

bound to oppose the evils in society. Callousness and pacifism are no marks of a champion of dharma. A hero is he who knows no fear of opposing an enemy decidedly stronger than he. *Tejas* or vigour is his who is ever jubilant in the discharge of his duty. *Dhṛti* is the frame of mind which is firm and dominant even when overpowered by the enemy. *Dākshyam* or resourcefulness is the ingenuity of the mind which hits upon the right place, right time and right strategy in war and peace as quick reaction to the changing situations. A sudden crisis causes no confusion in the mind of a man gifted with this virtue. Sometimes a strategic retreat is prudent for a later decisive offensive. But on no account should a *Kshatriya* fly from battle for fear. Death is any day better than a vegetating life of slavery.

*Dāna* or generosity is the art of administration allowing the maximum facilities and prosperity to people. With a parental attitude the *Kshatriya* should be ever intent on providing for public weal rather than on extorting for private ends. *Isvara-bhāva* is lordliness. Preventing people from lawlessness and guiding them to be law-abiding are the outcome of this gift in a *Kshatriya*. Leadership of this kind comes automatically to one resolved to serve the people. The spirit of renunciation is the guiding factor in this respect. The *Kshatriya* is the protector of society. By self-discipline and self-dedication he rises equal to this divine duty. The spiritual culture of the *Brāhmaṇa* and the