

what responses should be made to the flux of happenings and challenges that continuously take place around us. A *Sattwic Buddhi* always helps us to arrive at the correct judgement. A person in a mood of anger or with a wounded vanity, suddenly resigns his job only to regret thereafter, the folly of his action. His capacity to judge rightly was mutilated by his bad temper of the moment, or by his exaggerated vanity, and so he comes to regret. Arjuna himself had come to a state of mental hysteria when he complained that this power of judgement had been lost, mainly because of his inordinate attachment to his kith and kin.

WHAT IS TO BE FEARED AND WHAT IS NOT TO BE FEARED (*Bhaya-abhaya*) --- "Fools rush in where angels fear to tread." Men of indiscrimination, in their false evaluation of the sense-world, hug on to delusory objects and things, fearing nothing from them, and yet, they fear to read and understand philosophy, to strive and to experience the Infinite. A true intellect must have the right "understanding" to discriminate between what is to be feared and what is not to be feared.

BONDAGE AND LIBERATION (*Bandham-Moksham-cha*) --
- If the "understanding" is clear, we can easily recognise the tendencies in our make-up that entangle the Higher in us, and curtail its fuller play. To observe and analyse ourselves with the required detachment, and to evaluate critically our psychological behaviours and intellectual attitudes in life is not easy; it is possible only for those