

either the kingdom or its wealth; for everything would be smeared by the bitter memories of the precious blood that would have been spilt in the war.

Once we misread a situation, sentiments cloud our understanding and then we too act in life as Arjuna did in his. This is clearly indicated here in the detailed narration of the incident by Vyasa.

*6. I can scarcely say which will be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.*

The two earlier stanzas from Arjuna, no doubt, indicate to us the state of perplexity and confusion in his 'objective-mind.' That the state of hysteria within has now developed to attack even his intellectual composure is indicated in this stanza. The stimuli coming from the array of the enemy-lines, as they touched his 'objective-mind,' created therein a problem, to solve which, he needed the guidance of the rational capacities of his intellect --- the 'subjective-mind.' Split as he was within, his mental personality, divorced from his intellect, could not easily come to any definite decision. His egoistic self-evaluation and the ego-created intense anxieties for the fruits of the great war, stood, as it were, between his mind and intellect, separating them and creating between them, an almost unbridgeable gulf; hence, Arjuna's confusions here.