

There is yet another charge brought against this book. It affords scope for reactionaries and revolutionaries to thrive and create dissension in a peace-loving and law-abiding society. This book is like gunpowder to those who want to create an explosion. It encourages youth to revolt against respectable elders. That the killer is no sinner and that in no way he transgresses the moral law is the core of the teaching of the Gita. It states that man is not bound by his action. The worst of all of Krishna's statements is that he is 'the art of gambling among gamblers'. Can there be a greater encouragement to perversion? Are these not sufficient clues to misguide the perverted ones in society? The seed of social disruption lies hidden in this so called scripture. Charges such as these have to be met and answered.

Really there is no room for confusion of issues in the Gita. Yoga Sastra that this book is, it does not countenance disruption and dissension of any kind. The commentators of the Gita were not men of empty talk and purposeless living. In their own way they have been pillars of society. The tree is known by its fruit. The contribution to social welfare and solidarity that the commentators have made through their personal lives is incalculable. They were the real lovers of society. No trace of self-seeking or exploitation could be found in them. On the other hand culture was enshrined in them, and codes of conduct found expression in and through them. When such sterling characters had drawn inspiration from the Gita, it cannot be easily disposed