

beating a retreat from it, unrighteousness is allowed to thrive. He is no *Kshatriya* who suffers unrighteousness to prosper. And the man who takes to evil ways in preference to the good, estranges himself from *Sreyas*; he falls further. Holding on to one's *Swadharma* is a sure means for the gaining of *Sreyas*. One's *Swadharma* is that duty which is best suited to one's attainments and temperament.

How shall a man avail himself of the tide of fortune that sets in but rarely? The reply ensues:—

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२

यदृच्छया च उप-पन्नम् स्वर्ग-द्वारम् अप-आ-वृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धम् ईदृशम् ॥

*yadṛcchayā co 'papaṇnam svargadvāram apāvṛtam ।*  
*sukhinaḥ kṣatriyāḥ pārtha labhante yuddham īdṛśam ॥*

यदृच्छया *yadṛcchayā* of itself च *ca* and उपपन्नम् *upapaṇnam* come स्वर्गद्वारम् *svargadvāram* the gate of heaven अपावृतम् *apāvṛtam* opened सुखिनः *sukhinaḥ* happy क्षत्रियाः *kṣatriyāḥ* Kshatriyas पार्थ *pārtha* O Partha लभन्ते *labhante* obtain युद्धम् *yuddham* battle ईदृशम् *īdṛśam* such

Happy are the Kshatriyas, O Partha, who obtain such a warfare that comes unsought as an open gateway to heaven. 32

At one time or another the tide of fortune rises for every one. All that a man ought to do is to discharge his duty as best as he can. It is like taking the boat up the river, overcoming the downward flow of water. While steadfastly and devotedly doing his duty, a favourable time comes to bless the