

undesirable things; (*vyavasthitau*, are ordained,) are sure to occur, *arthe*, with regard to objects such as sound etc.; *indriyasya indriyasya*, of all the organs, with regard to each of the organs.

As to that, the scope of personal effort and scriptural purpose are being stated as follows: One who is engaged in the subject-matter of the scriptures should, in the very beginning, not come under the influence of love and hatred. For, that which is the nature of a person impels him to his actions, verily under the influence of love and hatred. And then follow the rejection of one's own duty and the undertaking of somebody else's duty. On the other hand, when a person controls love and hatred with the help of their opposites, (52) then he becomes mindful only of the scriptural teachings; he ceases to be led by his nature.

Therefore, *na āgacchet*, one should not come; *vaśam*, under the sway; *tayoh*, of these two, of love and hatred; *hi* because; *tau*, they; are *asya*, his, this person's *pari-panthinau*, adversaries, who, like robbers, put obstacles on his way to Liberation. This is the meaning.

In this world, one impelled by love and hatred misinterprets even the teaching of the scriptures, and thinks that somebody else's duty, too, has to be undertaken just because it is a duty! That is wrong:

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः॥३५॥

35. One's own duty, (53) though defective, is superior to another's duty well-performed. Death is better while engaged in one's own duty; another's duty is fraught with fear.

Svadharmah, one's own duty; being practised even though *vigunah*, defective, deficient; is *śreyān*, superior to, more commendable than; *para-dharmāt*, another's duty; though *svanuṣṭhitāt*, well-performed, meritoriously performed. Even *nidhanam*, death; is *śreyah*, better; while engaged *svadharme*, in one's own duty, as compared with remaining alive while engaged in somebody else's duty. Why? *Para-dharmah*, another's duty; is