

needed in order to do some action. If nothing is to be done, then what is the need of the body? Therefore to do any action for one's own self with this body, is a flaw. We can't do anything for the self with the thing which we have received, but with that we can serve the world. The body is a fragment of the world; therefore whatever will be done with it, will be only for the world. The body-senses-mind-intellect can't go beyond the world, they can't be separated from the world. Therefore performance of actions for one's own self, is not human nature but it is demoniac and devilish nature. In fact a man is only a human being in the real sense, who does actions for the welfare of others. He who performs actions for one's own pleasure, verily devours sin viz., ever remains sad, while those who work for the welfare of others, are released from all sins viz., become happy forever—'yajñaśiṣṭāmṛtabhujo yānti brahma sanātanam' (Gītā 4/31).



Link:— Arjuna puts the question to Lord Kṛṣṇa, "Why do You urge me to perform this savage deed?" In response to his question, the Lord having given several reasons, propounds the necessity of performing sacrifice (duty) in order to maintain the world order, in the next two verses.

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
 यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
 कर्म ब्रह्माद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
 तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

annādbhavanti bhūtāni parjanyaḍannasambhavaḥ
 yajñādbhavati parjanya yajñaḥ karmasamudbhavaḥ
 karma brahmodbhavaṁ viddhi brahmākṣarasamudbhavam
 tasmātsarvagataṁ brahma nityaṁ yajñe pratiṣṭhitam

From food, creatures come into being; from rain, food is produced; from sacrifice (yajña) comes rain and sacrifice is born

in hells and eighty-four lac forms of lives, but their sinful actions remain as stored actions (sañcita karma). Human life is such a marvellous field in which, as we sow so shall we reap for many births to come*. Therefore, a man must resolve not to commit sins in future i.e., must not perform actions for himself. Such a resolution means a great power. The fact is, that all the sins of a man who resolves to follow the spiritual path, cease to be committed by him.

Appendix—The body, ability, rank (position), authority, knowledge and power etc., which a man possesses, have been obtained and will be lost. Therefore they are not ours and are not for us, but they are for rendering service to others. Our Indian culture is summed up in this principle. As all the organs of the body are for the welfare of the body, so all the people of the world are for the welfare of the world. A man may be of any country, guise, Varṇa (social order), āśrama (stage of life) etc., may easily attain salvation by rendering service to others through his actions.

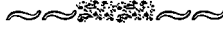
Whatever characteristic we have, is for others, not for us. If all the people follow this idea, no one will remain bound but all will become liberated souls. If you use the things which you have received from the world is the service of others, what have you spent of your own? It leads you to salvation free of cost. Besides this, nothing needs to be done for salvation. We are responsible to spend only whatever we possess, we have no responsibility to spend more than that. A man can't do more than that. If we spend the things, ability and strength etc., completely in rendering service, we shall attain complete salvation.

In fact the body is useful only for the world, not for one's own self because the body is not for us at all. The body is

* In fact this human birth is the first as well as the last birth of all births. If a man realizes God, it is the last birth. But if he does not attain God-realization, it is the first one of the infinite births.

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