

dispassion. Intellect clarified thus gets to know the Self clearly. The path of knowledge and the path of action are both thus conducive to the cognition of the Self. They are both verily great paths. Aspirants inclined to discrimination and those to duty are found in the world at all times. These paths therefore eternally exist along with man's aspiration for self-perfection.

How are these two ancient paths complementary to each other ? The answer comes :—

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४

न कर्मणाम् अन्-आरम्भात् नैष्-कर्म्यम् पुरुषः अश्-नुते ।

न च सम्-नि-असनात् एव सिद्धिम् सम्-अधि-गच्छति ॥

*na karmaṇām anārambhān naiṣkarmyam puruṣo 'śnute ।*  
*na ca saṁnyasanād eva siddhiṁ samadhigacchati ॥*

न *na* not कर्मणाम् *karmaṇām* of actions अनारम्भात् *anārambhāt* from non-performance नैष्कर्म्यम् *naiṣkarmyam* actionlessness पुरुषः *puruṣaḥ* man अश्नुते *aśnute* reaches न *na* not च *ca* and संन्यसनात् *saṁnyasanāt* from renunciation एव *eva* only सिद्धिम् *siddhiṁ* perfection समधिगच्छति *samadhigacchati* attains

Man gains not actionlessness by abstaining from activity, nor does he rise to perfection by mere renunciation. 4

The little ones seeking education take to schooling. But it is no intention of theirs to stick life-long to educational institutions. They are to pass out after successfully completing the courses of study. It avails them nothing to come out of the