

and among the knowing seers, I am the sage, Śukra. 37

*Comment:—*

'Vṛṣṇinām vāsudevo'smi'—Here, there is no reference to Lord Kṛṣṇa, as an incarnation, but as the best member of the Vṛṣṇi clan. All the divine glories in this chapter, have been described from the worldly view-point. In fact they are all manifestations of, the Lord.

'Pāṇḍavānām dhanañjayah'—Whatever distinction Arjuna, the Lord's dear friend possesses, is the Lord's. So the Lord declares him to be His very self.

'Munināmapyahaṁ vyāsaḥ'—It was sage Vyāsa, who compiled the Vedas, and divided them into four parts. The Mahābhārata, the eighteen celebrated Purāṇas and other scriptures were written by him. He is known, as the guide to modern authors. Any new treatise is said to be a polluted one. It means, it contains some portion which has already been included, in Vedavyāsa's works. Being the most important of all sages, he has been declared by the Lord as, His divine glory. So a striver, should think of the Lord because all this distinction in him, is the Lord's.

'Kavināmuśanā kaviḥ'—The term 'Kavi', stands for the learned men who know the scriptural principles well. Śukrācārya, was the foremost of the learned. He was an expert, in the science of reviving the dead. He is known for his science of ethics. Because, of his virtues and learning, he has been declared to be the very self, of the Lord.

Whatever distinction a striver, comes across should be regarded as the imperishable Lord's, not of the perishable world.



दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

daṇḍo damayatāmasmi nītirasmi jigīṣatām  
maunaṁ caivāsmi guhyānām jñānaṁ jñānavatāmaham

I am the authority of those who punish as rulers; I am righteousness, in those who seek victory. Of secrets, I am silence and I am wisdom, of the wise. 38

*Comment:—*

'Daṇḍo damayatāmasmi'—Just punishment is necessary, for a convict to deter him, from sinful behaviour and to enable him to follow the right conduct. So the Lord has declared it to be, His divine glory.

'Nītirasmi jigīṣatām'—It is righteousness by which, one gains victory, and again it is righteousness, which makes a victory everlasting. So, the Lord declares it to be, His divine glory.

'Maunaṁ caivāsmi guhyānām'—Out of all the secrets, silence is most important, because every person cannot know the feelings of those, who keep silent. So the Lord speaks of it as, His divine glory.

'Jñānaṁ jñānavatāmaham'—Whatever knowledge or wisdom, the wise have, is the Lord's divine glory.

So, whatever distinction, is perceived anywhere is not personal, but divine. So a striver, should always behold the Lord, in all the divine glories.



यच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम्॥ ३९ ॥\*

yaccāpi sarvabhūtānāṁ bījaṁ tadahamarjuna  
na tadasti vinā yatsyānmayā bhūtaṁ carācaram

\* The Lord from the twentieth verse to the thirty-ninth verse has described His eighty-two divine glories—four in each of twentieth, twenty-first, twenty-second, twenty-third verses, three in the twenty-fourth verse, four in the twenty-fifth, four in the twenty-sixth, three in the twenty-seventh, four in each of the twenty-eighth, twenty-ninth, thirtieth and thirty-first verses, five in the thirty-second, four in the thirty-third, nine in the thirty-fourth, four in the thirty-fifth, five in the thirty-sixth, four in the thirty-seventh, and thirty-eighth each and one in the thirty-ninth verse.