

7. *My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee. Tell me decisively what is good for me. I am Thy disciple. Instruct me, who have taken refuge in Thee.*

In this stanza, when Arjuna has completely realised the helpless impotency in himself to come to any decision, he surrenders totally to Krishna. He, in his own words, admits the psychological shattering felt and lived by him in his bosom. He has instinctively diagnosed, correctly, even the cause of it to be "an uncontrollable amount of over-whelming pity." Of course, Arjuna does not realise that it is his misplaced compassion; but, whatever it be, the patient is now under the mental stress of extreme confusion and bewilderment.

Arjuna confesses that his intellect (*Chetas*) has gone behind a cloud of confusions regarding what *Dharma* and *Adharma* are at that moment for him. The problem --- whether to fight and conquer the enemies or not to fight and allow the enemies to conquer him --- which needed an urgent solution, could not be rationally judged with the depleted mental capacities of Arjuna.

We have already explained *Dharma* and found that the *Dharma* of a thing 'is the law of its being.' A thing cannot remain itself without faithfully maintaining its own nature, and 'THAT NATURE, WHICH MAKES A THING WHAT IT IS' is called *Dharma*. Hinduism insists on the *Manava Dharma*, meaning, it insists that men should be