

friend of ours, in his drunkenness, behaves nastily, it would be worse than drunkenness in us, if we were to retaliate; for, we are expected to know that our friend, with his fumed-up intelligence, does not entertain enough discriminative awareness of what he is doing. At such moments, it would be our duty to forgive the mischief and overlook the impudence.

Similarly, here, Arjuna argues: "If Duryodhana and his friends are behaving as blind aggressors, should the Pandavas not retire quietly and suffer the ignominy of a defeat, and consider it their dutiful offering at the altar of peace?" How far this philosophy is dangerous in itself will be seen as we read more and more the passages of the Geeta and come to appreciate the pith of its philosophy which is the very kernel of our Hindu way-of-living. "Active resistance to evil" is the central idea in the doctrine expounded by Krishna in the Geeta.

*40. In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety overcomes the whole family.*

Just as a story-teller comes to add new details each time he narrates the same old story, so too, Arjuna seems to draw new inspiration from his foolishness, and each time his creative intelligence puts forth fresh arguments in support of his wrong philosophy. As soon as he finishes a stanza,