pṛṣṭhastotra' (endorsed hymn). It is regarded as the most prominent and best of psalms, in the Sāmaveda. So the Lord speaks of it, as His divine glory.*

'Gāyatrī chandasāmaham'—The Gāyatrī, is the most important of all the metres, contained in the Vedas. The Gāyatrī, is said to be the mother of the Vedas, because the Vedas have emanated from it. It consists of the trio of God—His form, His prayer and meditation on Him. Therefore, its chanting leads a striver to God-realization. So the Lord, speaks of it, as His very self.

'Māsānām mārṅasīrṣa'ham'—The crop, which supplies food to the people is harvested in the month of Mārṅasīrṣa. Religious sacrifice, is also performed with the newly harvested crop, in this month. In the days of Mahābhārata, the new year commenced with this month. Hence the Lord declares it to be, His divine glory.

'Rtūnām kusumākaraḥ'—In the spring season, the plant kingdom gets reanimated with fresh leaves and flowers, even without water. The weather is neither too hot nor too cold. So the Lord declares it, to be His divine glory.

Whatever excellence is observed in these divine glories is the Lord's. So a striver, should think only of the Lord, in all divine glories.



द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

dyūtaṁ chalayatāmasmi tejastejasvināmaham
jayo'smi vyavasāyo'smi sattvaṁ sattvavatāmaham

I am the dicing of those that cheat; I am, the glory of the glorious. I am, the victory of the victorious, the resolution, of the

* In the twenty-second verse the Lord declared Sāmaveda to be His divine glory while here He declares Brhatsāma to be His divine glory.