

earned "knowledge," and they become permanent WISDOM. Therefore, Krishna is trying to bring the philosophical contents of his discourse into the very substance of Arjuna's own immediate problem.

If, due to a sense of self-importance, the self-conceited Arjuna were to think "I WILL NOT FIGHT," he shall be thinking so in vain! The temperament of Arjuna must seek its expression, and being a *Kshatriya* of "passionate" nature, his *Rajoguna* will assert itself; "NATURE WILL COMPEL YOU." One who has eaten salt must feel terribly thirsty, ere long. The false arguments raised by Arjuna for not fighting the battle are all compromises made by his ego with the situation which he is compelled to face in the crush of events around him.

Even if he were to follow his temporary attitude of escapism and desist from fighting, it is a law of nature that his mental temperament would assert itself at a later period, when, alas! he may not have the field to express himself in and exhaust his *vasanas*.

ALSO BECAUSE OF THE FOLLOWING REASON, "YOU MUST FIGHT."

*60. O son of Kunti, bound by your own KARMA (action) born of your own nature, that which, through delusion you wish not to do, even that you shall do, helplessly.*