

thoughts. Thus at the destruction of attachment of the gross (physical) body to actions, of the subtle body to reflection and of causal body to constancy, his aim will be attained viz., his delusion will be destroyed and the Supreme Truth will be realized. Therefore the Lord at the outset of His gospel has described the discrimination between the body and the self in order to wipe out a striver's (self's) relationship with the body.



*Link:—Arjuna was grieved, by apprehending the death of his kinsmen and preceptors. Moreover he was afraid that sin would accrue to him, by killing them and that sin would lead him to hell. Therefore Lord Kṛṣṇa preached this gospel in the eleventh to the thirtieth verses. Now, He starts the worldly standpoint and reminds Arjuna of his duty, as a member of the warrior class.*

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥ ३१ ॥

svadharmamapi cāvekṣya na vikampitumarhasi  
dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate

Looking at your own duty as well, you should not falter for there is, nothing more meritorious to a person of the warrior class (Kṣatriya) than a righteous war. 31

*Comment:—*

[In the first two verses, He describes the benefit of war.]

'Svadharmamapi cāvekṣya na vikampitumarhasi'—Man (soul) is a fragment of God. But by identifying himself with the body, noting himself as a Brāhmaṇa (of the priest class) or a Kṣatriya (of the warrior class) etc., he has to discharge his duty as a member of that class. Similarly one who acknowledging himself as a teacher or a father, has to discharge the duty of a teacher or a father.

Here, the duty of a Kṣatriya has been called 'Dharma' (righteousness)\*. It is the foremost duty of a Kṣatriya not to

\* In the eighteenth chapter (18/42—48) the Lord has described the innate

flee from war front. For a Kṣatriya, righteousness is upheld by waging war. So, Lord Kṛṣṇa asks Arjuna to discharge his duty, by waging war. He should never shirk that duty.

**'Dharmyāddhi yuddhācchreyo'nyatkṣatriyasya na vidyate'**—There is nothing more welcome to a man of the warrior class than a righteous war viz., which is his main duty (Gītā 18/43). Similar, is the case with, the people of other classes—the priest, the business and the labour classes.

Arjuna, in the seventh verse of the second chapter, requested Lord Kṛṣṇa to tell him what is good for him. In response to his request, Lord Kṛṣṇa tells him, that he would attain salvation by performing his duty of waging a righteous war. So, he should not retreat from it.

**Appendix**—Having described the discrimination between 'deha' (body) and 'dehī' (self) the Lord from this verse to the thirty-eighth verse describes the performance of one's duty. The reason is that the Supreme Truth which is realized by the discrimination between 'deha' and 'dehī', the same Supreme Truth can be realized by the proper use of the body, by performing one's duty. In discrimination 'knowing' is important and in performance of one's duty 'doing' is important. Though discrimination is important for a man, as it is useful for him in practical and spiritual life and also in this world as well as the other world, yet the Lord mentions performance of one's duty for the person, who doesn't understand the discrimination between the body and the self, so that instead of becoming a scholar by possessing bookish knowledge or rot learning, he may realize the Truth.

It means that a person who wants to know Godhead but without having a keen intellect and a keen self-denial (detachment), couldn't know Him by the Discipline of

duties of the people of four castes. There the term 'Dharma' (18/47) stands for one's duty. Thus the terms 'Karma' and 'Dharma' are synonymous.

Knowledge, he can know the Supreme Soul by the Discipline of Action (Gītā, 5/4-5).

Arjuna was a Kṣatriya (member of the warrior class). Therefore the Lord has mentioned the duty of a Kṣatriya. In fact here 'the duty of a Kṣatriya' is the denotation for the duties of the four 'Varnas'. Therefore it means that the members of other 'Varnas' (castes) such as Brāhmaṇa (member of the priest class) etc., should also discharge their duties (Gītā, 18/42—44). ['Svadharmā' (one's own duty) has been mentioned as 'Svabhāvaja karma', 'Sahaja karma' and 'Svakarma' etc., (Gītā 18/42—48). Discharge of one's duty for the welfare of others, by renouncing selfishness, pride and the desire for fruit, is performing 'svadharmā'. Discharge of 'Svadharmā' (one's duty) is 'Karmayoga' (the Discipline of Action).]



यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

yadṛcchayā copapannam svargadvāramapāvṛtam  
sukhinaḥ kṣatriyāḥ pārtha labhante yuddhamīdṛśam

Fortunate are the Kṣatriyas, O Pārtha, who get such an unsolicited opportunity for war, which offers an open gateway, to heaven. 32

*Comment:—*

'Yadṛcchayā copapannam svargadvāramapāvṛtam'—Duryodhana imposed a condition on the Pāṇḍavas, "If you lose while gambling, you will be exiled for twelve years and will reside in an unknown place for one year. Then after thirteen years you will regain your empire. But, if you are identified during that one year period, you will again be exiled for twelve years." The Pāṇḍavas, accepted the condition and suffered twelve years in exile, and one year's incognito existence. After expiration of the