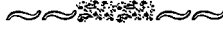


available in a well and as the water of the pipe is available only through the tap or the hole, similarly the all-pervading God specially manifests in sacrifice.

Performance of actions for one's own self and assumption of affinity for the insentient body etc., are the obstacles to God-realization. These obstacles are removed, when duty is performed without hoping for any reward, and for the welfare of others and then God, Who is ever attained, is naturally realized. Therefore, Lord Kṛṣṇa is urging Arjuna to perform his duty, by offering several reasons and examples.



*Link:—In order to maintain the world order, it is man's responsibility to perform his duty. Therefore, the Lord in the next verse criticizes a man who does not perform his duty.*

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।  
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

evam pravartitam cakram nānuvartayatiha yaḥ  
aghāyurindriyārāmo mogham pārtha sa jīvati

O Pārtha, he who does not, in this world, follow the cycle thus set in to motion, is sinful, and sensual desires, and lives in vain. 16

*Comment:—*

[Here the Lord, while concluding the topic started in the ninth verse, addresses Arjuna as 'Pārtha' to remind him that he is the son of Pṛthā (Kuntī) who performed her duty even by suffering troubles throughout her life. So he should also perform his duty. In fact the action which he was regarding as terrible, was not really terrible, it was a sacrifice (duty). He who performs his duty, follows the wheel of creation, while he who does not perform his duty, does not follow this cycle.]

'Evam pravartitam cakram nānuvartayatiha yaḥ'—As a broken

fragment of the wheel of a chariot, gives a series of jerks to the charioteer, as well as to the driver, similarly a man who does not follow the wheel of creation, creates an obstacle in the smooth running of that wheel.

As the limbs and body, have close affinity, so have man and the world. When a man performs his duty by renouncing desire, feeling of 'mine', attachment and egoism etc., he gratifies the entire creation.

**'Indriyārāmaḥ'**—Sensual is he, who enjoys the worldly objects through his senses, by having desire and being attached to the sense-objects. Such a person is inferior even to beasts, because beasts instead of performing sinful actions, are purified by receiving the fruit of their sins of the past. But a man committing new sins, has a downfall and by creating disturbance in the wheel of creation, hurts the entire creation.

**'Aghāyuh'**—The life of such a man is sinful, because he who wants to enjoy sensual pleasures, cannot escape sin. The person who hankers after selfishness, pride, pleasures and prosperity, causes suffering to others and thus he is of a sinful nature. Saint Tulasīdāsa in the Rāmacaritamānasa declares, "Those who are malicious, engrossed in adultery, slanderous and hanker after the riches of others, are vile and sinful devils in human forms" (7/39).

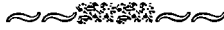
**'Moghaṃ pārtha sa jīvati'**—The Lord condemns such a person who does not perform his duty by saying, that such a person lives in vain i.e., it will be better if he were dead. If such a man dies, people will not have to suffer without him. During the exile of Lord Rāma, the wild tribes said, that if they did not steal anyone's clothes and utensils, it meant that they were rendering service to Him (Mānasa 2/251/2). Similarly, such persons who do not perform their duty, should not at least disturb the wheel of creation. By doing so they could render service to creation.

Such a person who does not follow the cycle of creation, has been said to be a thief (3/12), feeding on sin (3/13) and a

sinful and sensual person, who lives in vain by this verse.

Gosvāmī Tulasīdāsa also in the Rāmacaritamānasa, declares about such a person—His envy is like fire, anger like that of the god of death, sins and evils are like the treasure of the god of wealth and he does evil to others like the comet. It is good if such a person like Kumbhakarna goes on sleeping for a long time (1/4/3).

**Appendix**—The description, which has been given from the ninth to this verse, means only to render selfless service to others.



*Link:—The Lord has condemned the person who does not perform his duty, in order to renounce his affinity with the world, in the preceding verse. Now, in the next two verses, He talks about the enlightened soul, who having performed his duty, has renounced affinity for the world.*

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

yastvātmaratireva syādātmatrptaśca mānavaḥ  
ātmanyeva ca santuṣṭastasya kāryam na vidyate

But, for a person who takes delight only in the self, is satisfied with the self and content in the self alone, verily there is no further work to be done by him. 17

*Comment:—*

'Yastvātmaratireva syādātmatrptaśca mānavaḥ ātmanyeva ca santuṣṭastasya'—Here the term 'tu' (but) has been used to differentiate, a person, who has become enlightened having performed his duty, from the person who does not perform his duty, as described in the preceding verse.

So long as a person assumes his affinity for the world, he rejoices in the sensual pleasures, wife, sons and family, remains