

22. O son of Kuntī, a person who is free from these three doors to darkness strives for the good of the Ātman. Thereby he attains the highest Goal.

O son of Kuntī, *narah*, a person; who is *vimuktah*, free; *etaih*, from these; *tribhih*, three; *tamo-dvārah*, doors to darkness, that is, passion etc. which are doors to the darkness of hell consisting of sorrow and delusion; freed from these three which are such, *ācarati*, strives for;—for what?—*śreyah*, the good; *ātmanah*, of the Ātman: debarred by which (doors) he could not strive earlier, and on the dispelling of which he strives. *Tatah*, thereby, as a result of that striving; *yāti*, he attains; the *parām*, supreme; *gatim*, Goal, that is Liberation, as well. (177)

The scripture is instrumental in this complete renunciation of the demoniacal qualities and striving for what is good. Both can be undertaken on the authority of the scriptures, not otherwise. Hence,

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

23. Ignoring the precept of the scriptures, he who acts under the impulsion of passion,—he does not attain perfection, nor happiness, nor the supreme Goal.

Utsrjya, ignoring, setting aside; *śāstra-vidhim*, the precept of the scriptures, which is the source of the knowledge of what is duty and what is not—called injunction and prohibition; *yah*, he who; *varatē*, acts; *kāma-kāratah*, under the impulsion of passion; *sah*, he; *na*, does not; *avāpnoti*, attain; *siddhim*, perfection, fitness for Liberation; nor even *sukham*, happiness in this world; nor even the *parām*, supreme, best; *gatim*, Goal—heaven or Liberation.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥२४॥

24. Therefore, the scripture is your authority as regards the determination of what is to be done and what is not to be done. After