

personality-expression and copy the activities of someone else, even if he be living a nobler and diviner life.

THOUGH THE SOURCE OF EVIL HAS BEEN POINTED OUT EARLIER (II-62 AND III-34), YET WITH A VIEW TO ELICITING A CONCISE AND CLEAR STATEMENT OF WHAT WAS BUT DESULTORILY AND VAGUELY EXPRESSED ARJUNA ASKS:

*Arjuna said: 36. But, by what impelled does man commit sin, though against his wishes, O Varshneya, constrained, as it were, by force?*

Following the tradition of the scriptures, the disciple now asks a definite question upon the very theme of the discussion. The very question shows that Arjuna has, to a large extent, got out of the hasty conclusions which he exhibited until the beginning of the second chapter. He has become introspective, and therefore, conscious of certain forces working within himself that were ruining and obstructing the play of his own higher impulses. The doubt is couched in such familiar words that it appears as though it is a doubt raised by some student of our own times.

There is no living man who has not in himself a sufficiently clear conception of the good and the meritorious. Every one understands intellectually what is RIGHT, but it is only when it comes to action that one