

*niratah*, one devoted to his own duty; *vindati*, achieves; *siddhim*, success.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।  
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥४६॥

46. A human being achieves success by adoring, through his own duties, Him from whom is the origin of creatures, and by whom is all this pervaded.

*Mānavah*, a human being; *vindati*, achieves; *siddhim*, success, merely in the form of the *ability* for steadfastness in Knowledge; *abhyarcya*, by adoring, worshipping; *svakarmanā*, with his own duties stated above, as allotted to each caste; *tam*, Him, Bhagavān; *yatah*, from whom, from which Bhagavān; comes *pravrttiḥ*, origin,—or, from which internal Ruler comes the activities; *bhūtānām*, of creatures, of living beings; and *yena*, by whom, by which Bhagavān; is *tatam*, pervaded; *sarvam*, all; *idam*, this world.

Since this is so, therefore,

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥४७॥

47. One's own duty, (though) defective, is superior to another's duty well performed. By performing a duty as dictated by one's own nature, one does not incur sin.

*Svadharmah*, one's own duty; though *vigunah*, defective—the word *though* has to be supplied—; is *śreyān*, superior to, more praiseworthy than; *para-dharmāt*, another's duty; *su-anuṣṭhitāt*, well performed. *Kurvan*, by performing; *karma*, a duty; *svabhāvanīyatam*, as dictated by one's own nature—this phrase means the same as *svabhāvajam* (born from Nature) which has been stated earlier—; *nāpnoti*, one does not incur; *kilbisam*, sin. As poison is not harmful to a worm born in it, so one does not incur sin by performing a duty dictated by one's own nature.