

heart which is essential for Moksha,"—seems to be the keynote of Krishna's teachings to Arjuna.

It is well-known why the Gita came into existence. It was owing to Arjuna's unwillingness to do his duty as a Kshatriya—to fight for a just cause—because it involved the destruction of his own people. Not that Arjuna did not recognise the justice and right of the cause, but he would rather renounce the world and try for Moksha than kill his relatives and friends. Krishna's characterisation of this weakly sentimental attitude of Arjuna is well-known. He called it "Un-Arya-like delusion, contrary to the attainment alike of heaven and honour" and exhorted Pârtha to "yield not to unmanliness" but to "cast off this mean faint-heartedness." (II. 2-3). "Could a coward who fails to do his duty, be worthy to attain Moksha?"—seems to be Krishna's rejoinder. Could a man not purified by the fire-ordeal of his Swadharma, could a renegade, a slave, attain Moksha? No! says the Lord. And this is the lesson we Indians have forgotten all these years, though we have been reading and discussing the Gita all the time.