



ॐ नमो भगवते वासुदेवाय ॥ १०.३६ ॥

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**Of tricksters I am the game of dice; of the vigorous I am vigor; I am victory, I am resolution; of the virtuous, I am virtue.**

**Dhyutam:**

Among those activities that rob us of our discriminative powers, I am gambling. Gambling makes one addicted. Kalidevata resides in several places and deludes human minds says, Bhagavan. In entire Mahabharata the message is that if we are not careful, gambling can suck us down. Dharmaputra got hooked on it and lost his sense of propriety and lost his wife and brothers. He knew Dharma and yet lost his balance. In our younger days parents used to tell us not to play cards because of this.

**Tejas:**

I am internal brilliance amongst all brilliant people. Brilliance is one who resists temptations. It is easier to say no the first time as it becomes more difficult later. Therefore I am that brilliant discrimination that resists temptations.

**Satva:**

I am Satva guna among Satvic people. I am the satva guna, which represents spiritual inclination; rajo guna represents materialistic inclination; Artha-kama inclination is caused by rajo guna; Dharma moksha inclination is caused by satva guna; and tamo guna obstructs our inclination for both of them; tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

Scriptures say Tamasic **person must cultivate material desires and then go to Spiritual desires.** That spiritual desire is

Satva Guna.

**Vyavasayaha:** means prayatna or effort. This effort is to fulfill spiritual desires. Thus Pancha Maha Yagna is important for Chitta Shuddhi. It is industry as a character of mind where I will lead one to victory or success.

Thus, Satva Guna triggers Vyavsayaha victory. I am That. If we get spiritual success we should not be arrogant as even that is due to the Lord. Pull of free will should be backed by Ishwara anugraha.

**Shloka # 37:**

Among members of the Vrsni clan, I am Vasudeva; among  
pandavas, I am Arjuna. Among the contemplative sages, I am  
Vyasa; among the seers, I am seer Usnaha. **10.37**

**Among members of the Vrsni clan, I am Vasudeva; among  
pandavas, I am Arjuna. Among the contemplative sages, I am  
Vyasa; among the seers, I am seer Usnaha.**

Among descendants of Vrishni's (Yadava Vamsha) I am Vasudeva.  
One of Sri Krishna's names is Varshneya.

Why does he claim he is greatest here; because Sri Krishna is an avatara of God. Why is Sri Krishna most glorious among avataras? In Sri Krishna avatara alone God performs as a liberating Acharya, as Jagat Guru. Therefore Sri Krishna's teaching of the Bhagavat Gita is one of the three main textbooks of Vedanta shastra. These three books are known as Prasthan Trayam. First one, the Upanishads, is called the shruti prasthanam; the second one is bhagavad Gita called the smrti prasthanam; and the third one is brahma sutras, the nyaya prasthanam.

The Gita, even now is fresh and valid; it is not an obsolete textbook; rather it is a valid teaching; and since Krishna is the Gitacharya, he is the greatest one.

Among Pandavas I am Arjuna himself. Why is Arjuna the greatest



Here Sama, Dana, Bheda and Dandam come to mind. Danda gives instantaneous results. Nowadays corporate punishment is prohibited in schools.

Among causes of victory, among victors I am Nitihī or diplomacy. It leads to success.

Among secrets, I am, maunam. Maunam also represents Brahman. In silence there is nothing but Consciousness. In Mandukya Upanishad it says, nothingness is witnessed by consciousness.

Among or in wise people, I am wisdom. When you perform namaskrara to a gyani, you are doing namaskara to his Gyanam or God himself.

### **Shloka # 39:**

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**And that which is seed of all beings, I am, Arjuna! That which is without Me, mobile or stationary, exists not.**

Here Sri Krishna concludes enumeration of his glories. He says I am the seed or material cause of creation. Clay is material cause of all earthenware; gold is material cause of all ornaments; wood is material cause of all furniture etc. Material cause expresses as effect or existence. When I say an ornament "is", the "Is" ness belongs to Gold alone; while ornament itself is just a nama and rupa. Remove gold from ornament, it loses its existence.

Therefore when you say wall is: Isness belongs to me; when you say: fan is: Isness belongs to me; In short, I am the Sat in the creation; I am existence in every being. Therefore, there is nothing in creation, moving or stationary that exists, without my blessing. Who is God? Is ness is the God; all others are nama rupa only. Thus he started with chit, ended with sat; chit and sat are nirguna Ishvara vibhuthi; and all



**O Arjuna! Wherefore should you know so much of all these? Encompassing this entire world by a fragment of My power, do I abide, eternally.**

Sri Krishna says, Arjuna! you can look at all this from a different perspective as well. Thus water being present in every wave; bubble or drop is one way of looking at water. Really speaking, all waves, bubbles and drops are all in water.

In a similar manner the whole creation is in Me. I remain supporting this creation or another way of seeing it is, that this entire creation is in Me.

Space is not within this hall; that is not the correct statement; rather all the Halls are in space. Similarly Bhagavan is not in the living beings; but all living beings are in Bhagavan; and that too they do not occupy the whole Bhagavan; I am only sustaining them; in one corner of Me; So the whole cosmos is only occupying a part of Me; so how big I am; so the whole cosmos is like a bubble in Me; the ocean; So with this Krishna concludes the description of His glories.

**Take away:**

Tamo guna makes a person lazy with neither materialistic inclination, nor spiritual inclination.

A tamasic person must cultivate material desires and then go on to spiritual desires. That spiritual desire is Satva Guna.

**With Best Wishes,**

**Ram Ramaswamy**