

Link:—In the above verse, the Lord declared, that even without Arjuna, the warriors of his hostile army would not survive. Why then should Arjuna at all engage himself, in this carnage? The answer is given, in the next two verses, by the Lord.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून्भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

tasmāttvamuttiṣṭha yaśo labhasva
jitvā śatrūnbhukṣva rājyaṁ samṛddham
mayaiwaite nihatāḥ pūrvameva
nimittamātraṁ bhava savyasācin

Therefore, arise and win glory in conquering the foes, and experience the pleasure of the affluent kingdom. These warriors stand already slain by Me; and you are merely an instrument, O Savyasācin (Savyasācin—One who can shoot arrows with the left hand also). 33

Comment:—

'Tasmāttvamuttiṣṭha yaśo labhasva'—The Lord, says to Arjuna that he himself has beheld, that his rivals will be inevitably slain. So he should, gird up his loins and win glory and fame. But, he should not regard the victory as the fruit of his efforts, as he will be bound (Gītā 5/12) because profit and loss, fame and defame etc., are destined, by the Lord. So a man, should not get entangled in them.

The expression 'Yaśo labhasva' does not mean, that he should get elated by winning fame through victory. He should rather think, that his opponents had already been killed by the Lord, so fame was gained, as was destined. It was not the result of his efforts, otherwise he would be bound.

'Jitvā śatrūnbhukṣva rājyaṁ samṛddham'—An affluent

kingdom, involves two factors (i) There should be no enemy or rival. (ii) It should be rich and prosperous. The Lord, says to Arjuna that after getting victory over his enemies, he will enjoy such an affluent kingdom. To enjoy the affluent kingdom does not mean that he should enjoy riches. But it means, that the kingdom to which ordinary men are attracted, can be acquired by him easily.

'Mayaivaite nihatāḥ pūrvameva'—The warriors of Arjuna's hostile army, have already been slain by the Lord, because their days are numbered.

'Nimittamātram bhava savyasācin'—Arjuna, was called 'Savyasācin' because he could shoot arrows with his left hand, also. Addressing him by this term, the Lord asks him to shoot arrows with both of his hands i.e., he should fight heart and soul with full courage, valour and intelligence, carefully by becoming merely His instrument and he should not feel proud of his victory because, they have already been slain by Him.

A striver, should also apply his intellect and power etc., for God-realization. But he should not be proud, of his resources and devotion etc. He should think, that he will attain Him only, by His grace. The Lord declares, it in the Gītā, "A devotee performing all actions, by My grace, attains the eternal, imperishable Abode" (18/56); "Fixing your mind on Me, you will by My grace, overcome all obstacles" (18/58). Thus a striver, without having any pride, by His grace, attains Him. Every person, while performing his duty, should try his best but he should not be proud of his success, in the least. When Lord Kṛṣṇa, raised the Govardhana, he asked the cowherds also to support it, with their sticks. The cowherds thought that their sticks were supporting the Govardhana, but actually it was the nail of the little finger of the Lord's left hand, which supported the Govardhana. When they felt proud, the Lord moved his finger a little downward, and the Govardhana began to slip downward. So, all of them

cried, "O brother Kṛṣṇa, help us." The Lord, asked them to apply their full strength. But, when they found their efforts futile, the Lord raised the mount up, with His finger. So, if a man by becoming an instrument in the Lord's hands, without having pride of his power, and without having a desire for the fruit of his actions, performs his duty, he may attain salvation. A striver, meets with failure, due to his pride. If he does not have pride, he can attain salvation, instantly. The pride in his efforts, is a stumbling block to his attainment. Therefore, the Lord advises Arjuna, not to feel proud, but regard it as His grace. Whatever is to happen will certainly, happen. It cannot be checked by a man, with his power. So, he should remain equanimous, in whatever happens, as a result of his actions. By doing so, he will attain salvation, because bondage, damnation to hell and degradation, to eighty-four lac species, is the result of misdeeds, whereas salvation, liberation, beatitude and divine love etc., are natural and self-evident.

Appendix—‘Nimittamātraṁ bhava savyasācin’—By this expression the Lord does not mean that Arjuna should perform actions nominally but it means that he should apply his full power but he himself should not take the credit of his victory viz., he should make the best efforts but he should not feel proud of his achievement. Whatever power, knowledge and capability have been bestowed upon a striver by God, he should fully apply them but he can't attain God by applying his power. He will be attained by His grace only.

God is showering His grace most graciously on us. As a calf draws milk only from one udder of the cow, but God has provided her with four udders. Similarly God is showering His grace from the four sides. We have to become merely an instrument in His hand. Arjuna had to fight in the war, therefore the Lord asks him to fight by merely becoming an instrument and he will get victory. Similarly we have the world before us, if we practise

spiritual discipline by becoming merely an instrument, we shall get victory over the world.



द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथान्यानपि योधवीरान्।
मया हतांस्त्वं जहि मा व्यथिष्ठा
युध्यस्व जेतासि रणे सपत्नान्॥ ३४ ॥

droṇam ca bhīṣmam ca jayadratham ca
karṇam tathānyānapi yodhavirān
mayā hatānstvam jahi mā vyathiṣṭhā
yudhyasva jetāsi raṇe sapatnān

Slay, Droṇa, Bhīṣma, Jayadratha, Karṇa and other brave warriors who are already doomed to be killed by Me. Be not afraid. Fight, and you will conquer your enemies, in battle. 34

Comment:—

'Droṇam ca bhīṣmam ca jayadratham ca karṇam tathānyānapi yodhavirān mayā hatānstvam jahi'—Lord Kṛṣṇa, exhorted Arjuna to fight by giving up fear, because Droṇa, Bhīṣma, Jayadratha, Karṇa and such other valiant warriors,* however formidable they might be, they stand already slain by Him. So he should get victory over them, without being proud of his victory.

'Mā vyathiṣṭhā yudhyasva'—Arjuna considered it sinful, to kill his preceptor, Droṇa and patriarch Bhīṣma. So the Lord asks him not to be distressed with fear of violence. He should perform, his duty of waging war, as he is a warrior belonging to the warrior class.

* Bhīṣma, Karṇa and Droṇa were well-known for the bravery throughout the world. So it was difficult to get victory over them. Jayadratha was not such a valiant warrior, but he was armoured with the boon that he who dropped his severed head on the ground, would have his own head smashed into a hundred pieces.