

qualities, heroism and vigour of pursuit, certainly becomes a commanding personality.

FORTITUDE (*Dhriti*) --- This is already explained in earlier stanzas. Herein, as applied to a *Kshatriya*, it is the powerful will of the personality, who, having decided to do something, pursues the "path" and discovers in himself the necessary drive and constancy of purpose to meet, and if necessary, break down all the obstacles until he gains victory or success.

PROMPTITUDE (*Daakshyam*) --- The Sanskrit equivalent for the army parade-ground command "Attention" is "*Daksha!*" This quality of alertness and smart vigilance is, indeed, *Daakshyam*. In the context here, it means that a *Kshatriya* is prompt in coming to decisions and in executing them. Such an individual is industrious and has an enviable amount of perseverance, however hazardous may the field of his activity be.

NOT FLEEING FROM BATTLE --- One who has all the above qualities can never readily accept defeat in any field of conflict. He will not leave any work incomplete. Since Krishna is here generally classifying all human beings according to the *gunas* predominant in them, these terms should be understood in their greatest amplitude of suggestion. No doubt, a true warrior should not step back in any field of battle; but such literal interpretation is only incomplete. The field-of-battle should include all fields of competition wherein things and situations arrange