

are difficult to overcome; *mat-prasādāt*, through My grace. *Atha cet*, if, on the other hand; *tvam*, you; *na śrosyasi*, will not listen to, will not accept, My words; *ahankārāt*, out of egotism, thinking ‘I am learned’; then *vinanksyasi*, you will get destroyed, will court ruin.

And this should not be thought of by you—‘I am independent. Why should I follow another’s bidding?’

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।  
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

59. That you think ‘I shall not fight’, by relying on egotism,—vain is this determination of yours. (Your) nature will impel you!

*Yat*, that; *manyase*, you think, resolve; this—‘*na yotsye*, I shall not fight’; *āśritya*, by relying; on *ahankāram*, egotism, *mithyā*, vain; is *esah*, this; *vyavasāyah*, determination; *te*, of yours; because *prakṛtiḥ*, nature, your own nature of a Ksatriya; *niyoksyati*, will impel; *tvām*, you!

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।  
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

60. Being bound by your own duty born of nature, O son of Kuntī, you, being helpless, will verily do that which you do not wish to do owing to indiscrimination.

And because of *nibaddhah*, being securely bound; *svena*, by your own; *karmanā*, duty; *svabhāvajena*, born of nature (250) —heroism etc. as stated (in 43); O son of Kuntī, you, *avaśah*, being helpless, under another’s control; *karisyasi api*, will verily do; *tat*, that duty; *yat*, which duty; you *na*, do not; *icchasi*, wish; *kartum*, to do; *mohāt*, owing to indiscrimination.

For,

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥