

have already killed them ; so thy instrumentality in that work is insignificant.]

तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्भुक्स्व राज्यं समृद्धम् ॥

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

XI. 33.

तस्मात् Therefore त्वम् thou उत्तिष्ठ do arise यशः fame लभस्व acquire शत्रून् enemies जित्वा after conquering समृद्धम् the unrivalled राज्यम् dominion भुक्स्व enjoy मया by myself एव verily एते they पूर्वम् already एव even निहताः have been slain सव्यसाचिन् O Savyasâchin ( त्वम् thou ) निमित्तमात्रम् an apparent cause भव be.

Therefore do thou arise and acquire fame. After conquering the enemies, enjoy the unrivalled dominion. Verily by Myself have they been already slain ; be thou merely an apparent cause, O Savyasâchin ( Arjuna.)

[ *Savyasâchin*—one who could shoot arrows even with his left hand.

[ *Be thou.....cause.*—People will think thee as the vanquisher of thy enemies, whom even the Devas cannot kill, and thus thou wilt gain glory ; but thou art only an instrument in the hand of Me, the All-destroyer.]

द्रोणं च भीष्मं च जयद्रथं च

कर्णं तथाऽन्यानपि योधवीरान् ॥

मया हतांस्त्वं जहि मा व्यथिष्ठा

युद्ध्यस्व जेतासि रणे सपत्नान् ॥३४॥