

bhayāvahah, fraught with fear, since it invites dangers such as hell etc.

Although the root cause of evil was stated in, ‘In the case of a person who dwells on objects’ (2.62) and ‘...because they (attraction and repulsion) are his adversaries’ (34), that was presented desultorily and vaguely. Wishing to know it briefly and definitely as, ‘This is thus, to be sure’, Arjuna, with the idea, ‘When this indeed becomes known, I shall make effort for its eradication’, said:

Arjuna said:

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥३६॥

36. Now then, O scion of the Vrsni dynasty (Krishna), impelled by what does this man commit sin even against his wish, being constrained by force, as it were?

Atha, now then; *vārsneya*, O scion of the Vrsni dynasty; being *prayuktah*, impelled; *kena*, by what acting as the cause; as a servant is by a king, does *ayam*, this; *purusah*, man; *carati*, commit; *pāpam*, sin, a sinful act; *api*, even; *anicchan*, against his wish, though not himself willing; *niyojitah*, being constrained; *balāt*, by force; *iva*, as it were—as if by a king, which illustration has already been given?

The Bhagavān (*Bhaga-vān*) said: ‘You hear about that enemy, the source of all evil, of which you ask—.’

‘*Bhaga* is said to consist of all kinds of majesty, virtue, fame, beauty, detachment as well as Liberation, (54) (V.P. 6.5.74). That Vāsudeva, in whom reside for ever, unimpeded and in their fullness, the six qualities of majesty etc. and who has the knowledge of such subjects as creation etc., is called *Bhaga-vān*. ‘He is spoken of as *Bhaga-vān* who is aware of creation and dissolution, gain and loss, (55) ignorance and Illumination of all beings’ (ibid. 78).

Shri Hari said: