

यथा एधासि समुद्भूतं अग्निं भस्म सात् कुरुते अर्जुन ।

ज्ञान-अग्निं सर्व-कर्मणि भस्म सात् कुरुते तथा ॥

yathai 'dhāmsi samuddho 'gnir bhasmasāt kurute' rjuna |
jñānāgniḥ sarva karmāni bhasmasāt kurute tathā ॥

यथा *yathā* as एधासि *edhāmsi* fuel समिद्ध *samiddhaḥ*
blazing अग्नि *agnih* fire भस्मसात् *bhasmasāt* reduced to
ashes कुरुते *kurute* makes अर्जुन *arjuna* O Arjuna ज्ञानाग्नि
jñānāgniḥ fire of knowledge सर्वकर्मणि *sarva karmāni*
all actions भस्मसात् *bhasmasāt* to ashes कुरुते *kurute*
makes तथा *tathā* so

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all karma to ashes. 37

While in ignorance the *Jivatman* shares in karma in all its three forms—*samchita*, *āgāmin* and *prārabdha*. Of these three, the first remains stored up to bear fruit in the distant future and the second in the near future. The third is working itself out in the present body. The fire of knowledge destroys the first two and renders the third ineffective though operating. The *Jnani* pays no more heed to it than he does to the shadow of his body.

The solemnity that self-knowledge brings can never be over-emphasized —

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८

न हि ज्ञानेन सदृशम् पवित्रम् इह विद्यते ।

तत् स्वयम् योग-सम्-सिद्धं कालेन आत्मनि विन्दति ॥

na hi jñānena sadṛśam pavitram iha vidyate |
tat svayam yogasamsiddhaḥ kālenā 'tmani vi datī ॥