

स्वधर्मं own Dharma कीर्तिं च and honour हित्वा forfeiting पापं sin अवाप्स्यसि shalt incur.

But if thou refusest to engage in this righteous warfare, then, forfeiting thine own Dharma and honour, thou shalt incur sin.

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽन्ययाम् ॥
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥३४॥

II. 34.

अपि च And also भूतानि beings ते of thee अन्यया everlasting अकीर्तिं dishonour कथयिष्यन्ति will tell संभावितस्य of the honoured अकीर्तिः dishonour मरणात् than death च surely अतिरिच्यते exceeds.

The world also will ever hold thee in reprobation. To the honoured, disrepute is surely worse than death.

[The present argument,—slokas 33-36,—assumes that the cause in hand is already proved to be the right. Hence it could only be from cowardice that Arjuna could abandon it. Even a hero may be weakened by the stirring of his deepest emotions.]

भयाद्गणादुपरतं मंस्यन्ते त्वां महारथाः ॥
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥३५॥

II. 35.

महारथाः च And the great chariot-warriors त्वां thee भयात् from fear रणात् from battle उपरतं withdrawn मंस्यन्ते will regard येषां of those त्वं thou बहुमतः much-thought-of भूत्वा having been लाघवं lightness यास्यसि wilt receive.

The great chariot-warriors* will believe that

* Vide commentary I. 6.