

organised un-Aryan force (*Adharma*), it is his duty not to waver but to fight and defend his sacred national culture.

To the leaders of people, there can be nothing nobler than to get a glorious chance to fight for a righteous cause. Here Arjuna has been called upon to fight a righteous war wherein his enemies are the true aggressors. Therefore, it is said that such a chance comes, indeed, only to a lucky few. That a king must fight on such an occasion is vividly brought out in the *Mahabharata*.

AND REGARDING OTHER REASONS WHY THE BATTLE SHOULD BE FOUGHT, THE LORD SAYS:

32. *Happy indeed are the KSHATRIYAS, O Partha, who are called to fight in such a battle, that comes of itself as an open-door to heaven.*

As used here, *Kshatriya* is not the name of a caste. It merely indicates a certain quality of the mental *vasanas* in the individual. Those who have an ever-bubbling enthusiasm to defend the weak and the poor, besides their own national culture from all threats of aggression, are called *Kshatriyas*. Such leaders of men are not allowed to be tyrants and aggressors themselves, according to the code of morality of the Hindus. But, at the same time, a cold, feminine and cowardly non-resistance is not the spirit of the Hindu tradition. In all cases where the Hindu nation is forced to wage a war on principles of righteousness (*Upapannam*) the leaders of India are