

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८

सह-जम् कर्म कौन्तेय स-दोषम् अपि न त्यज्-अ-ईत् ।

सर्व-आ-रम्भाः हि दोषेण धूमेन अग्निः इव आ-वृ-ताः ॥

*sahajam karma kaunteya sadoṣam api na tyajet ।*

*sarvārambhā hi doṣeṇa dhūmenā 'gnir ivā 'vṛtāḥ ॥*

सहजम् *sahajam* born together कर्म *karma* action कौन्तेय *kaunteya* O Kaunteya सदोषम् *sadoṣam* with fault अपि *api* even न *na* not त्यजेत् *tyajet* one should abandon सर्व आरम्भाः *sarva ārambhāḥ* all undertakings हि *hi* for दोषेण *doṣeṇa* by evil धूमेन *dhūmena* by smoke अग्निः *agniḥ* fire इव *iva* like आवृताः *āvṛtāḥ* are enveloped

One should not abandon, O Kaunteya, the duty to which one is born, though it is attended with evil; for, all undertakings are enveloped by evil, as fire by smoke. 48

A truth reveals itself to him who desists from likes and dislikes and who enquires into karma with an equanimity of mind. There is no karma whatsoever in Nature, which is completely free from evil. We cannot breathe without hurting millions of microbes in the atmosphere. When we eat we deprive another of food or life. An ascetic suspends all bodily activities and practises austerity in a mountain cave. His body fostered by others vegetates thereby, without being useful in its turn. There is no karma completely free from evil. Why should there be then the distinction between vice and virtue? The great ones have advocated virtue and denounced vice. Which among the acts of man, is to be accepted