

tasmāt tvam uttiṣṭha yaśo labhasva
jitvā śatrūn bhukṣva rājyaṁ samṛddhaṁ ।
mayai 'vai 'te nihatāḥ pūrvam eva
nimittamātraṁ bhava savyasācin ॥

तस्मात् *tasmāt* therefore त्वम् *tvam* thou उत्तिष्ठ *uttiṣṭha* stand up यशः *yaśaḥ* fame लभस्व *labhasva* obtain जित्वा *jitvā* having conquered शत्रून् *śatrūn* enemies भुङ्क्स्व *bhukṣva* enjoy राज्यम् *rājyaṁ* the kingdom समृद्धम् *samṛddhaṁ* the unrivalled मया *mayā* by me एव *eva* even एते *ete* these निहताः *nihatāḥ* have been slain पूर्वम् *pūrvam* already एव *eva* even निमित्तमात्रम् *nimitta mātraṁ* a mere instrument भव *bhava* be सव्यसाचिन् *savyasācin* O left-handed one

You therefore arise and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom. By Me have they been verily slain already. You be merely an outward cause, O Savyasachin. 33

The Lord's work does not depend on the agency of man for its fulfilment. Precisely and effectively it takes place of its own accord. Man but earns merit by participating in it. By rising equal to an occasion and by discharging his duty, man emerges the better for it. By availing himself of the opportunities and facilities providentially provided in the training ground of this world, man builds his personality. And that is his gain in being a willing instrument in the hands of the Lord.

Fame is not an end in itself. It comes as a by-product of an exemplary and dutiful life. The man of sterling character and noble deeds is praised by all even as a fully blossomed flower is admired by all.