

Śloka 39

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

*śraddhāvānlabhate jñānaṁ tatparaḥ saṁyatendriyaḥ
jñānaṁ labdhvā parāṁ śāntimacireṇādhiḡacchati*

श्रद्धावान्	<i>śraddhāvān</i>	of faith
लभते	<i>labhate</i>	one obtains
ज्ञानम्	<i>jñānam</i>	knowledge
तत्परः	<i>tatparaḥ</i>	devoted
संयतेन्द्रियः	<i>saṁyatendriyaḥ</i>	who has subdued the senses
ज्ञानम्	<i>jñānam</i>	knowledge
लब्ध्वा	<i>labdhvā</i>	having obtained
पराम्	<i>parām</i>	supreme
शान्तिम्	<i>śāntim</i>	to peace
अचिरेण	<i>acireṇa</i>	not for long, at once
अधिगच्छति	<i>adhiḡacchati</i>	goes

VERSE 39

Three Qualifications To Attain Supreme Peace

39

One who has faith, who is devoted to it (practice), who has restrained the senses, gains knowledge; having gained knowledge, immediately attains supreme peace.

In this verse three qualifications for attaining peace are mentioned: faith, devotion, and self-control.

1) **faith** (*śraddhā*) - The word *śraddhā* is made by joining two words: *śrat*, which means truth, and *dha*, which means to bear. *Śraddhā* is a faith that bears truth. It is not a faith in false beliefs or fanatic ideas. It is an unquestioned acceptance of divine beliefs that are based in truth.

2) **devoted to it** (practice) (*tatparaḥ*) - Yogis who follow a spiritual path with the aim of attaining knowledge of the Self should constantly focus their attention on the practice that they have chosen. Undivided attention to the practice brings positive results. The truth of the Self cannot be experienced simply by reading the scriptures. One must also practice with devotion.

3) **restrained senses** (*samyatendriyaḥ*) - It is the senses that first pull the mind out into the world when sense objects are contacted. The mind always works through the senses. It is the mind that enjoys the outer world through the senses, because the senses alone cannot enjoy the world. Controlling the senses means to stop the senses from seeking objects for the mind's pleasure. When the sense organs are controlled, the mind will automatically turn inward and seek for inner peace. One cannot be stable on any spiritual path if the senses are not controlled because the mind will remain engaged in sensuous life.

This verse says that a yogi who has attained the three qualifications of faith, devotion, and self-control attains knowledge of the Self. The result of attaining Self-knowledge is the achievement of **supreme peace**. The aim of a human incarnation is to attain that peace which is beyond all limitation.

In the previous verse it is said that one who is perfected in yoga attains Self-knowledge in time. In this verse it says that one who is perfected in the three qualifications gains knowledge and attains supreme peace immediately.

Śloka 40

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

*ajñāścāśraddadhānaśca saṁśayātmā vinaśyati
 nāyaṁ loko'sti na paro na sukhaṁ saṁśayātmanaḥ*

अज्ञः	<i>ajñāḥ</i>	the ignorant
च	<i>ca</i>	and
अश्रद्धधानः	<i>aśraddadhānaḥ</i>	the faithless
च	<i>ca</i>	and
संशयात्मा	<i>saṁśayātmā</i>	the doubting Self
विनश्यति	<i>vinaśyati</i>	guṇas to destruction
न	<i>na</i>	not
अयम्	<i>ayam</i>	this
लोकः	<i>lokaḥ</i>	world
अस्ति	<i>asti</i>	is
न	<i>na</i>	not
परः	<i>paraḥ</i>	the next
न	<i>na</i>	not
सुखम्	<i>sukham</i>	happiness
संशयात्मनः	<i>saṁśayātmanaḥ</i>	for the doubting self

VERSE 40

*One Who Does Not Cultivate These Qualities
Will Get Destroyed*

40

The ignorant, the faithless, and the doubter are destroyed. For the doubting soul there is neither this world nor the next, nor is there happiness.

This verse reinforces the teachings of the previous verse, which says that those who have faith, who restrain the senses, and who are devoted to spiritual practice will achieve supreme peace. The verse explains the negative effects that occur when one does not cultivate faith or knowledge, and when one is doubtful. It says that such people **are destroyed**.

The ignorant - One who is attached to worldly possessions and desires, who lacks discrimination, and who considers the mind-body complex as the Self is an ignorant person.

the faithless - The faithless person is one who does not believe in the teachings of the illumined, nor in the teachings of the scriptures that deal with Self-realization.

the doubter - This means one who cannot arrive at any conclusion about the Self, God, or life in the world. Śrī Kṛṣṇa says that such a person as described above, who also has a doubting nature, will be ruined completely.

For the doubting soul there is neither this world nor the next, nor is there happiness. - This indicates that an ignorant person who is devoid of faith can have some kind of happiness in such things as worldly prosperity, position, or fame. However, a doubting person is not only lost to a spiritual path, but also will remain unhappy in worldly achievements. Those who have a doubtful nature do not believe in anything. They cannot adjust their lives under any circumstances, including those that are completely favorable to them. Their doubting tendency will turn even favorable situations against them. Consequently, they will always remain unhappy in the present life and carry the same unhappiness into the next life.

Śloka 41

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

yogasamnyastakarmāṇaṁ jñānasamchinnasamśayam
ātmavantam na karmāṇi nibadhnanti dhanamjaya

योगसंन्यस्त कर्माणं

yogasamnyasta karmāṇaṁ

one who has
renounced actions
by yoga (Karma Yoga)

ज्ञानसंछिन्नसंशयम्

jñānasamchinnasamśayam

one whose doubts are
rent asunder by
knowledge

आत्मवनतम्

ātmavantam

possessing the self

न

na

not

कर्माणि

karmāṇi

actions

निबध्नन्ति

nibadhnanti

bind

धनञ्जय

dhanamjaya

O Dhanañjaya
(Arjuna)

VERSE 41

Śrī Kṛṣṇa Encourages Arjuna to Take the Path of Karma Yoga to Overcome Doubts by Knowledge

41

One who has renounced action by yoga, whose doubts are torn to shreds by knowledge, who is Self-possessed, actions do not bind, O Dhanañjaya (Arjuna).

Actions performed with the spirit of **Karma Yoga** (selfless action) do not create attachment, possessiveness, or desire for the fruit of action, and yet the person works as a duty, perfectly, with complete detachment.

Doubts arise when the mind is involved in self-interest. When there is self-interest, the ego becomes the performer of the action, and consequently experiences the results of action, such as pleasure and pain, success and failure. The mind dwells in doubt due to its attachment. All doubts are resolved when actions are performed with a spirit of **Karma Yoga**.

In **Karma Yoga** there is no self-interest, attachment, or egocentric desires, which are the fields where the ego expresses itself. In **Karma Yoga** the ego separates itself from the actions performed through the mind, intellect, and sense organs. In that state the individual self discovers itself as the true Self, and the actions that are performed as **Karma Yoga** become non-action and can never bind the yogi.

In all our actions it is the egocentric desires that create a deep memory of attachment and expectation for the fruit of action. This memory binds the ego self. However, when the ego experiences its real nature as the Self, it can never be a performer of action and cannot be placed in bondage through action.

Śloka 42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वेनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

*tasmādjñānasambhūtaṁ hṛtsthaṁ jñānāsinātmanaḥ
chittvainaṁ saṁśayaṁ yogamātiṣṭhottīṣṭha bhārata*

तस्मात्	<i>tasmāt</i>	therefore
अज्ञानसंभूतं	<i>ajñānasambhūtaṁ</i>	born out of ignorance
हृत्स्थम्	<i>hṛtstham</i>	residing in the heart
ज्ञानासिना	<i>jñānāsinā</i>	by the sword of knowledge
आत्मनः	<i>ātmanaḥ</i>	of the Self
छित्त्वा	<i>chittvā</i>	having cut
एनम्	<i>enam</i>	this
संशयम्	<i>saṁśayam</i>	doubt
योगम्	<i>yogam</i>	yoga
आतिष्ठ	<i>ātiṣṭha</i>	take refuge
उत्तिष्ठ	<i>uttiṣṭha</i>	arise
भारत	<i>bhārata</i>	O Bhārata (Arjuna)

VERSE 42

Kṛṣṇa Advises Arjuna to Establish Himself in Yoga and Fight

42

Therefore, O Bhārata (Arjuna), with the sword of knowledge cut to pieces the doubt in your heart born of ignorance, take refuge in yoga, and stand up (to fight).

Arjuna developed faintheartedness on the battlefield due to his infatuation (extreme attachment) and grief. He collapsed on the back seat of the chariot. His heart was filled with doubt and he could not determine what was his duty. The Lord advises the brave warrior Arjuna to remove all doubt caused by his own ignorance by using Self-knowledge, which can only be achieved by the practice of yoga. The verse says **the doubt in your heart**. In fact, all doubts arise in the intellect but there is an emotional feeling of doubt in the heart center. Using the term “heart,” rather than “intellect” conveys more of the actual experience of the feeling of doubts.

This chapter explained twelve methods of yoga presented as twelve sacrifices. By practicing these methods of yoga, the mind of a yogi becomes purified and Self-knowledge is attained. This leads to the achievement of supreme peace, which is the final goal of a human being.

The Lord orders Arjuna to get up and fight. Any person who is seeking Self-knowledge should get up and practice yoga in the form of the twelve sacrifices because supreme peace is attained only by spiritual practice.

ॐ

तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो
नाम चतुर्थोऽध्यायः ॥ ४ ॥

Om

*tatsaditi śrīmadbhagavadgītāsūpaniṣatsu
brahmavidyāyām yogasāstre
śrīkṛṣṇārjunasaṁvāde jñānakarmasaṁnyāsayogo
nāma caturtho'dhyāyaḥ*

Thus in the **Upaniṣad** of the **Bhagavad Gītā** sung by the Lord, the Science of Brahma, the scripture of Yoga, the dialogue between Śrī Kṛṣṇa and Arjuna, ends the fourth discourse entitled **Jñāna - Karma - Saṁnyāsa Yoga**, or **The Yoga of Knowledge, Action, and Renunciation**.