

has to be peeled off and the shell broken in order to get at the kernel. Similar to this, doing one's duty in the spirit of adoring the Almighty is the means to get at the kernel which is God in the heart of man.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७

श्रेयान् स्व-धर्मः वि-गुणः पर-धर्मात् सु-बहु-(स्या)स्थितात् ।

स्व-भाव-नि-य(म्)-तम् कर्म कुर्वन् न आप्-नो-ति किल्बिषम् ॥

*sreyān svadharmo viguṇaḥ paradharmāt svanuṣṭhitāt ।
svabhāvanīyataṁ karma kurvan nā 'pnoti kilbiṣam ॥*

श्रेयान् *sreyān* better स्वधर्मः *sva dharmah* one's own duty विगुणः *viguṇaḥ* (though) destitute of merits परधर्मात् *para dharmāt* than the duty of another सु अनुष्ठितात् *su anuṣṭhitāt* (than) well performed स्वभावनियतम् *svabhāva niyataṁ* ordained by his own nature कर्म *karma* action कुर्वन् *kurvan* doing न *na* not आप्नोति *āpnoti* (he) incurs किल्बिषम् *kilbiṣam* sin

Better is one's own dharma, though imperfect, than the dharma of another well performed. He who does the duty ordained by his own nature incurs no sin.

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The karma that is in tune with a man's disposition is his *svadharma*. Arjuna's case clarifies the issue raised herein. He is ordained by his nature for warfare. Events have driven him to the necessity of waging a righteous war. His duty is to pursue it even if it proves itself disadvantageous to him. If the odds turn against him, even then he is to fight to the finish. It is possible for him to retreat