

determined by heredity, or accident of birth. They are termed, in our society, as: the *Brahmanas* --- with a major portion of *Sattwa*, a little *Rajas* and with minimum *Tamas*; the *Kshatriyas* --- mostly *Rajas* with some *Sattwa*, and a dash of *Tamas*; the *Vaishyas* --- with more *Rajas*, less *Sattwa* and some *Tamas*; and the *Shudras* --- mostly *Tamas*, a little *Rajas*, with only a suspicion of *Sattwa*.

This four-fold classification is universal and for all times. Even today it holds good. In modern language, the four types of people may be called: (1) the creative thinkers; (2) the politicians; (3) the commercial employers; and (4) the labourers (the proletarians). We can easily recognise how each subsequent classification holds in awe and reverence the previous higher class --- the employees are afraid of the employer, the commercial men are suspicious of the politicians and the politicians tremble at the courageous, independent thinkers.

In the following stanzas, by the discussions contained in them, in the immediate context of the Krishna-Arjuna summit talks, the Lord is only trying to make Arjuna understand that his inner equipment is such that he can be classified only as a *Kshatriya*. Being a *Kshatriya*, his duty is to fight, championing the cause of the good, and thus establish righteousness. He cannot, with profit, retire to the jungle and meditate for self-unfoldment, since he will have to grow, first of all, into the status of the *Sattwic* personality (*Brahmana*) before he can successfully strive on the path of total retirement and a life of rewarding