

Here (62) it has been said that, from the standpoint of the supreme Reality, there is no occasion for sorrow or delusion. (This is so) not merely from the standpoint of the supreme Reality, but—

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।  
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

31. Even considering your own duty you should not waver, since there is nothing else better for a Ksatriya than a righteous battle.

*Api*, even; *aveksya*, considering; *svadharmam*, your own duty, the duty of a Ksatriya, namely battle—considering even that—; *na arhasi*, you ought not; *vikampitum*, to waver, to deviate from the natural duty of the Ksatriya, that is, from what is natural to yourself. And *hi*, since that battle is not devoid of righteousness, (but) is supremely righteous—it being conducive to virtue and meant for protection of subjects through conquest of the earth—; therefore, *na vidyate*, there is nothing; *anyat*, else; *śreyah*, better; *ksatriyasya*, for a Ksatriya; than that *dharmyāt*, righteous; *yuddhāt*, battle.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।  
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥३२॥

32. O son of Prthā, happy are the Ksatriyas who come across this kind of a battle, which presents itself unsought for and which is an open gate to heaven.

Why, again, does that battle become a duty? This is being answered (as follows) (63): *Pārtha*, O son of Prthā; are not those Ksatriyas *sukhinah*, happy; (64) who *labhante*, come across; a *yuddham*, battle; *īdrśam*, of this kind; *upapannam*, which presents itself; *yadrcchayā*, unsought for; and which is an *apāvrtam*, open; *svarga-dvāram*, gate to heaven? (65)

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।  
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥