

33. On the other hand, if you will not fight this righteous battle, then, forsaking your own duty and fame, you will incur sin.

Atha, on the other hand; *cet*, if; *tvam*, you; *na karisyasi*, will not fight; even *imam*, this; *dharmyam*, righteous; *sarṅgrāmam*, battle, which has presented itself as a duty, which is not opposed to righteousness, and which is enjoined (by the scriptures); *tatah*, then, because of not undertaking that; *hitvā*, forsaking; *sva-dharmam*, your own duty; *ca*, and; *kīrtim*, fame, earned from encountering Mahādeva (Bhagavān Śiva) and others; *avāpsyasi*, you will incur; only *pāpam*, sin.

अकीर्तिञ्चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

34. People also will speak of your unending infamy. And to an honoured person infamy is worse than death.

Not only will there be the giving up of your duty and fame, but *bhūtāni*, people; *ca api*, also; *kathayisyanti*, will speak; *te*, of your; *avyayām*, unending, perpetual; *akīrtim*, infamy. *Ca*, and; *sambhāvitasya*, to an honoured person, to a person honoured with such epithets as 'virtuous', 'heroic', etc.; *akīrtih*, infamy; *atiricyate*, is worse than; *maranāt*, death. The meaning is that, to an honoured person death is preferable to infamy.

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

35. The great chariot-riders will think of you as having desisted from the fight out of fear; and you will fall into disgrace before them to whom you had been estimable.

Moreover, *mahārathāḥ*, the great chariot-riders, Duryodhana and others; *maṁsyante*, will think; *tvām*, of you; as *uparatam*, having desisted; *ranāt*, from the fight; not out of compassion, but *bhayāt*, out of fear of Karna and others; *ca*, and; *yāsyasi lāghavam*, you will again fall into disgrace before them, before Duryodhana and others;