

Moreover :--

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६०

स्व-भाव-जेन कौन्तेय नि-(बन्ध्)बद्ध-तः स्वेन कर्मणा ।

कर्तुम् न इच्छसि यत् मोहात् कर्-इ-(स्य)ष्यसि अवशः अपि तत् ॥

*svabhāvajena kaunteya nibaddhaḥ svena karmaṇā ।*

*kartuṁ ne 'cchasi yan mohāt kariṣyasi avaso 'pi tat ॥*

स्वभावजेन *svabhāvajena* born of (thy) own nature  
कौन्तेय *kaunteya* O Kaunteya निबद्धः *nibaddhaḥ* bound  
स्वेन *svena* (thy) own कर्मणा *karmaṇā* by action कर्तुम्  
*kartuṁ* to do न *na* not इच्छसि *icchasi* (thou) wishest  
यत् *yat* that मोहात् *mohāt* from delusion करिष्यसि *kariṣ-*  
*yasi* (thou) shalt do अवशः *avasaḥ* helpless अपि *api* also  
तत् *tat* that

Bound by your own karma born of your nature,  
that which from delusion you wish not to do, even that  
you shall do helplessly against your will, O Kaunteya.

A man is not different from his nature. He and  
his innate tendencies are identical. A few examples  
are required to clarify this point. A new cyclist often  
drives his cycle into a ditch much against his wish.  
This is due to his frightened nature having sway  
over him at that moment. A man is an adept in  
several languages so much so that it is difficult to find  
out which among them is his mother-tongue. But  
when an overwhelming joy or sorrow takes posses-  
sion of him, he blurts out his feelings in his native  
language which is on a par with his own nature.  
Dreams of one and all are in tune with their nature.  
In other words, dreams are the indicators of the