

यः शास्त्र-विधिम् उत्सृज्य वर्तते कामकारतः ।

न सः सिद्धिम् अव-आप्-नोति न सुखम् न पराम् ग(म्)-तिम् ॥

*yaḥ sāstravidhim utsrjya vartate kāmakārataḥ ।*

*na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim ॥*

यः *yaḥ* who शास्त्रविधिम् *sāstra vidhim* the ordinances of the scriptures उत्सृज्य *utsrjya* having cast aside वर्तते *vartate* acts कामकारतः *kāmakārataḥ* under the impulse of desire न *na* not सः *saḥ* he सिद्धिम् *siddhim* perfection अवाप्नोति *avāpnoti* attains न *na* not सुखम् *sukhaṁ* happiness न *na* not पराम् *parāṁ* supreme गतिम् *gatim* goal

He who, casting aside the ordinances of the scriptures, acts on the impulse of desire, attains not perfection, nor happiness nor the Supreme Goal. 23

The function of the scriptures is to guide man to perfection. The injunction from them comes both positively and negatively. Exhortation to do the good and auspicious is the positive injunction; and admonition against doing the bad and harmful deeds is the negative injunction. But the way of the Asuras is to behave counter to the teachings of the scriptures. They indulge in the prohibited acts and refrain from the sanctioned ones. Whereas by obeying and faithfully following the ordinances of the scriptures, man progresses towards perfection. Its immediate result is that he gains in happiness in the life here and he prepares himself for the Supreme Goal that is to be gained ultimately.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४