

experience and the fruitful contact with people that it brings. Karma yoga is akin to walking to Badrika-shrama, while karma sanyasa is like reaching that place by plane. Through the karma yoga method wide experience is gained, the divine possibilities in the human is being processed to perfection and benign communion with the Lord's creation is established. These great purposes of life are denied to karma sanyasa.

The inexperienced player at a game of dice wants somehow to score a victory and he is intent on it. But an adept in it takes to the display of his talents first and attends to the gain next. *Sadhakas* who want to escape from the turmoils of the world are second to those who serve the world but are not bound by it.

—Sri Ramakrishna

Karma sanyasa too has its own reward. Blessings such as quietude and tranquillity ensue from it. Action, on the other hand, necessarily means disturbance of equilibrium. Objections to this effect may be raised; but they are met as follows:—

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३

ज्ञेयः सः नित्य-सम्-न्यासी यः न द्वेष्टि न काङ्क्षति ।

निर्-द्वन्द्वः हि महा-बाहो सुखम् बन्धात् प्र-मुच्यते ॥

jñeyaḥ sa nityasannyāsī yo na dveṣṭi na kāṅkṣati ।
nirdvandvo hi mahābāho sukhaṁ bandhāt pramucyate ॥

ज्ञेयः *jñeyaḥ* should be known सः *saḥ* he नित्यसंन्यासी *nitya sannyāsī* steady ascetic यः *yaḥ* who न *na* not द्वेष्टि *dveṣṭi* hates न *na* not काङ्क्षति *kāṅkṣati* desires निर्वन्द्वः *nirdvandvaḥ* one free from the pairs of opposites