

*hato vā prāpsyasi svargam jivā vā bhokṣyase mahīm |  
tasmād uttiṣṭha kaunteya yuddhāya kṛta niscayaḥ ||*

हतः *hataḥ* slain वा *vā* or प्राप्त्यसि *prāpsyasi* (thou) will obtain स्वर्गम् *svargam* heaven जित्वा *jivā* having conquered वा *vā* or भोक्ष्यसे *bhokṣyase* (thou) wilt enjoy महीम् *mahīm* the earth तस्मात् *tasmāt* therefore उत्तिष्ठ *uttiṣṭha* stand up कौन्तेय *kaunteya* O Kaunteya युद्धाय *yuddhāya* for fight कृत निश्चयः *kṛta niscayaḥ* resolved

Slain you will gain heaven; victorious you will enjoy the earth. Therefore rouse up O son of Kunti, resolved to fight. 37

As foreign matter in the body has to be eliminated through disease, the wicked in the world have to be eliminated through the righteous war. After recounting the evils that would befall the society if this war was not waged, the good that would ensue are now enumerated. A righteous warfare abounds with welfare both here and hereafter. It is the only panacea against the incorrigibles. Would a zealous defender of righteousness ever let go such a golden opportunity?

Viewed from the worldly standpoint Arjuna has no grounds for grieving and for beating a retreat. After making this position clear, the Yogeswara now seeks to introduce yoga into the otherwise earthly life, in the following manner :—

Transform Karma into KarmaYoga — 38-41

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८