

conducive outerworld conditions. Thus viewed, because of the very fact that he had manifested himself as a son of his father in the family of kings, nature had judged that the most conducive circumstance in life for Arjuna was the life of a prince, daring dangers, fighting enemies, and generally ordering peaceful and progressive growth for the society.

"WHO SHOULD SECURE THE WELFARE OF THE WORLD? AND HOW?" THE ANSWER FOLLOWS:

*21. Whatever a great man does, that other men also do (imitate) ; whatever he sets up as the standard, that the world (people) follows.*

Man is essentially an imitating animal. This is a psychological truth. The moral rejuvenation of a society in any period of history can take place only because of the example set up by the leaders of that nation. Students can be disciplined only when teachers are well-behaved; the minor officials cannot be kind and honest when the rulers of the country are corrupt tyrants. Children's behaviour depends entirely upon, and is ever controlled by, the standard of purity and culture of their parents.

With this Krishna raises his next argument on why Arjuna should act in the world. Unless he diligently acts, the chances are that the entire community will follow the low standard of retreat from action set up by him and thus