

be correct since the very discussion now is upon mental control. The word "duty," used by us in our translation, is, in this special sense, to be understood as *Vasanas*."

*Swadharma* AND *Para dharma* --- *Swadharma* is not the duty which accrues to an individual because of his "caste," which is ever a sheer accident of birth. In its right import *Swadharma* means the type of *Vasanas* that one discovers in one's own mind. To act according to one's own taste, inborn and natural, is the only known method of living in peace and joy, in success and satisfaction. To act against the grain of one's own *Vasanas* would be acting in terms of *Para dharma* --- and that this is fraught with danger is very well known.

In the context of the Geeta, there is a direct message for Arjuna. Arjuna is born a prince, trained in the art of war and has exhibited in his life his insatiable thirst for heroism and adventure. Naturally, his *Swadharma* is that of a prince and that can find fulfilment only in dangerous actions and endless exertions. Perhaps, as it was evident in the first chapter, Prince Arjuna had gathered during his early education, that the life of renunciation and meditation --- the life of a *Brahmin* --- was nobler than his own life. And therefore, he wanted to run away from the battle-field into the silent caves-of-meditation. In this stanza, Krishna reminds him that to act according to his own *Vasanas*, even imperfectly, is the right path for his development. It is dangerous to suppress his own