

O Arjuna, *yathā*, as; a *samiddhah*, blazing; *agnih*, fire, a well lighted fire; *kurute*, reduces; *edhāmsi*, pieces of wood; *bhasmasāt*, to ashes; *tathā*, similarly; *jñānāgnih*, the fire of Knowledge—Knowledge itself being the fire; *kurute*, reduces; *bhasmasāt*, to ashes; *sarva-karmāni*, all actions, that is it renders them ineffective, for the fire of Knowledge itself cannot directly (42) burn actions to ashes, like pieces of wood. So, the idea implied is that full enlightenment is the cause of making all actions impotent.

From the force of the context (43) it follows that, since the result of actions owing to which the present body has been born has already become effective, therefore it gets exhausted only through experiencing it. Hence, Knowledge reduces to ashes only all those actions that were done (in this life) prior to the rise of Knowledge and that have not become effective, as also those performed along with (that is after the dawn of) Knowledge, and those that were done in the many past lives.

Since this is so, therefore,

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

38. Indeed, there is nothing purifying here comparable to Knowledge. One who has become perfected after a (long) time through Yog, realizes That by himself in his own heart.

*Hi*, indeed; *na vidyate*, there is nothing; *pavitram*, purifying, sanctifying; *iha*, here; *sadrśam*, comparable; *jñānena*, to Knowledge. *Yog-saṁsiddhah*, one who has become perfected, who as attained fitness through Yog—the seeker after Liberation who has become *saṁsiddhah*, purified, qualified; *yogena*, through the Yog of Karma and the Yog of concentration—; *kālena*, after a long time; *vindati*, realizes, that is attains; *tat*, That, Knowledge; verily *svayam*, by himself; *ātmani*, in his own heart.

That means by which Knowledge is invariably attained is being taught: