

victim to all contagions. Arjuna was an average educated man, and from the details of the Mahabharata, we know the environments in which he grew up. But for the entire Mahabharata, we would not appreciate so fully Arjuna's mental condition, without which Krishna's message would have fallen flat upon the readers. Therefore, the Geeta is an intrinsic part of the entire Mahabharata and the classic would have been a hotch-potch story, without pith and dignity, if Srimad Bhagawad Geeta was not in it--and the Geeta would have been a mere philosopher's riddle-poem without the Mahabharata background. The story and the poem together are an organic whole; each devoid of the other would be ineffectual and empty.

Modern psychology exhausts volumes in describing to us the dreary results of suppression and repression of emotions. There are many moments in our lives when we KNOWINGLY suppress many of our emotions; but more often in our day-to-day life, we, UNCONSCIOUSLY, repress many of our sentiments. Repressed emotions accumulate a tremendous amount of dynamic energy which must necessarily seek a field for expression, and unless they are properly guided they would boomerang back to destroy the very individual. Though there are no direct explanations of any repressions of emotion in Arjuna, a careful student of the story can easily diagnose that the great hero on the battle-field came under the influence of his repressed conditions and behaved as a victim of perfect neurosis.