

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 mārḡasīrṣo'ham'—The crop, which supplies food to the people is harvested in the month of Mārḡasīrṣa. 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.

resolute; the goodness, of the good. 36

Comment:—

'Dyūtaṁ chalayatāmasmi'—The game of chance played for money, property or kingdom etc., is called gambling. The Lord has called it His divine glory.

Question:—If gambling is the Lord's divine glory, it means that there is no harm in gambling and then it should be justified. But then why is it forbidden, according to the ordinance of scriptures?

Answer:—In this context, there is description of the Lord's divine glories, not of sanction and prohibition. Arjuna put the question, "In what various aspects are you to be thought of, by me?" So the Lord is answering his question by telling him, that he should think of Him only, whatever he beholds in the form of His divine glories, because He declares, "All this universe is pervaded by Me" (Gītā 9/4).

Suppose a striver, in the past had the habit of gambling. Now he is busy with adoration. By chance, he is reminded of gambling. So he should think of God in it. Thus by beholding the Lord in gambling, and the loss and gain involved in it, a striver, will think only of the Lord.

The man (soul), is a fragment of the Lord but by error he has assumed his affinity with the body and the world. If he notices the excellences and the glories in the world, as the Lord's and thinks of Him, it will lead him to God-realization (Gītā 8/14). On the other hand, if he regards the glories as belonging to the world and thinks of the world, it will lead him to complete ruin (Gītā 2/62-63). These glories have been described so that a striver by thinking of the Lord, may know Him, in reality.

'Tejastejasvināmaham'—Tejas, is the glory or splendour of great souls, who possess divine traits. In front of great men who possess this glory, even sinners hesitate to commit sins. So it

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