

spiritual discipline by becoming merely an instrument, we shall get victory over the world.



द्रोणं च भीष्मं च जयद्रथं च  
कर्णं तथान्यानपि योधवीरान्।  
मया हतांस्त्वं जहि मा व्यथिष्ठा  
युध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

droṇam ca bhīṣmam ca jayadratham ca  
karṇam tathānyānapi yodhavirān  
mayā hatānstvam jahi mā vyathiṣṭhā  
yudhyasva jetāsi raṇe sapatnān

Slay, Droṇa, Bhīṣma, Jayadratha, Karṇa and other brave warriors who are already doomed to be killed by Me. Be not afraid. Fight, and you will conquer your enemies, in battle. 34

*Comment:—*

'Droṇam ca bhīṣmam ca jayadratham ca karṇam tathānyānapi yodhavirān mayā hatānstvam jahi'—Lord Kṛṣṇa, exhorted Arjuna to fight by giving up fear, because Droṇa, Bhīṣma, Jayadratha, Karṇa and such other valiant warriors,\* however formidable they might be, they stand already slain by Him. So he should get victory over them, without being proud of his victory.

'Mā vyathiṣṭhā yudhyasva'—Arjuna considered it sinful, to kill his preceptor, Droṇa and patriarch Bhīṣma. So the Lord asks him not to be distressed with fear of violence. He should perform, his duty of waging war, as he is a warrior belonging to the warrior class.

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\* Bhīṣma, Karṇa and Droṇa were well-known for the bravery throughout the world. So it was difficult to get victory over them. Jayadratha was not such a valiant warrior, but he was armoured with the boon that he who dropped his severed head on the ground, would have his own head smashed into a hundred pieces.

'Jetāsi raṇe sapatnān'—Arjuna, was not sure whether they would win the war, or they would be vanquished by the enemy (Gītā 2/6). So the Lord, while revealing His cosmic form to him, said to him, "Behold within this body, whatever else you desire to see" (11/7). He saw scenes of his victory and the enemy's defeat. Arjuna, also beheld Bhīṣma, Droṇa and Karna, the valiant warriors of the hostile army rushing headlong into the Lord's body. So, He declares, that he will conquer, his enemies in battle.

### An Important Fact

A striver, gets discouraged when he finds himself incapable of controlling worldly temptation and removing evils. So, the Lord encourages him, by declaring, "Be not distressed with fear. Fight, you will conquer, your enemies." So a striver, having no pride of his own, by depending on the Lord, should perform his duty. If he is worried about the enemies, it means, that he has pride of his own. Moreover, he should not be worried about evil thoughts, if these come to his mind, because they are all perishable, and have been destroyed, by the Lord. So a striver, should not attach importance to them.

"Kill those, who stand already killed, by Me"—this statement of the Lord arouses a doubt, that if someone kills a person it means, that he is killed only by the Lord. Thus, does the murderer incur no sin? The answer is, that no one is authorized to slay others, or to trouble them. He has a right, only to serve others, and give comfort to them. If one had the right to kill others, there would not be any value, of a sanction and prohibition. So, a person, who murders others or tortures them, certainly incurs, sin. But a member of the warrior class, who by giving up pride and selfishness, joins a battle, as sanctioned by scriptures, incurs no sin, because it is his duty.

**Appendix**—Lord Kṛṣṇa says to Arjuna that all the valiant warriors have already been slain by Him. This should mean that

a striver's attachment and aversion, desire and anger etc., have already been destroyed viz., they have no existence. We ourselves have given them existence, have valued them and have accepted them in ourselves. In fact they have no independent existence at all—'nāsato vidyate bhāvaḥ' (Gītā 2/16).



*Link:—Beholding the very terrible cosmic form of the Lord, Arjuna asked Him, in the thirty-first verse, who He was and what He wanted to do. In the thirty-second verse, the Lord answered, that He was the mighty Time, and came to destroy the world. Then in the thirty-third and thirty-fourth verses, the Lord asked him to fight, consoling him that he would win, because his enemies had already been killed by Him. Sañjaya, now reveals to Dhṛtarāṣṭra, Arjuna's reaction to the Lord's exhortation.*

सञ्जय उवाच

एतच्छ्रुत्वा वचनं केशवस्य  
कृताञ्जलिर्वेपमानः किरीटी ।  
नमस्कृत्वा भूय एवाह कृष्णं—  
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

sañjaya uvāca

etacchrutvā vacanam keśavasya  
kṛtāñjalirvepamānaḥ kirīṭi  
namaskṛtvā bhūya evāha kṛṣṇaṁ—  
sagadgadam bhītabhītaḥ praṇamya

Sañjaya said:

Having heard these words of Lord Keśava, the crowned one (Arjuna), with folded hands, trembling, prostrating himself over again overwhelmed with fear addressed Lord Kṛṣṇa, in a choked voice, after bowing down. 35