

understanding (your) duty as presented by scriptural injunction, you ought to perform (your duty) here.

*Tasmāt*, therefore; *śāstram*, the scripture; is *te*, your; *pramānam*, authority, the means of knowledge; *kārya-akārya-vyavasthitau*, as regards the determination of what is to be done and what is not to be done. Therefore, *jñātvā*, after understanding; that which is your own *karma*, duty; *śāstra-vidhāna-uktam*, as presented by scriptural injunction—*vidhāna* is the same as *vidhi*, precept, in the form, ‘you should do’, ‘you should not do’; as presented by that; *arhasi*, you ought; *kartum*, to perform; it *iha*, here. ‘Here’ is used for pointing out the sphere in which one is entitled to perform his duties.

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## FOOTNOTES AND REFERENCES

- [171] *This*—refers to all the three from ‘fearlessness’ to ‘persistence in knowledge and Yog’.
- [172] Persons treading the path of Jñāna-Yog or Karma-Yog have *sāttvika* qualities. Some of the qualities mentioned in the first three verses occur only in the former, whereas the others are found in both or only in the latter.—Tr.
- [173] *Others*: Those in honour of the manes, humans and other beings. Brahma-yajña, the fifth sacrifice, is referred to separately by *svādhyāya*.
- [174] Another reading is *abhimānah*, self-conceit.—Tr.
- [175] *Vaitaranī*: It is the most terrible place of punishment; a river filled with all kinds of filth—blood, hair, bones etc., and running with great impetuosity, hot and fetid. The other hells are Tāmisra, Andhatāmisra, Raurava, Kumbhīpāka, etc.
- [176] As the finite verb is missing in the verse, we have supplied ‘they become’. Ś. adds the verb *prabhavanti*, wax strong, from verse 9, and constructs the last portion thus: ‘...the envious ones wax strong.’ Following Ś. S., however, one may combine