

on His devotee.' In fact God has already bestowed his mercy upon every human being but when a devotee takes refuge in God, he specially realizes that mercy.



यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

yadahankāramāśritya na yotsya iti manyase
mithyaiṣa vyavasāyaste prakṛtistvām niyoṁsyati

If filled with egoism, thou thinkst: 'I will not fight,' vain is this resolve, as your Kṣatriya nature will compel thee to fight. 59

Comment:—

'Yadahankāramāśritya'—Cosmic intelligence, is born of prakṛti and egoism, is born of cosmic intelligence. Out of egoism, a man thinks, "I am body." One who is given to such egoism, can never be actionless i.e., free from actions, because prakṛti is ever active and subject to change. He, who has assumed affinity with it, can never remain actionless (Gītā 3/5).

When a man due to his ego, is swayed by ever active prakṛti, he cannot remain actionless. Sometimes, he may seem doing physical actions, while at times abstaining, from them. But, in both states, he does action, as his affinity with the body, is intact. When, he renounces his affinity with prakṛti (body), then irrespective of his activity or not, he is quite actionless viz., detached. Then, nothing remains to be done by him. If a devotee takes refuge in the Lord, and thus renounces all his connection, with the body, he is not helplessly driven, to action.

'Na yotsya iti manyase'—In the second chapter, Arjuna having taken refuge in the Lord, prayed to Him, "I am your disciple. Instruct me, who has taken refuge, in You" (2/7). Then Arjuna bluntly said to Lord Kṛṣṇa, "I will not fight" (2/9). It was undesirable, of him to say so; if he really sought refuge

in the Lord. It was desirable for him to say, that he would act according to the Lord's bidding. So the Lord, thought that instead of taking refuge in Him, he was taking refuge in egoism. Hearing Arjuna's words full of egoism, Lord Kṛṣṇa could not help smiling (2/10). But He had abundant love and grace, for Arjuna. So He started preaching, the sermon, in the second chapter. Otherwise, He would have said then and there, which He has said now, in the eighteenth chapter 'Do as you wish' (18/63). Further, the Lord warned him, that if he had taken refuge in Him, he would not have said, "I'll not fight." These words, pricked the Lord's mind. Through the very same words, "I'll not fight" the Lord said to him, that his words proved, that he had taken refuge in his egoism, not in Him. Moreover by taking refuge, he would not have been helplessly driven, to action by prakṛti (Gītā 7/14) as prakṛti (nature) compels only that person, to action who has not taken refuge in Him (Gītā 7/13).

There is a vital point, which needs attention. By having attachment for the objects of nature, a man thinks, that he is their master. But in fact, he becomes a slave to them, as he depends on them. But he does not become a slave, to those objects, which he does not regard, as his own. So, he should not regard the objects as his own, as these are not his own. He should hold, that only the Lord, is his. By having this belief, he should take refuge, in Him. Having taken refuge in Him, he becomes totally independent. But those, who take refuge in egoism, circulate in the path of the world of death (9/3). So the Lord says, 'Prakṛtistvāṁ niyokṣyati'—that his, nature of being a member of the warrior class, will compel him to fight, and he will not be able to refrain himself, from war.

'Mithyaiṣa vyavasāyaste'—Resolve, is of two kinds—real and unreal. The resolve of our affinity with God is real, while the resolve of our affinity with prakṛti (nature), is unreal. In the former, there is predominance of the self, while in the latter,

there is predominance of prakṛti or inner sense. So the Lord, says to Arjuna that his resolve of not fighting, is in vain, as he is a member of the warrior class. He should depend on the Lord, not on prakṛti (nature) and its evolutes, the world.

If a being resolves, that he belongs to the Lord and so he has to worship Him, with exclusive devotion, his resolve is real, true and eternal. The Lord, explaining the merit of such a resolve, declares in the thirtieth verse of the ninth chapter, "Even if the vilest sinner worships Me, with exclusive devotion, he should be considered a saint; for he has rightly resolved." The right resolve, is that he is God's and so he will adore Him.

'Prakṛtistvām niyokṣyati'—By this expression, the Lord means to say, that his nature as a warrior, will compel him to fight. The nature of a Kṣatriya (the member of warrior class) is chivalry, and not to flee from a battlefield (Gītā 18/43). So, he cannot restrain himself from fighting, in a righteous war.

Appendix—In the preceding verse it was mentioned that the 'fruit' of egoism would be adverse; while in this verse it is mentioned that out of egoism the 'duty' will not be performed properly. The Lord means to say that Arjuna's listening to Him or not listening to Him, will not conduce him to a downfall but out of egoism he will be ruined. Performance of an action or its non-performance is not an obstacle, but egoism is the main stumbling block.

The Lord told Arjuna that by His grace, he would attain Him and also overcome all his obstacles (18/56, 58). But in spite of the Lord's such utterances, Arjuna did not respond, while he should have said, "I shall act, according to your bidding." Then the Lord declares, "If out of ignorance you don't listen to Me, it matters little, but if out of egoism, you don't listen to Me, you will be ruined." The Lord means to say that as He shoulders the full responsibility of a devotee about his means and end, so should a devotee wholeheartedly take refuge in Him. But if he takes refuge in egoism, it means that he has not taken refuge

in Him but he has taken refuge in 'aparā prakṛti' viz., egoism. On the one hand the Lord inspires him to perform his duty to fight; and on the other hand his Kṣatriya nature compels him to fight. If he does not obey the Lord, his Kṣātra nature will force him to fight. If his nature compels him to fight, he himself will have to shoulder the responsibility; and if by listening to the Lord, he performs his duty, the responsibility will be shouldered by Him. If he himself shoulders the responsibility, it will lead him to bondage; but if the Lord shoulders the responsibility, it will lead him to salvation.



Link:—In the previous verse, the Lord described that nature would compel Arjuna, to perform action. In the next verse, He explains the same point.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

**svabhāvajena kaunteya nibaddhaḥ svena karmaṇā
kartuṁ necchasi yanmohātkariṣyasyavaśo'pi tat**

O Arjuna, that action which through delusion you do not want to do, bound by your own acts born of your nature, you will helplessly perform. 60

Comment:—

'Svabhāvajena kaunteya nibaddhaḥ svena karmaṇā'—Svabhāva (nature), consists of a total sum of actions and inclinations of the previous birth, the influence of parents of this birth, the environment and the education, he receives. The same nature has been called Svadharma (own duty)—"Considering your own duty, you should not waver" (Gītā 2/31).

'Kartuṁ necchasi yanmohātkariṣyasyavaśo'pi tat'—Lord Kṛṣṇa says to Arjuna, that endowed with martial qualities, such as prowess and valour etc., of the warrior class, being bound by