

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥३९॥

39. The man who has faith, is diligent and has control over the organs, attains Knowledge. Achieving Knowledge, one soon attains supreme Peace.

Śraddhāvān, the man who has faith; *labhate*, attains; *jñānam*, Knowledge. Even when one has faith, he may be indolent. Therefore the Bhagavān says, *tatparah*, who is diligent, steadfast in the service of the teacher, etc., which are the means of attaining Knowledge. Even when one has faith and is diligent, one may not have control over the organs. Hence the Bhagavān says, *saṁyata-indriyah*, who has control over the organs—he whose organs (*indriyāni*) have been withdrawn (*saṁyata*) from objects. He who is such, who is full of faith, diligent, and has control over the organs, does surely attain Knowledge.

However, prostrations etc., which are external, are not invariably fruitful, for there is scope for dissimulation etc. But this is not so in the case of one possessing faith etc. Hence they are the unfailing means of acquiring Knowledge.

What, again, will result from gaining Knowledge? This is being answered: *Labdhvā*, achieving; *jñānam*, Knowledge; *adhigacchati*, one attains; *acirena*, soon indeed; *parām*, supreme; *śāntim*, Peace, supreme detachment called Liberation. That Liberation soon follows from full Knowledge is a fact well ascertained from all the scriptures and reasoning.

One should not entertain any doubt in this matter. For doubt is the most vicious thing. Why? The answer is being stated:

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥४०॥

40. One who is ignorant and faithless, and has a doubting mind perishes. Neither this world nor the next nor happiness exists for one