

has been considered as the Lord's divine glory.

'Jayo'smi'—Everyone, likes victory. So, victory is the glory of the Lord.

A striver should not enjoy the pleasure of his victory by regarding it, as the manifestation of his power, but he should regard it, as the manifestation of the Lord.

'Vyavasāyo'smi'—Resolution or determination, is the Lord's divine glory. A lot of importance, has been attached to it in the Gītā, "The determination is one pointed" (2/41); "Those who are deeply attached to pleasure and worldly prosperity do not have the determinate intellect" (2/44); "Even, if the vilest sinner worships Me, with exclusive devotion, he should be considered a saint for he has rightly resolved" (9/30).

A striver, should not regard this resolution (determination), as his virtue but should consider it as Lord's glory, which he could cultivate only by, His grace.

'Sattvaṁ sattvavatāmahaṁ'—The goodness of good persons, is Lord's glory. The quality of sattva (goodness) which prevails, suppressing rājasa (passion) and tāmasa (ignorance), should not be regarded, by a striver, as his own, but as the Lord's.

All virtues and achievements, such as glory, victory, resolution and goodness, really belong to the Lord. So a striver, instead of considering these his own, should consider them as the Lord's, and so he should think of Him, only.



वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

vṛṣṇīnām vāsudevo'smi pāṇḍavānām dhanañjayaḥ
munīnāmapyahaṁ vyāsaḥ kavīnāmuśanā kavīḥ

Among the members of the Vṛṣṇī clan (yādavas), I am Kṛṣṇa;
among the Pāṇḍavas, Dhanañjaya; among the sages, I am Vyāsa

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