

contemplation. Therefore, with the available texture of mind and intellect, the only spiritual *Sadhana* left for Arjuna is to act vigorously in the field of contention. Thereby he can exhaust his existing *vasanas* of *Rajas* and *Tamas*.

IN THE FOLLOWING VERSES THE DUTIES ORDAINED BY ONE'S NATURE, "SWABHAAVA," AND ONE'S STATION IN LIFE, "SWADHARMA," ARE LAID OUT WITH THE THOROUGHNESS OF A LAW BOOK:

*41. Of scholars (BRAHMANAS) , of leaders (KSHATRIYAS) and of traders (VAISHYAS) , as also of workers (SHUDRAS) , O Parantapa, the duties are distributed according to the qualities born of their own nature.*

After dealing with the various *gunas* in the preceding stanza, Krishna now applies them to the social fabric of humanity and thus intelligently classifies the entire mankind under four distinct heads: the *Brahmanas*, the *Kshatriyas*, the *Vaishyas* and the *Shudras*.

Different types of duties are assigned to each of these classes of individuals depending upon their nature (*Swabhaava*), which is ordered by the proportion of the *gunas* in the make-up of each type of inner equipment. The duties prescribed for a particular type depend upon the manifestation of the inner ruling *gunas*, as expressed in the individual's contact with the world and his activities in