

universal application, can at best, be appreciated as the noble opinion of an individual, which may have its own limited application, but it can never be accepted as a philosophy.

In the entire scheme of *Bhagawan's* arguments so far, he has provided Arjuna with all the necessary reasons which a healthy intellect should discover for itself, before it comes to a reliable and dependable judgement upon the outer happenings. A mere spiritual consideration should not be the last word in the evaluation of all material situations. Every challenge should be estimated from the spiritual stand-point, as well as from the intellectual stand-point of reason, from the emotional level of ethics and morality, and from the physical level of tradition and custom. If all these considerations, without any contradiction, indicate a solitary truth, then that is surely the Divine Path that one should, at all costs, pursue.

Arjuna came to the delusory mis-calculation of the situation because he evaluated the war only from the level of his sentiments. The opposing forces were teeming with his own relations and to kill and exterminate them was indeed against the ethical point-of-view. But, this emotionalism overpowered him, and at this moment of his total inward chaos, he completely lost sight of the other considerations that would have helped him to regain his balance. He surrendered, as a mind should, to Krishna, the inner discriminative capacity. Therefore, the Lord, having undertaken to guide Arjuna, provides him