

उत्तिष्ठ *uttiṣṭha* stand up परंतप *param̐tapa* O scorcher of foes

Yield not, O Partha, to feebleness. It does not befit you. Cast off this petty faint-heartedness. Wake up, O vanquisher of foes ! 3

The man who fails to face a crisis, speaking and acting irrelevantly, is denounced as a dolt. But Arjuna is not made of that inferior stuff; the training that he has received is superb. He is literally a vanquisher of foes. Poles apart are the feebleness of a coward and the boldness of Arjuna who successfully combated Siya, the Great God. The Lord simply chides him for the momentary weakness that has come upon his comrade and seeks to make him whole again.

The manifest world is comprised of two categories — *Purusha* and *Prakriti*, the noumenon and the phenomenon. One becomes feeble to the extent one depends on the phenomenon; one becomes manly and courageous to the extent one identifies oneself with the noumenon. This identification is *Atmabodham*. Strength and *Atmabodham* are identical. Weakness is condemned downright by the Lord. नायमात्मा बलहीनेन लभ्यः This Atman cannot be attained by the weak — is the Upanishadic pronouncement. And the message of Sri Krishna is based on this fundamental principle. To be firm of body, formidable of mind, constant of character — excellences like these are all born of strength. This world and the next one too are for the strong alone. Right conduct originates from strength; straightforwardness comes from it;