

continuing, because of past momentum, to be associated with action itself—without renouncing it—with a view to preventing mankind from going astray. Again, if (it be that) Janaka and others had not attained fullest realization, then, they gradually became established in Liberation through action which is a means for the purification of the mind. The verse is to be explained thus.

On the other hand, if you think, ‘Obligatory duty was performed even by Janaka and others of olden days who were surely unenlightened. (35) There by it does not follow that action has to be undertaken by somebody else who has the fullest enlightenment and has reached his Goal’, nevertheless, *tvam*, you, who are under the influence of past actions; *arhasi*, ought; *kartum*, to perform (your duties); *sampaśyan api*, keeping also in view; *loka-sangraham*, (36) the prevention of mankind from going astray; even that purpose.

By whom, and how, is mankind to be prevented from going astray? That is being stated: (37)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥२१॥

21. Whatever a superior person does, another person does that very thing! Whatever he upholds as authority, an ordinary person follows that.

Yat yat, (38) whatever action; a *śresthah*, superior person, a leader; *ācarati*, does; *itarah*, another; *janah*, person, who follows him; does *tat tat eva*, that very action. Further, *yat*, whatever; *sah*, he, the superior person; *kurute*, upholds; as *pramānam*, authority, be it Vedic or secular; *lokah*, an ordinary person; *anuvartate*, follows; *tat*, that, that is he accepts that very thing as authoritative.

‘If you have a doubt here with regard to the duty of preventing people from straying, then why do you not observe Me?’

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥२२॥