

the last chapter we definitely hear Arjuna declaring that all his "delusions have ended." The rest of the story of how, having come into his own, he became a rejuvenated warrior of tremendous strength and valour, is quite well-known to all students of this great classic.

In varying degrees, every man is a victim of this 'Arjuna-Disease' and the 'Krishna-cure,' being specific, is available to all of us at all times in the philosophy of the Geeta.

In the Second Chapter, which is almost a summary of the entire Geeta, Krishna indicates the two main lines of treatment. One is a "treatment of idealism" wherein Arjuna is directed to a greater reality than his mind, ego and intellect, and thereby the divorce between the 'subjective' and the 'objective' aspects of his mind is eliminated to some extent. In the second half of the same chapter, we shall read and come to understand how selfless activity will purge the existing Vasanas in the individual. Arjuna being a Kshatriya, his mind was coloured by the impression of Rajo-guna (activity), and so he needed a battle-field to exhaust those impressions.

Thus, we find Krishna repeatedly goading his friend with the words, "Get up and fight." This need not necessarily mean that the Geeta is a war-mongering scripture of the ruling-class. It is a call to each one of us to get up and fight the battle of our own life, according to our own Vasanas (Swadharma), so that we may exhaust them and thus gain inner purity. As we take it up stanza by stanza for a close