

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna  
jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā

As blazing fires burn fuel to ashes, O Arjuna, so, does the fire of knowledge, reduce all actions to ashes. 37

*Comment:—*

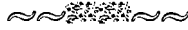
'Yathaidhāṁsi samiddho'gnirbhasmasātkurute'rjuna'— In the preceding verse, the Lord declared, "You can cross the ocean of sins, by the boat of the knowledge of the self." Now, the question arises, what will happen to the ocean of sins which still exists. The Lord clarifies the point, by giving another illustration. He declares, that the blazing fire reduces fuel to ashes, so does the fire of knowledge, reduce all actions (sins) to ashes, i.e., all sins perish.

'Jñānāgniḥ sarvakarmāṇi bhasmasātkurute tathā'— As blazing fire reduces fuel to ashes, so does the fire of knowledge, reduce the three kinds of actions (i.e.,)—prārabdha (in the form of fate), sañcita (accumulated actions) and Kriyamāṇa (the present actions), to ashes. It means, that when a man gains knowledge of the self, his affinity for the actions or the world is totally renounced. Consequently, the world loses its independent existence and there remains, only God.

In fact, all actions are performed by the modes of nature (Gītā 13/29). But a man is bound by these, when he thinks that he is a doer. An actions, such as circulation of blood, growth of the body, breathing and digestion etc., are performed by the modes of nature, so are eating, drinking, walking, sitting, seeing and speaking etc., undertaken. But when one holds, that he is the doer of those actions, these bind him. A sense of doership, changes activities into action, otherwise they are mere activities.

By knowledge of the self, the stock of accumulated actions,

is totally destroyed, because, all accumulated actions depend on ignorance. All present actions are destroyed i.e., change into inaction, because one has no sense of doership as they do not bear any fruit. As far as Prārabdha actions (Fate) are concerned, these produce favourable and unfavourable circumstances, but a man of knowledge, is not in the least affected by them. He remains equanimous, without feeling sad or happy. Thus, when he has no affinity for actions, in the least, all his actions are reduced to ashes i.e., and are changed into inaction.



*Link:—The Lord, in the first half of the next verse, reveals the glory of knowledge, while in the second half, He glorifies Karmayoga (the Discipline of Action).*

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।  
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

na hi jñānena sadṛśaṁ pavitramiha vidyate  
tatsvayaṁ yogasamsiddhaḥ kālenātmani vindati

Verily, nothing purifies in this world, like knowledge (jñāna). He who has been perfected in Yoga fully finds it automatically and positively in the self. 38

*Comment:—*

'Na hi jñānena sadṛśaṁ pavitramiha vidyate'— Here the term, 'Iha' stands for the human world, because only human beings, are qualified to gain purity. Such opportunities are not available, in other species. All rights, in other species are acquired through a human body only.

The belief in the independent existence of the world, and the desire to derive pleasure out of it, give birth to all sins (Gītā 3/37). By the knowledge of the self, when the world ceases to have its independent existence, all sins are totally destroyed and a man becomes completely pure. Therefore, in the world, there