

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५

स्वे स्वे कर्मणि अभि-र(म्)-तः सम्-सिद्धि-तिम् लभ-ते नरः ।

स्व-कर्म-नि-रतः सिद्धि-तिम् यथा विन्द-ति तत् शृणु ॥

*sve sve karmany abhirataḥ samsiddhim labhate naraḥ  
svakarmanirataḥ siddhim yathā vindati tac chṛnu ॥*

स्वे *sve* in own स्वे *sve* in own कर्मणि *karmani* to duty अभिरतः *abhirataḥ* devoted संसिद्धिम् *samsiddhim* perfection लभते *labhate* attains नरः *naraḥ* a man स्वकर्म निरतः *sva karma nirataḥ* engaged in his own duty सिद्धिम् *siddhim* perfection यथा *yathā* how विन्दति *vindati* finds तत् *tat* that शृणु *śṛnu* hear

Devoted each to his own duty, man attains the highest perfection. How engaged in his own duty, he attains perfection, that do you hear. 45

To whatever station in life man has made himself competent, that is verily his *svadharma*. He who discharges his *svadharma* jubilantly and efficiently turns out to be a good *sadhaka*. The temporary disgust that Arjuna harboured for his *svadharma* was not born of mature understanding. It was the outcome of a momentary delusion. He who abhors his duty can never become great. A model student is he who applies himself diligently and delightfully to his studies. He is loyal to the class in which he is placed, so that he may step into a higher class when the time for it comes. It is his *svadharma* to go steadily into the higher classes. This principle however, does not apply to one's position in life. If a scavenger thinks of changing his occupation